ILLUSTRATED

Aṣṭāṅga Hṛdaya

TEXT WITH ENGLISH TRANSLATION AND APPENDICES

Including Maulika Siddhānta

As per CCIM Syllabus 2012

Dr. R. VIDYANATH

Foreword by

Prof. R. H. SINGH

The
CHAUKHAMBA AYURVEDA STUDIES
15

Illustrated

Aṣṭāṅga Hṛdaya

of Vāgbhaṭa

SŪTRA-STHĀNA

Text with English Translation

including

MAULIKA SIDDHĀNTA

[as per CCIM Syllabus 2012]

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Varanasi

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DEDICATION

My Beloved Father
Late Dr. R. SATYANARAYANACHARYULU
Ayurveda Vaidya Vidwan

be disease free

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ॥
दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः ॥

One, who always resorts to desirable food and regimen, is objective, uninterested to sensual affairs, generous, straight forward, honest, having patience and who values traditional wisdom will never be affected by diseases.

-Vāgbhaṭa Sūtra (4:36)

Foreword

रागादिरोगान् सततानुषक्तानशेषकायप्रसृतानशेषान् ।
औत्सुक्यमोहारतिदाञ्जघान, यो ऽपूर्ववैद्याय नमोऽस्तुतस्मै ॥

Rāgādirogān satatānuṣaktānaśeṣakāyaprasṛtānaśeṣān;
Āutsukyamohāratidāñjaghāna yo'pūrvavaidyāya namo'astu tasmai.

It was really a pleasure to review and to write a few words as foreword on the press copy of the book 'Aṣṭāṅga Hṛdaya : Sūtrasthāna' authored by Dr. R. Vidyanath. The book comprises of the text and the translation with detailed comments and updated information on different aspects which are very useful for the present generation of readership today. The efforts to add the botanical names and photographs of many medicinal plants to provide useful lead to correlate the same with the classical Sanskrit names are commendable. The designed diagrams of some surgical instruments and certain treatment procedures are really interesting particularly in the context of the study of a Saṁhitā Grantha. This effort obviously adopts the message of Vāgbhaṭa himself who stated at the very outset of Aṣṭāṅga Saṅgraha, that this treatise is being created to make Āyurveda Śāstra *yugānurūpa*.

The language of the write-up and the overall presentation of the book is easy to go through for a maiden reader. The entire approach appears critical and creative exercising adequate care to conserve the originality of the book and its contemporary readability. I hope this new addition to the contemporary Āyurvedic literature will benefit the students and teachers of Āyurveda in pursuing the subject in a right perspective.

Aṣṭāṅga Hṛdaya is an important classic text of great educational significance as it is prescribed as a text book for graduate students in view of its easy accessibility and because it is a better organized text than the Aṣṭāṅga Saṅgraha.

The galaxy of Foundation texts of Āyurveda comprise of two sets of authentic texts fondly called 1. Bṛhattrayī and 2. Laghutrayī. Bṛhattrayī texts are 1. Caraka Saṁhitā, 2. Suśruta Saṁhitā and 3. The Saṁhitās of Vāgbhaṭa (Saṅgraha and Hṛdaya). Most often the Aṣṭāṅga Hṛdaya is counted among the Bṛhattrayī, not so often the Aṣṭāṅga Saṅgraha. However many scholars believe that Aṣṭāṅga Saṅgraha is the prime text of Vāgbhaṭa.

The Laghutrayī texts are 1. Mādhava Nidāna (900 AD), 2. Śārṅgadhara Saṁhitā (1300 AD) and 3. Bhāvaprakāśa (1600 AD). The historians consider the Bṛhattrayī texts, especially Caraka and Suśruta, as the pre-Christian texts while Laghutrayī are the medieval texts.

In Indian historical traditions there have been several scholars holding the name of Vāgbhaṭa. The famous Āyurvedic texts Aṣṭāṅga Saṅgraha and Aṣṭāṅga Hṛdaya are also authored by the one or the other Vāgbhaṭa. Vāgbhaṭa represents the golden age of the Indian history, i.e. Gupta period and hence it gives a literary glimpse of the Āyurvedic tradition and cultural status of that period in India. There has been a controversy where the author of Aṣṭāṅga Saṅgraha and Aṣṭāṅga Hṛdaya is the same Vāgbhaṭa or they are two different persons. However, considering many facts, it is largely believed that they were two different persons and the two treatises were written in two different periods of history by two different authors.

There are controversies about the period of Vāgbhaṭa. It seems the author of the Aṣṭāṅga Saṅgraha, Vāgbhaṭa's time was somewhere between the period of Vātsyāyana (500 AD) and Varāhamihira (600 AD). Vātsyāyana was an expert of Kāmaśāstra while Varāhamihira dealt with another branch of knowledge viz. Jyotiṣa and Vāgbhaṭa was a physician, besides being an erudite poet. The Vāgbhaṭa's classics are largely the collection and codification of facts discovered through the works of Agniveśa - Caraka, and Suśruta - Nagarjuna and their contemporaries, besides certain new ideas and facts to update the knowledge which seems to be the theme of Vāgbhaṭa as is evident by his own statement in the text:

युगानुरूपसन्दर्भो विभागेन करिष्यते ।

Yugānurūpasandarbho vibhāgena kariṣyate. (Vāgbhaṭa Sū. 1:20)

सर्वतन्त्राव्यतः प्रायः संहृत्याऽष्टांगसंग्रहः ।
अस्थानविस्तरासेपपुनरुक्तादिवर्जितः ॥

Sarvatantrāvyatah prāyah saṁhṛtyā'ṣṭāṅgasaṅgrahah;
Asthānavistarākṣepah punaruktādivarjitah. (Vāgbhaṭa Sū. 1:18)

It seems Aṣṭāṅga Hṛdaya was compiled by another author later in order to make the subject more concise and easy to handle. The author of Aṣṭāṅga Saṅgraha is believed to have greater impact of Buddhism as is evident by author's own omissions to Buddha. The critical comparative study of the two texts in terms of the impact of earlier classics like Caraka and Suśruta, it is believed that Aṣṭāṅga Saṅgraha has more Caraka's impact while Aṣṭāṅga Hṛdaya carries an impact of Suśruta. The style and approach of the two texts becomes obvious if one compares the depth and girth of the two texts. Aṣṭāṅga Saṅgraha has 150 chapters and Aṣṭāṅga Hṛdaya has 120 chapters displayed in different divisions as described in the following table which reflects the preferential inclusion and exclusion of the subject matter and the size of the texts. It will be interesting to undertake a critical comparative study of all the Saṁhitās in relation to the period of compilation and the reason of such differences.

Sthāna	Bhela	Caraka	Kāśyapa	Suśruta	Vāgbhaṭa (A.Saṅ.)	Vāgbhaṭa (A.Hṛd.)
Sūtra	30	30	30	46	40	30
Nidāna	08	08	08	16	16	16
Vimāna	08	08	08	-	-	-
Śārira	08	08	08	10	12	06
Indriya	12	12	12	-	-	-
Cikitsā	30	30	30	40	24	22
Kalpa	12	12	12	08	08	06
Siddhi	12	12	12	-	-	-
Khila/Uttara	-	-	80	66	50	40
Total	**120**	**120**	**200**	**186**	**150**	**120**

The Saṅgraha and the Hṛdaya texts of Vāgbhaṭa written dominantly in prose and poetry respectively representing a glimpse of the Śāstrīya tendency of Vibhāga vs Saṁyoga, Vigraha vs Saṅgraha and

Vistāra vs Saṁkṣepa. Aṣṭāṅga Saṅgraha is the leading text of Saṅgraha style which incorporates the subject matter from different Tantras and reproduces the same in a summarized form with greater clarity, while Aṣṭāṅga Hṛdaya adopts different style. Further it is obvious that ancient classics like Caraka and Suśruta deliberated more on the fundamental and philosophic aspects of the subject while the later texts diverted them from philosophy towards practical aspects.

The present volume under publication by Dr. R. Vidyanath presently limits itself to the Sūtra Sthāna of Aṣṭāṅga Hṛdaya which contains 30 chapters namely 1. Āyuskāmīya, 2. Dinacaryā, 3. Rtucaryā, 4. Rogānutpādanīya, 5. Drava-dravya Vijñānīya, 6. Annaswarūpa Vijñānīya, 7. Annaraksā, 8. Mātrāśitīya, 9. Dravyādi Vijñānīya, 10. Rasabhediya, 11. Doṣādi Vijñānīya, 12. Doṣabhediya, 13. Dosopakramaṇiya, 14. Dwividhopakramaṇiya, 15. Śodhanādi-gaṇa Saṅgraha, 16. Sneha-vidhi, 17. Sweda-vidhi, 18. Vamana-virecana-vidhi, 19. Vasti-vidhi, 20. Nasya-vidhi, 21. Dhūmapāna-vidhi, 22. Gaṇḍūṣādi-vidhi, 23. Āścotana-añjana-vidhi, 24. Tarpaṇa-puṭapāka-vidhi, 25. Yantra-vidhi, 26. Śastra-vidhi, 27. Sirāvyadha-vidhi, 28. Śalyāharaṇa-vidhi, 29. Śastrakarma-vidhi, 30. Kṣāra-agnikarma-vidhi.

Each of these 30 chapters have been presented in this volume with original Sanskrit text followed by descriptive interpretation and author's reader-friendly comments in a lucid style, not caring critically about the mere literary translation. He follows an illustrated style of presentation taking help of a number of photographs and diagrams for the purpose of comparative study in the present day perspective especially about medicinal plants, blunt and sharp surgical instruments and certain therapeutic procedures. However, the authenticity of these illustrations will have to be validated and verified in subsequent editions of this book after inputs from the readers.

Summarily, this book is a student-friendly scholarly work of great value. This is an important addition to the contemporary literature in Āyurveda. I have known the author of this book Dr. Vidyanath for many years. He is an erudite scholar of Āyurveda and is an activist and an enthusiast in his field. I congratulate the author for this good work and wish this publication a grand success.

निदाने माधवः श्रेष्ठः सूत्रस्थाने तु वाग्भटः ।
शारीरे सुश्रुतः प्रोक्तः चरकस्तु चिकित्सिते ॥

Nidāne mādhavaḥ śreṣṭhaḥ sūtrasthāne tu vāgbhaṭaḥ;
Śārīre suśrutaḥ proktaḥ carakastu cikitsite.

Prof. R.H. Singh
Distinguished Professor
Department of Kayachikitsa, IMS, BHU, Varanasi
Formerly Professor-Head & Dean
Faculty of Ayurveda, BHU
Vice-Chancellor, RAU Jodhpur

Jan. 10, 2013

PREFACE

During the ancient times, Ācāryas of Āyurveda had written voluminous works on different specialties, which were not tangible to mediocre students. So, the time demanded in writing concise books, which cover the essentials of all the eight branches of Āyurveda.

Vāgbhaṭa was the first person who composed a treatise entitled Aṣṭāṅga Saṅgraha by bringing together the relevant medical knowledge contained in Caraka Saṁhitā, Suśruta Saṁhitā, Hārita Saṁhitā, Bhela Saṁhitā, Kāśyapa Saṁhitā etc.

The author himself says "By churning the great ocean of medical science, a great store of nectar by name Aṣṭāṅga Saṅgraha was obtained. From that store of nectar, a short treatise entitled Aṣṭāṅga Hṛdaya was written for the benefit of mediocre students".

Ācārya Vāgbhaṭa was the son of Siṁhagupta and the grand son of Vāgbhaṭa belongs to the region of river Sindhu. His fore fathers were also great scholars of Āyurveda. He was the disciple of Avalokita, the chief monk of Mahāyāna Buddhism. Basing on the internal and external evidences the date of Vāgbhaṭa can be fixed between 4th and 5th century AD.

Aṣṭāṅga Hṛdaya is one of the most celebrated and most often studied treatises on Indian Medicine, after Caraka Saṁhitā and Suśruta Saṁhitā. The work significantly begins with an aphoristic preface "What follows is what was said by great sages, Ātreya and others." This work generally follows the general plan of Aṣṭāṅga Saṅgraha and divided into six sections, 120 chapters. The total number of verses is 7120 in the extant edition.

Sūtra Sthāna is the first section contains 30 chapters dealing with Basic principles of Āyurveda, preventive measures, diet and dietetics, classification of diseases and methods of treatments etc. *Śārira Sthāna* is the second section contains 6 chapters dealing with embryology, anatomy, physiology, physical and psychological constitutions, auspicious and inauspicious dreams and omens, signs of bad prognosis etc. *Nidāna Sthāna* is the third section contains 16 chapters dealing with etiological factors, signs and symptoms, pathogenesis and prognosis of important diseases etc. *Cikitsā Sthāna* is the fourth section contains 22 chapters dealing with the line of treatment of various diseases including pathyāpathya. *Kalpa-Siddhi Sthāna* is the fifth section contains 6 chapters dealing with formulations and methods pertaining to elimination therapy, management of complications, principles of pharmacy etc. *Uttara Tantra* is the sixth section contains 40 chapters dealing with the remaining seven branches of Āyurveda.

This work has as many as 37 commentaries, the largest number for any early medical classics. It has been translated into many languages viz. Tibetan, Arabic, German etc. In the Tibetan canon, Tangyur (8 AD) is included a translation of this work along with Caraka Saṁhitā and

Sushruta Samhitā. It was also translated into Arabic about the same time under orders from Baghdad Caliphs. Another translation was available into German, which was taken up by Luise Hilgenburg & Wilibald Kirfel. The following is the list of commentaries available on Aṣṭāṅga Hṛdaya either fully or partially.

1. Sarvāṅga Sundarā by Aruṇa Datta (1200 AD) was edited by Vijaya Ratna Sena Gupta, Calcutta in the year 1888, and by Aṇṇā Moreśwara Kuṇṭe, Bombay in the year 1889.
2. Āyurveda Rasāyana by Hemādri (1271-1309) was edited by Hari Śāstri Parāḍakara, Nirnayasagar Press, Bombay in the year 1939.
3. Padārtha Candrikā by Candranandana (10th Cent. AD)
4. Hṛdaya Bodhikā by Śrīdāsa Paṇḍita (14th Cent. AD)
5. Nidāna Cintāmaṇi by Toḍaramalla (14th Cent.-15th AD)
6. Tattwa Bodha by Śivadāsa Sena (15th Cent. AD)
7. Vāgbhaṭa Maṇḍana by Bhaṭṭa Narahari (15th Cent. AD)

There is a compilation of drugs mentioned in this work, giving also synonyms, Aṣṭāṅga Nighaṇṭu of uncertain date. It contains a Telugu gloss. Another compilation of technical terms used in this work is Aṣṭāṅga Hṛdaya Koṣa by Valapad K.M. Vaidya (1936).

Early editions of this work:

1. Aṇṇā Moreśwara Kuṇṭe (1880)
2. Jivānanda Vidyāsāgara (1882)
3. Gaṇeśa Sakhārāma Śarmā (1890)
4. G.K. Garde (1891)
5. Śaṅkaradāji Śāstri Pade (1900) (Nirnaya Sagar Press, Bombay)

Only Sūtra Sthāna of Aṣṭāṅga Hṛdaya was prescribed by CCIM as a one of the subjects in the curriculum of BAMS course in the first profession. As on today sufficient number of Hindi as well as Regional language translations are available in the market. As a teacher of the concerned subject for the past decade, I have identified the necessity of proper study material in English language to cater the needs of freshly joined students of Āyurveda. Keeping this in view I have made an attempt to incorporate the translation of the text along with the related matter compiled from various resources in the form of notes. For a better comprehension, the book is supplemented with full of illustrations. In the annexure the following material is incorporated.

1. Important Essay & Short Questions
2. Important Ślokas to be learnt by heart
3. Table of Weights and Measures
4. Glimpse of Aṣṭāṅga Hṛdaya
5. Alphabetical Index of the Herbs mentioned in the book
6. Glossary of Sanskrit Terms

It may not be an exaggeration if I quote that this is the first illustrated book on Āyurvedic Saṁhitās. Though the present book is primarily written for undergraduate students of Āyurveda, it is hoped that Teachers, P.G. Scholars and General Practitioners would also find it useful as a reference book. Keeping the latest CCIM syllabus 2012 in view, Maulika Siddhānta part has also been incorporated at the end.

At this juncture I am expressing the pure, warm, sweet and bright flame of gratefulness to my mother Mrs. Rajyalakshmi and to my father Late Dr. R. Satyanarayanacharyulu. I record my thanks to my life partner Mrs. Padma Vani and my beloved son Satya Teja for their unbounded affection and encouragement. Without whose infinite inspiration and co-operation, I could not have completed this work so smoothly within the stipulated time.

I am extremely grateful to my beloved Guide, revered Preceptor, Versatile Scholar, Dr. K. Nishteswar, Professor & HOD Dravyaguna, IPGT & RA Gujarat Ayurveda University, Jamnagar for his continuous support and encouragement in all my activities.

On this happiest occasion I would like to express my heartfelt thanks to Prof. R.H. Singh, Ex. Dean, Banaras Hindu University, Varanasi; Vice-chancellor, Rajasthan Ayurveda University, Jodhpur, a Versatile Scholar and an experienced teacher of Kāyacikitsā for his acceptance to pen the foreword.

I would like to express my sincere thanks to all my teachers, students and friends Dr. K.V. Ramana Raj, Dr. C.N. Murthy, Dr. Ch. Ramakrishna, Dr. D.A.P. Reddy, Dr. S. Venkat, Dr. Sarvesh, Dr. B. Ramarao, Dr. P. Manohar, Dr. P. Gayatri Devi, Dr. N. Srilakshmi, Dr. D. Vijay Ganeswara Reddy & Dr. K.J. Lavanya Lakshmi who helped me directly or indirectly for taking up this project.

My special thanks are due to Dr. Mallu Prasad CCIM Member & President, A.P. Ayurvedic Medical Officers' Association and Dr. G. Ramachandra Reddy, General Secretary, A.P. Ayurvedic Medical Officers' Association for their constant encouragement and support in every phase of my service activities.

At the end I wish to acknowledge my heartfelt thanks to Mr. N.D. Gupta, Chaukhamba Surbharati Prakashan, Varanasi for taking up the publication of this work.

Station: Hyderabad
Date: 4th Feb. 2013

Dr. R. Vidyanath

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*

AṢṬĀṄGA HṚDAYA

Sūtrasthāna

(AN ANCIENT TEXT OF AYURVEDA)

KEY TO TRANSLITERATION

स्वर (Vowels)							
a अ	ā आ	i इ	ī ई	u उ	ū ऊ	e ए	ai ऐ
	o ओ	au औ	ṃ अं	ḥ अः	ṛ ऋ	ṝ ॠ	

व्यञ्जन (Consonents)				
k ka क् क	kh kha ख् ख	g ga ग् ग	gh gha घ् घ	ṅ ṅa ङ् ङ
c ca च् च	ch cha छ् छ	j ja ज् ज	jh jha झ् झ	ñ ña ञ् ञ
ṭ ṭa ट् ट	ṭh ṭha ठ् ठ	ḍ ḍa ड् ड	ḍh ḍha ढ् ढ	ṇ ṇa ण् ण
t ta त् त	th tha थ् थ	d da द् द	dh dha ध् ध	n na न् न
p pa प् प	ph pha फ् फ	b ba ब् ब	bh bha भ् भ	m ma म् म
y ya य् य	r ra र् र	l la ल् ल	v va व् व	ś śa श् श
	ṣ ṣa ष् ष	s sa स् स	h ha ह् ह	
	kṣ kṣa क्ष् क्ष	tr tra त्र् त्र	jñ jña ज्ञ् ज्ञ	

1 Āyuṣkāmīya Adhyāya

[Quest for Long Life]

Preamble:

Though there are a number of treatises available in the Ayurvedic literature, the popular texts are known as Caraka Saṁhitā, Suśruta Saṁhitā and Aṣṭāṅga Hṛdaya/Aṣṭāṅga Saṅgraha and these texts are much more familiar in the name of *Bṛhattrayi*. i.e. greater trio. Mādhavanidāna, Śārṅgadhara Saṁhitā and Bhāvaprakāśa became popular as *Laghutrayi* i.e. lesser trio.

The texts mentioned in greater trio i.e. Caraka Saṁhitā and Suśruta Saṁhitā are called as *Ākara granthas*. That means they are self-authentic where as Aṣṭāṅga Hṛdaya can be called as *Prakaraṇa grantha* i. e., which has been written by quoting the references from other texts.

Out of all eight branches of Ayurveda, Maharṣi Caraka has been given top priority to *Kāyacikitsā* i.e. general medicine, where as Maharṣi Suśruta discussed the surgical aspects in detail in his text Suśruta Saṁhitā. Keeping this in view Ācārya Vāgbhaṭa has given equal importance to all the eight branches and written this present text entitled Aṣṭāṅga Hṛdaya.

Though various authors have written many a number of commentaries at different periods on Aṣṭāṅga Hṛdaya Saṁhitā, Aruṇadutta's 'Sarvāṅgasundari' and Hemādri's 'Āyurveda Rasāyana' are the popular and available commentaries as on today.

The text Aṣṭāṅga Hṛdaya consists 6 divisions and 120 chapters as under:

1. Sūtra Sthāna	:	30 Chapters
2. Śārīra Sthāna	:	6 Chapters
3. Nidāna Sthāna	:	16 Chapters
4. Cikitsā Sthāna	:	22 Chapters
5. Kalpa Sthāna	:	6 Chapters
6. Uttara Tantra	:	40 Chapters
		120 Chapters

In the literature of Ayurveda, four persons were seen by name Vāgbhaṭa as under:

1. Vṛddha Vāgbhaṭa	:	Author of Aṣṭāṅga Saṅgraha.
2. Madhya Vāgbhaṭa	:	Known through the commentary 'Ratnaprabhā' of Niścalakara.
3. Laghu Vāgbhaṭa	:	Author of Aṣṭāṅga Hṛdaya.
4. Rasa Vāgbhaṭa	:	Author of Rasaratna Samuccaya.

Vāgbhaṭa's Geneological Tree
(Vaṁśa Vṛkṣa)

Vāgbhaṭa
↓
Simha Gupta
↓
Vṛddha Vāgbhaṭa
↓
Siṁha Gupta
↓
Laghu Vāgbhaṭa

By seeing the geneological tree of Vāgbhaṭa, it can be observed that the father of Vṛddha Vāgbhaṭa is Siṁha Gupta and the son of Vṛddha Vāgbhaṭa is also Siṁha Gupta which shows the Indian tradition of naming the forefathers name to the grandsons.

Maṅgalācaraṇa:

रागादिरोगान् सततानुषक्तानशेषकायप्रभृतानशेषान् ।
औत्सुक्यमोहारतिदाञ्छमाय योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥1॥

In Indian tradition there is a strong belief that for successful completion of any work taken up by them should be preceded by offering prayers to their beloved deity. Similarly Vāgbhaṭa also after praying his favorite God only, started writing the text entitled, Aṣṭāṅga Hṛdaya.

Ācārya Vāgbhaṭa believed that God is the unique physician who is potential in eliminating all sorts of psychosomatic disorders such as passion, greed, lust, jealousy, anxiety, delusion, dissatisfaction, fever, diarrhoea etc. from this universe and bows his head to that supreme power and prayed that the ongoing work should not get any obstacles.

Reasons for Writing the Text : Aṣṭāṅga Hṛdaya

Due to the short span of life in the present era, it is not possible for the human beings to study the various texts of Ayurvedic literature in detail. So, Vāgbhaṭa thought that the acuteness of necessity of the summarized text book which caters the medical needs of the humanity. That may be the reason to compile all the eight branches of Ayurveda from the Ayurvedic texts like Caraka Saṁhitā, Suśruta Saṁhitā etc. and arranged the subject matter in a systematic way and presented the comprised, full-fledged Ayurvedic text named Aṣṭāṅga Hṛdaya to the universe.

All the available texts of Ayurveda have been taken into consideration by Ācārya Vāgbhaṭa and compiled the essence of eight branches of Ayurveda and presented in the form of Aṣṭāṅga Hṛdaya, which is neither too abridged nor too elaborated.

अथात आयुष्कामीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

Atha + atah means afterwards-after praying the God, Ācārya Vāgbhaṭa expounded the chapter named *Āyuṣkāmīyam* (Quest for Long Life), thus said Ātreya and other great sages.

Āyuṣkāmīya means *Āyuḥ kāmebhyaḥ hitaḥ*. This chapter is intended to those persons, who desire to have a long life.

Both the words *'aum'* and *'atha'* did come out from the throat of the creator of universe, Lord Brahmā initially. So, there is a strong belief that these two words are auspicious. That may be the reason to start the text, Aṣṭāṅga Hṛdaya by Vāgbhaṭa with the word *'atha'*.

Definition of āyu:

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् । नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते ॥ (C.S.Sū. 1:41)

Life is nothing but the combination of the body, sense organs, mind and soul. As long as these four are combined together life exists.

Dhāri, jivitam, nityagam and *anubandham* are the synonyms of life.

Dhāri: 'धारयति शरीरमिति धारि'—the one that prevents the body from decay.
Jivitam: 'जीवयति प्राणान् इति जीवितम्'—which keeps alive.
Nityagam: 'नित्यं गच्छति (शरीरस्य क्षणिकत्वेनेति) नित्यगः'—which serves as permanent substratum of this body.
Anubandham: 'अनुबध्नाति (शरीराणि परम्परया जन्मेभेदेनेति) अनुबन्धः'— which transmigrates from one body to another.

Definition of Ayurveda:

'आयुरनेन वेत्ति इत्यायुर्वेदः ।' (Śabdakalpadruma)

Āyuranena vetti iti Ayurvedaḥ– *'āyu'* means life, *'vetti'* means science or knowledge.

The science of life or knowledge of life is known as Ayurveda.

Purpose of Ayurveda

According to Indian Philosophers' view human beings are superior to any other living beings and there are certain aims and objectives for human beings, viz. *dharma, artha, kāma* and *mokṣa*.

Dharma: *Dharma* is nothing but to determine the paths of life correctly and what ought to do and what should not be done and also renunciate the deeds which are harmful to others.

Artha: *Artha* means money. Money is definitely essential for human life, but money is not the only essential thing. Earn money, but not at the cost of others. Select the right path, to earn money and one should not eager to earn.

Kāma: *Kāma* means desire. One should renunciate the unlawful desires and fulfil the psychosomatic desires by selecting the right path only.

Mokṣa: The ultimate aim of the human beings is to attain *mokṣa*. He, who follows the instructions of the Indian philosophers, will definitely attain liberation.

आयुः कामयमानेन धर्मार्थसुखसाधनम् । आयुर्वेदोपदेशेषु विधेयः परमादरः ॥2॥

To achieve these four aims and objectives of human life, healthy and long life is essential. Ayurveda teaches us how to lead a healthy, happy and long life. Hence the persons who desire to achieve the goals of human life should have faith in the teachings of Ayurveda.

Āyurvedāvataraṇa (Origin of Ayurveda):

ब्रह्मा स्मृत्वाऽयुषो वेदं प्रजापतिमजिग्रहत् । सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिपुत्रादिकान्मुनीन् ॥3॥
तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे । तेभ्योऽतिविप्रकीर्णेभ्यः प्रायः सारतरोच्चयः ॥4॥
क्रियतेऽष्टाङ्गहृदयं नातिसङ्क्षेपविस्तरम् ।

The Hindūs believe the Science of Medicine to be of divine origin. According to this tradition Brahmā the creator of the universe having known the immortal and eternal science of Ayurveda in full, taught it to Dakṣa Prajāpati and Dakṣa taught to Aświns, the vedic Gods of medicine who inturn taught to Indra.

All schools of Ayurveda agree with the divine geneology upto Indra, but give different versions regarding the transmission of the science among the mortals.

When diseases began troubling the human beings and causing obstacles for the acquisition of *puruṣārthas* (i.e. *dharma, artha, kāma* and *mokṣa*) sages like Dhanvantari, Bhāradwāja, Nimi, Kaśyapa and others went to Indra and prayed for the mankind to get relief from different psychosomatic disorders. Then Indra pleased and taught *Aṣṭāṅga* (eight branches) *Ayurveda* to the sages.

Aṣṭāṅga Ayurveda (Eight Branches of Ayurveda):

कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्राजरावृषान् ॥5॥
अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता ।

1. *Kāya-cikitsā* (General Medicine)
2. *Bāla-cikitsā/Kaumārabhṛtya* (Pediatrics)
3. *Graha-cikitsā/Bhūta-vidyā* (Demonology)
4. *Ūrdhvāṅga/Śālākya-cikitsā* (E. N. T. & Ophthalmology)
5. *Śalya-cikitsā* (Surgery)
6. *Daṁṣtrā-cikitsā/Agada tantra* (Toxicology)
7. *Jarā/Rasāyana* (Geriatrics)
8. *Vṛṣa/Vājīkaraṇa* (Aphrodisiacs)

The management of diseases depends upon these eight branches i.e. *Aṣṭāṅga Ayurveda.*

The sages having learnt the science and exchanged views among them and taught to their disciples like Agniveśa, Bhela, Jatukarṇa etc. They inturn wrote treatises and became popular in their names like Agniveśa Saṁhitā, Bhela Saṁhitā etc.

In this way Ayurveda transmitted from the creator of the universe to the mortals.

Kāya-cikitsā

Vṛṣa/Vājikaraṇa

Bāla-cikitsā

Jarā

Aṣṭāṅga Āyurveda

Graha-cikitsā

Daṁṣtrā-cikitsā

Ūrdhvāṅga

Śalya-cikitsā

Preceptors of Ayurveda

BRAHMĀ
↓
DAKṢA PRAJĀPATI
↓
AŚWINS
↓
INDRA

(Acc. to Caraka)	(Acc. to Sušruta)	(Acc. to Kāśyapa)
Bhāradvāja	Divodāsa	Kāśyapa
↓	Dhanvantari	↓
Ātreya Punaravasu	↓	Vašiṣtha, Atri & Bhrgu
↓		↓
Agniveśa	Sušruta	Their sons
Bhela	Aupadhenava	and disciples.
Parāśara	Pauṣkalāvata	
Hārita	Karavīrya	
Kṣārapāṇi etc.	Gopura Rakṣita etc.	

Description of doṣas:

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ॥६॥
विकृताऽविकृता देहं घ्नन्ति ते वर्तयन्ति च ।

Briefly saying, *vāta, pitta* and *kapha* are the three *doṣas* (functional units or biological forces) which are existing in the body. These three *doṣas* keeps the body in the healthy condition when they are in the equilibrium state, and causes diseases in the vitiated state.

Notes:

These three *doṣas* have been divided into 3 types as:

1. *Vṛddhi* (increased state)
2. *Kṣaya* (decreased state)
3. *Sāmya* (balanced or equilibrium state)

Both *vṛddhi* and *kṣaya* have been further classified as mild, moderate and severe:

1. *Vṛddhi*	:	*Alpa* (mild)	4. *Kṣiṇa*	:	*Alpa* (mild)
2. *Vṛddhitara*	:	*Madhya* (moderate)	5. *Kṣiṇatara*	:	*Madhya* (moderate)
3. *Vṛddhitama*	:	*Utkṛṣṭa* (severe)	6. *Kṣiṇatama*	:	*Utkṛṣṭa* (severe)

Briefly saying there are three *doṣas* only. That means on an elaboration, more than three must be there.

Basing on the site and functions of these *doṣas*, they have been further classified as:

Five types of *vāta* : *Prāṇa, udāna, vyāna, samāna* and *apāna.*
Five types of *pitta* : *Pācaka, rañjaka, sādhaka, ālocaka bhrājaka.*
Five types of *kapha* : *Kledaka, avalambaka, bodhaka, tarpaka* and *śleṣaka.*

This classification has been made only for the practical convenience. Some *ācāryas* categorised the *rakta* as the 4th *doṣa* basing on the following reasons:

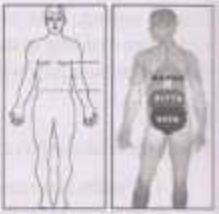
1. *Sthāna* (site/place) : *Yakṛt, plīhā* (liver & spleen).
2. *Lakṣaṇa* (qualities) : *Padmalaktuka sannibham indragopa-pratikasam.* (Color of blood resembles lotus flower, lac and the insect *indragopa*).
3. *Kriyā* (function) : Supporting life and nourishing the body.
4. *Vikāra* (diseases) : *Visarpa, plīhā.*
5. *Cikitsā* (treatment) : *Sirā-vedhana* (venesection).

By the above reasons blood may be grouped under *doṣas*. But it is not correct because as per the definition of *doṣa*— *'rakta'* is not vitiating any other *dhātus*, but itself is being vitiated by the three *doṣas*. So, *rakta* cannot be called as *doṣa*. Hence the *doṣas* existing in the body are three only.

Site of vāta, pitta and kapha:

ते व्यापिनोऽपि द्वन्द्वाभ्योरधोमध्योर्ध्वसंश्रयाः ॥7॥

Though the three *doṣas*–*vāta*, pitta and *kapha* spreads all over the body, they are found predominantly in the following places:



Vāta : Below the naval region.
Pitta : In between the heart & umblicus.
Kapha : Above the heart region.

Relationship between the doṣas and the age, day, night and diet:

वयोऽहोरात्रिभुक्तानां तेऽन्तमध्यादिगाः क्रमात् ।

Vāta, pitta and *kapha* are predominantly present in the last, middle and first stages of age, day, night and diet respectively.

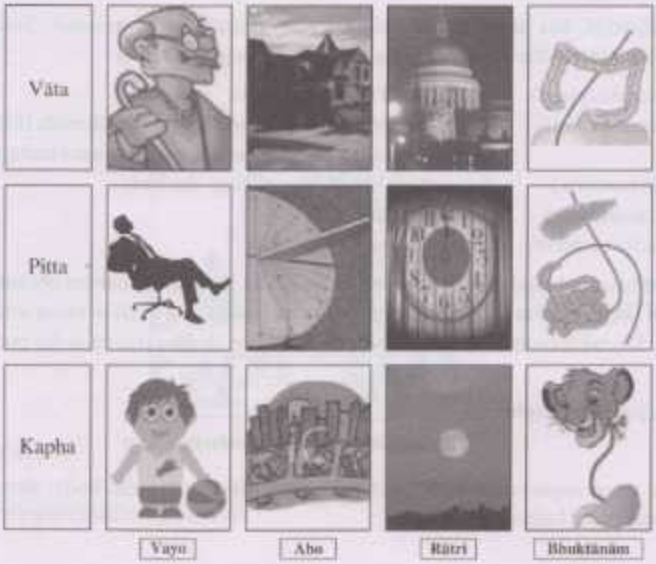
That means —

Vāta is predominantly present in the:

1. Last stage of the age : Old age
2. Last stage of the day : Evening hours
3. Last stage of the night : Ending hours of the night
4. Last stage of the diet : End of digestion.

Pitta is predominantly present in the:

1. Middle stage of the age : Middle age
2. Middle stage of the day : Midday
3. Middle stage of the night : Midnight
4. Middle stage of the diet : During the process of digestion.



Similary *kapha* is predominant in the:

1. First stage of the age : Childhood
2. First stage of the day : Morning hours
3. First stage of the night : Starting of night hours
4. First stage of the diet : Beginning of the digestion.

Relationship between agni (power of digestion) **& doṣas:**

तैर्भवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः ॥8॥

Basing on the dominancy of *tridoṣas* power of digestion has been classified as under:

Due to the predominance of—

1. *Vāta* causes *viṣamāgni* : Unsteady or erratic digestive activity.
2. *Pitta* causes *tikṣṇāgni* : Increased digestive activity.
3. *Kapha* causes *mandāgni* : Decresed digestive activity.
4. *Tridoṣas* causes *samāgni* : Normal digestive activity.

Influence of doṣas on koṣṭha (Bowels):

कोष्ठः क्रूरो मृदुर्मध्यो मध्यः स्यात्तैः समैरपि ।

Bowels also having the direct relationship with the dominancy of *doṣas*.
Due to the:

1. *Vāta* dominancy : *Krūra koṣṭha* (hard bowels)
2. *Pitta* dominancy : *Mṛdu koṣṭha* (soft bowels)
3. *Kapha* dominancy : *Madhyama koṣṭha* (moderate bowels).

In the equilibrium state also *madhyama koṣṭha* (moderate bowels) will be seen.

Deha prakṛti (Body constitution):

शुक्रार्तवस्थैर्जन्मादौ विषेणेव विषक्रिमेः ॥9॥
तैश्च तिस्रः प्रकृतयो हीनमध्योत्तमाः पृथक् ।

The constitution of the body will be formed at the time of the union of spermatozoa and the ovum, due to the dominancy of the *doṣa* having at that time, just as the poisonous worms developed from the poisonous material. The constitution of the body is of 7 types according to the combination of *doṣas*.

Due to the dominancy of single *doṣa*:

1. *Vāta prakṛti* : *Hina* (poor)
2. *Pitta prakṛti* : *Madhyama* (moderate)
3. *Kapha prakṛti* : *Uttama* (good).

समधातुः समस्तासु श्रेष्ठा, निन्द्या द्विदोषजाः ॥10॥

Due to the combination any of the 2 *doṣas*:

4. *Vāta-pitta*
5. *Vāta-kapha* } *Nindya* (bad)
6. *Pitta-kapha*

Due to the combination of 3 *doṣas*:

7. *Vāta, pitta* and *kapha* : *Śreṣṭha* (best)

Attributes of tridoṣas:

तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ।
पित्तं सस्नेहतीक्ष्णोष्णं लघु विस्रं सरं द्रवम् ॥ 1 1 ॥
स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ।

In general *vāta* consists the following 6 qualities where as *pitta* and *kapha* are having the 7 qualities as under:

Qualities of *vāta*:

1. *Rukṣha guṇa* (dryness)
2. *Laghu guṇa* (lightness)
3. *Śīta guṇa* (coldness)
4. *Khara guṇa* (roughness)
5. *Sūkṣma guṇa* (minuteness)
6. *Cala guṇa* (mobility)

Qualities of *pitta*:

1. *Sneha* (unctuousness)
2. *Tīkṣṇa* (sharpness)
3. *Uṣṇa* (hot)
4. *Laghu* (light)
5. *Visra gandha* (putrefied smell)
6. *Sara* (mobile)
7. *Drava* (liquid)

Qualities of *kapha*:

1. *Snigdha* (unctuousness)
2. *Śīta* (cold)
3. *Guru* (heaviness)
4. *Mandu* (dull)
5. *Ślakṣṇa* (smoothness)
6. *Mṛtsna* (shinning)
7. *Stira* (immobile)

Definition of saṁsarga & sannipāta:

संसर्गः सन्निपातश्च तद्द्वित्रिक्षयकोपतः ॥ 1 2 ॥

The vitiation of any of the two *doṣas* i.e. either *vṛddhi* or *kṣaya* can be called as *saṁsarga* and the vitiation of all the *3 doṣas* can be termed as *sannipāta*.

Notes:

Such combinations are 6 and 10 depending upon the decrease and increase of the *doṣas* as under.

Six types of saṁsargaja:

1. Increased one *doṣa* and decreased the other one/balanced state.

2. One *doṣa* in the balanced state and the other in the increased state.
3. Both the *doṣas* are in the increased state.
4. Both are in the decreased state.
5. Both are in the moderately increased state.
6. One *doṣa* decreased and the other is in the increased state.

Ten types of sannipātaja combinations:

1. One *doṣa* is in the increased and the other two are moderately increased.
2. One *doṣa* is in the increaed and the other two are in the decreased state.
3. One *doṣa* is in the moderate state and the other two are in the decreased state.
4. Two *doṣas* are in the increased state and other one is in the moderate state.
5. Two *doṣas* are in the moderate state and the other one is in the decreased state.
6. Two *doṣas* are in the increased state and the other one is in the decreased state.
7. All the three *doṣas* are in the increased state.
8. All the three *doṣas* are in the moderate state.
9. All the three *doṣas* are in the decreased state.
10. One *doṣa* is in the increased state, the second *doṣa* is in the moderate state and the third *doṣa* is in the decreased state.

Description of dhātus and malas:

रसासृङ्मांसमेदोऽस्थिमज्जशुक्राणि धातवः । मल तृष्या-

After that *sapta dhātus* (seven tissues) and *trimalas* (three waste products) and their functions have been discussed as under.

Seven tissues of the body:

1. *Rasa dhātu* (plasma)
2. *Rakta dhātu* (blood)
3. *Māṁsa dhātu* (muscle tissue)
4. *Medo dhātu* (fatty tissue)
5. *Asthi dhātu* (bony tissue)
6. *Majjā dhātu* (bone marrow)
7. *Śukra dhātu* (semen, reproductive elements).

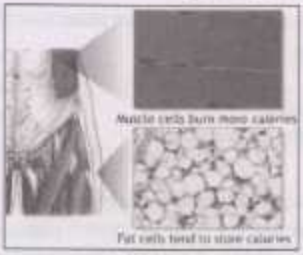
Three malas:

-मला मूत्रशकृत्स्वेदादयोऽपि च ॥13॥

1. Rasa dhātu

2. Rakta dhātu

3. Māṁsa dhātu



4. Medo dhātu

5. Asthi dhātu

6. Majjā dhātu

7. Śukra dhātu

1. *Mūtra* (urine) 2. *Sakṛt* (faeces) 3. *Sveda* (sweat).

Dhātus are so named because they support the body all through the life and they gets vitiated by the three *doṣas* and are called as *dūṣyas.*

Malas also gets vitiated by the three *doṣas*, so that they are also included under the category of *dūṣyas.*

Notes:

Functions of the seven tissues:

1. *Rasa dhātu* : *Prīṇana* (satisfaction to the mind and nourishing)
2. *Rakta dhātu* : *Jīvana* (supporting life)
3. *Māṁsa dhātu* : *Lepa* (covering the body)
4. *Medo dhātu* : *Sneha* (lubrication/oleation)
5. *Asthi dhātu* : *Dhāraṇa* (supporting the body)
6. *Majjā dhātu* : *Pūraṇa* (filling the bone cavities)
7. *Śukra dhātu* : *Garbhotpādana* (getting pregnancy).

These tissues are not only supporting the body but also serves as food to the succeeding tissues.

During the process of evolution of tissues, the ingested food is converted into *rasa dhātu* after the completion of the process of digestion.

Then *rasa dhātu* divides into 3 parts as under:

- First part helps for the construction of the own tissue.
- Second part will be useful for the nourishment of the succeeding tissue i. e. blood.
- The third part becomes the waste product.

Similarly all the tissues are divided into 3 parts and the second part will be useful for the nourishment of the succeeding tissues.

In this way the preceding tissues produces food for the succeeding ones.

Vṛddhi and kṣaya:

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ।

Due to the ingestion of the food having similar qualities *vṛddhi* (increase) will be taken place in the body and *kṣaya* (decrease) will be seen while taking the opposite qualities of food substances.

Notes:

Both *vṛddhi* (increase) and *kṣaya* (decrease) are of 3 kinds according to *dravya* (substance), *guṇa* (qualities) and *karma* (function).

1. *Dravya sāmānya* : Intake of mutton increases the muscle tissue due to the similar substances.
2. *Guṇa sāmānya* : Sweet and heavy substances increases *kapha doṣa* due to the similar qualities.
3. *Karma sāmānya* : Exercise increases *vāta doṣa* by similar action.
4. *Dravya viśeṣa* : Intake of food prepared by wheat decreases muscle tissue.
5. *Guṇa viśeṣa* : *Kṣāra* (alkalines) decreases *kapha doṣa*.
6. *Karma viśeṣa* : Excessive exercises leads *kapha-kṣaya*.

Rasa:

रसाः स्वाद्वम्ललवणतिक्तोषणकषायकाः ॥14॥
षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ।

Rasa is nothing but the taste which is being perceived by the tongue.

In Ayurveda 6 tastes have been described as under:

1. *Madhura rasa* (sweet)
2. *Amla rasa* (sour)
3. *Lavaṇa rasa* (salt)
4. *Tikta rasa* (bitter)
5. *Uṣaṇa/Kaṭu rasa* (pungent)
6. *Kaṣāya rasa* (astringent).

These 6 tastes are associated with the substances and having more strength in their preceding order.

Influence of rasas over doṣas:

तत्राद्या मारुतं घ्नन्ति त्रयस्तिक्तादयः कफम् ॥ 1 5 ॥
कषायतिक्तमधुराः पित्तमन्ये तु कुर्वते ।

The first mentioned three tastes of the above i.e. *madhura, amla, lavaṇa rasas* mitigates *vāta* and increases *kapha doṣa*. While the rest of the three tastes *tikta rasa, ūṣaṇa rasa, kaṣāya* rasa mitigates *kapha* and increases *vāta doṣa. Kaṣāya, tikta, madhura rasas* mitigates *pitta* and *kaṭu, amla, lavaṇa rasas* increases *pitta doṣa.*

Vātahara & kapha-vardhaka rasas	Vāta-vardhaka & kaphahara rasas	Pittahara rasas	Pitta-vardhaka rasas
Madhura	*Tikta*	*Kaṣāya*	*Kaṭu*
Amla	*Kaṭu*	*Tikta*	*Amla*
Lavaṇa	*Kaṣāya*	*Madhura*	*Lavaṇa*

Rasa	Relationship with Pañcamahābhūtas	Doṣahara	Doṣa-vardhaka
1. *Madhura*	*Pṛthivī + ap*	*Vāta, pitta*	*Kapha*
2. *Amla*	*Pṛthivī + agni*	*Vāta*	*Pitta, kapha*
3. *Lavaṇa*	*Ap + agni*	*Vāta*	*Pitta, kapha*
4. *Tikta*	*Ākāśa + vāyu*	*Kapha, pitta*	*Vāta*
5. *Kaṭu*	*Agni + vāyu*	*Kapha*	*Vāta, pitta*
6. *Kaṣāya*	*Pṛthivī + vāyu*	*Kapha, pitta*	*Vāta*

Three types of dravyas:

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ॥ 1 6 ॥

The above-mentioned tastes are associated with the substances. Those substances are of 3 kinds viz.,

1. *Śamana dravyas* : Alleviates *doṣas*
2. *Kopana dravyas* : Vitiates *dhātus*
3. *Swastha hita* : Which maintains the normalcy.

Eg. Drugs having sweet in taste, unctuous & heaviness in qualities reduces the vitiated *vāta* due to the opposite qualities.

Ghṛta reduces *pitta* due to *madhura rasa* & other *guṇas.*

Similary, honey reduces *kapha* due to the astringent taste and dryness.

The combination of milk and fish increases the *doṣas* due to the incompability.

The food items, which are taking regularly i.e. barley, wheat, *śāli* rice, milk etc., are suitable for the maintenance of the positive health.

Vīrya:

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ।

Vīrya means potency which exists in a substance. Basing on the dominancy of the qualities of a substance 2 types of *vīrya* has been described as—1. *uṣṇa vīrya* (hot in potency), 2. *śīta vīrya* (cold in potency).

Vipāka:

त्रिधा विपाको द्रव्यस्य स्वादुम्लकटुकात्मकः ॥ 17 ॥

After the completion of the process of digestion, all the substances (either *ausadha dravyas* or *āhāra dravyas*) will be converted into one of the 3 tastes viz., sweet, sour or pungent. The process of transformation is called as *vipāka*.

Madhura, lavaṇa rasa *dravyas* will be converted into *madhura vipāka*.

Amla rasa dravyas will be converted into *amla vipāka*.

Where as *kaṭu, tikta, kaṣāya rasa dravyas* will be converted into *kaṭu vipāka*, after the completion of the digestion.

Guṇa:

In total 41 *guṇas* (qualities) have been enumerated in Ayurveda as under:

Artha (5) *(indriyārtha)*	:	Objects of sense organs— [*śabda* (sound), *sparśa* (touch), *rūpa* (vision), *rasa* (taste) and *gandha* (smell)]
*Gurvādi** (20)	:	*Dravya guṇa* or *dwandwa guṇa*
Ātma guṇas (6)	:	*Buddhi* (intellect), *sukha* (happiness), *duḥkha* (misery), *icchā* (desire), *dveṣa* (hatred) and *prayatna* (efforts).
Parādi guṇa (10)	:	*Para* (predominence), *apara* (subordina tion), *yukti* (propriety) *saṅkhyā* (number), *saṁyoga* (combination), *vibhāga* (division), *pṛthaktwa* (separation), *parimāṇa* (measurement), *saṁskāra* (transformation) and *abhyāsa* (repetition).

Gurvādiguṇa:

गुरुमन्दहिमस्निग्धश्लक्ष्णसान्द्रमृदुस्थिराः । गुणाः समूक्ष्मविशदा विंशतिः सविपर्ययाः ॥ 18 ॥

* The above 20 *gurvādi guṇas* are also called as *dravya guṇas*. The respective opposites of these *guṇas* are as follows:

1. *Guru* (heaviness)	x	*Laghu* (lightness)
2. *Manda* (dullness)	x	*Tīkṣṇa* (sharpness)
3. *Hima/Śīta* (cold)	x	*Uṣṇa* (hot)

4. *Snigdha* (unctuousness) x *Rūkṣa* (dryness)
5. *Ślakṣṇa* (smooth) x *Khara* (rough)
6. *Sāndra* (solid) x *Drava* (liquid)
7. *Mṛdu* (soft) x *Kaṭhina* (hard)
8. *Sthira* (immobile) x *Sara* (mobile)
9. *Sūkṣma* (minute) x *Sthūla* (bulk)
10. *Viśada* (clarity/non sliminess) x *Picchila* (slimness)

Along with the above 20 qualities some drugs contain *vyavāyī* and *vikāsī guṇas* also.

Vyavāyi: Which spreads all over the body initially and undergoes digestion later.

Vikāsi: Which harms the tissues of the body and causes loosening of the joints.

Some *ācāryas* quoted that *vyavāyī* and *vikāsī dravya* are those, which consists *sara* (mobile) and *tīkṣṇa* (sharpness) *guṇas* respectively.

Hetu (Causative factors for diseases):

कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः । सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् ॥ १ ॥

The present verse represents an exposition of causative factors responsible for the production of all most all diseases pertaining to the body and mind.

The 3-fold causes are:

- Insufficient utilisiation (*hina yoga*),
- Wrong utilisation (*mithyā yoga*) and
- Excessive utilisation (*atiyoga*)

of time (*kāla*), objects of the sense organs (*indriyārthas*) and the activities of the body, mind and speech (*karma*).

Where as the proper utilisation (*samyak yoga*) of the above factors results in healthy state.

Notes:

Triskandhas:
Ayurveda is based on *tri-skandhas* viz.,

- *Hetu skandha* (causative factors/aetiology)
- *Liṅga skandha* (signs and symptoms/symptomatology)
- *Auṣhadha skandha* (drugs/treatment/knowledge of therapeutics).

Hetu skandha:

1. *Kāla* (time) : *Pariṇāma*
2. *Artha* : *Asātmyendriyārtha saṁyoga*
3. *Karma* : *Prajñāparādha.*

Hetu skandha	Liṅga skandha	Auṣadha skandha
Asātmendriyārtha saṁyoga: *Hīna yoga, mithyā yoga, ati yoga.* Prajñāparādha: *Hīna yoga, mithyā yoga, ati yoga.* Pariṇāma: *Jarā* (ageing), *kṣut* (hunger), *pipāsā* (thirst).	*Pūrva rūpa, rūpa, upaśaya, anupaśaya, samprāpti.*	*Doṣa śamana, kopana, swasta-hita.*

Due to the above causative factors *doṣas* gets vitiated and various signs and symptoms will be formed as shown in *liṅga skandha.* By selecting the appropriate drugs from *auṣadha skandha,* which brings the vitiated *doṣas* to the normalcy, is one of the aims and objectives of Ayurveda.

Kāla (Time):

Hīnayoga : Heat in summer, cold in winter is decreased than the normal condition.
Mithyā yoga : Cold in summer, and heat in winter.
Ati yoga : More heat in summer and more cold in winter than the normal climatic condition.

Artha/Indriyārtha (Objects of sense organs):

Hīnayoga : Insufficient utilisation of sense organs.
Śabda—hearing very low sound/not hearing any sound.
Śparśa—not touching anything.
Rūpa—seeing objects in dimlight.
Rasa—not tasting.
Gandha—not smelling.

Mithyā yoga : Seeing unnatural objects.
Hearing harsh, unpleasant sounds.
Smelling unpleasant, putrefying smells.
Tasting undesirable. Contact of hard, dirty and harmful things.

Ati yoga : Seeing very bright objects.
Hearing very loud sounds.
Smelling powerful pungent smells.
Eating large quantities of substances.
Touching too much cold and hot substances.

Karma (Activities of body, mind and speech):

Hīnayoga: Not doing any activity or doing very little of it physically, mentally or vocally.

Mithyāyoga: Doing unusual activities like suppression of natural urges, falling from great height etc.

Atiyoga: Indulging in activities more than usual like excessive exercises, coitus, riding, talking, thinking etc.

Disease-health:

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता ।

Disease is nothing but the vitiation of the *doṣas* and their equilibrium state can be termed as health.

Classification of disease according to origin:

निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥2 0 ॥

According to the origin, diseases can be classified into 2 groups as under:

1. *Nija rogas* (endogenous)
2. *Āgantuja rogas* (exogenous).

Nija rogas: In *nija rogas*, due to the irregular diet, dietetics and activities, *doṣas* gets vitiated at first and then signs and symptoms of the disease condition will be seen.

Āgantuja roga: Where as in *āgantuja rogas* due to *ābhighāta* (accident) signs and symptoms of the disease will be seen first and then followed the vitiation of the *doṣas*.

Receptacles of diseases:

तेषां कायमनोभेदादधिष्ठानमपि द्विधा ।

Both the body and the mind are the receptacles of the diseases.

रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ ॥2 1 ॥

Sattva, *rajas* and *tamas* are the qualities of *manas* (mind) and can be called as *mahaguṇas*. Out of the *triguṇas*, *sattva guṇa* being good, is conductive to health, but *rajas* and *tamas* are considered as the two *doṣas* of the mind causes the psychological disorders.

Rogi-roga parīkṣā:

दर्शनस्पर्शनप्रश्नैः परीक्षेत च रोगिणम् ।

Patient is to be examined by the following methods:

1. *Darśana parīkṣā* (inspection),
2. *Sparśana parīkṣā* (palpitation),
3. *Praśna parīkṣā* (interrogation).

रोगं निदानप्राग्रूपलक्षणोपशयादिभिः ॥2 2 ॥

And the diseases can be diagnosed with the help of *Nidāna pañcaka.*

1. *Nidāna* (causative factors)
2. *Prāg/Pūrva rūpa* (prodromal symptoms)
3. *Lakṣaṇa/Rūpa* (signs and symptoms)
4. *Upaśaya/Anupaśaya* (therapeutic test)
5. *Samprāpti* (pathogenesis)

Types of deśa and their relationship with doṣas:

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा । जाङ्गलं वातभूयिष्ठमनूपं तु कफोल्बणम् ॥2 3 ॥
साधारणं समधातु त्रिधा भूदेशमादिशेत् ।

Here *deśa* denotes two meanings viz.

1. *Bhūmi* (region)
2. *Deha* (human body)

Jāṅgala deśa, ānūpa and *sādhāraṇa* are of 3 types of regions.

In *jāṅgala deśa vāta doṣa* is predominantly present and in *ānūpa deśa kapha doṣa* is predominant. Whereas in *sādhāraṇa deśa* normalcy of *doṣas* will be seen.

Types of kāla:

क्षणादिर्व्याध्यवस्था च कालो भेषजयोगकृत् ॥2 4 ॥

Kāla (time) is divided into two kinds:

1. *Kṣaṇādi kāla* (moment, second, minute, hour, etc.)
2. *Vyādhyāvasthā kāla* (6 stages of the disease i.e. *ṣaṭkriyā kālas*).

Types of therapies:

शोधनं शमनं चेति समासात्तीषधं द्विधा ।

Briefly saying the therapies are of 2 types as:

1. *Śodhana* (elimination therapy)
2. *Śamana* (palliative measures)

Śodhana: Bringing normalcy of *doṣas* by eliminating the vitiated *doṣas* from the body with the help of the five therapeutic procedures (*Pañcakarmas*) can be called as *śodhana* therapy.

Śamana: To bring normalcy without eliminating the vitiated *doṣas* and simply by adopting the palliative measures can be termed as *śamana* therapy.

Out of these two types of treatments *śodhana* therapy is superior to *śamana* therapy. Because *doṣas* do at times gets aggravated by adopting palliative measures but there is no chance of relapsation by treating the vitiated *doṣas* with *śodhana* therapy.

General line of treatment for psychosomatic disorders:

शरीरजानां दोषाणां क्रमेण परमौषधम् ॥2 5॥
बस्तिर्विरेको वमनं तथा तैलं घृतं मधु ।

This verse represents an exposition of the general line of treatment for *śāriraka* and *mānasika doṣas.*

The best line of treatment for *vāta, pitta* and *kapha* is *vasti* (medicated enemata), *vireka* (purgation therapy) and *vamana* (emesis) and the best drugs of choice is *taila* (sesame oil), *ghṛta* (ghee) and *madhu* (honey) respectively.

Doṣa	Best śodhana therapy	Best śamana drug
1. *Vāta*	*Vastikarma*	*Taila*
2. *Pitta*	*Vireka*	*Ghṛta*
3. *Kapha*	*Vamana*	*Madhu*

धीधैर्यात्मादिविज्ञानं मनोदोषौषधं परम् ॥2 6॥

Dhī (discrimination), *dhairya* (courage) and *ātmādi vijñāna* (spiritual teachings) are the best medicines for psychological disorders (or) *mānasika doṣas.*

Pāda catuṣṭaya (Four limbs of treatment):

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् । चिकित्सितस्य निर्दिष्टं, प्रत्येकं तच्चतुर्गुणम् ॥2 7॥

The four limbs of treatment are:

1. *Bhiṣak* (the physician)
2. *Dravya* (the drug)
3. *Upasthātā* (the attendant)
4. *Rogī* (the patient)

Each one has four qualities and these 4 limbs are responsible for the cure of diseases.

Qualities of an ideal physician:

दक्षस्तीर्थात्तशास्त्रार्थो दृष्टकर्मा शुचिर्भिषक् ।

* Possessing the professional efficiency.
* Having sound knowledge in theory.
* Vast experience in the practical aspects, and
* Having sanctity or purity in the acts of mind, body and speech are the four qualities of the physician.

Qualities of an ideal drug:

बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम् ॥2 8॥

Bahukalpam: Drug should be useful to formulate various pharmaceutical preparations like *swarasa* (fresh juice of leaves), *kalka* (paste), *cūrṇa* (powder), *kwātha* (decoction) etc. according to the choice of the patient and the need of the hour.

Bahugunam: Drug also should contain highest number of qualities (*gurvadi guṇas*). So that the same drug can be utilised in a number of disease conditions by altering *anupāna*.

Sampannam: Drugs should be potent and free from infection and moisture.

Yogyam: And also suitable to the patient and diseases according to the region and season.

Qualities of an ideal attendant:

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः ।

Anurakta (Affection): Attendant should have utmost affection and service motto towards the patient.

Śuci (Purity): Purity or sanctity in all aspects means physical as well as psychological. Attendant should have the devotion and dedication towards the profession and should not consider any evil thoughts.

Dakṣatā (Skill): Attendant must be perfectly trained and should have skill and the knowledge of nursing.

Buddhimān: And also must have intelligence.

Qualities of an ideal patient:

आढ्यो रोगी भिषग्वश्यो ज्ञापकः सत्त्ववानपि ॥2.9॥

Āḍhya (Wealthy): Patient must be wealthy. Then only he is able to purchase the equipment and drugs required for the treatment.

Bhiṣagvaśya (Obedient to the physician): Patient must be obedient and should follow the instructions of the physician.

Jñāpaka (Memory): Patient should have memory to narrate the sequence of historical events pertaining to his ailments, which is essential for proper diagnosis and treatment.

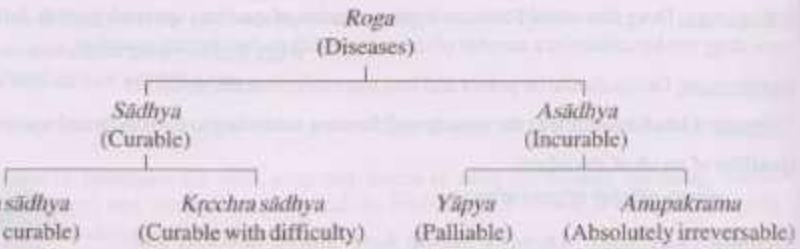
Sattvawān (Strong will): *Sattva* means manas or mind. *Sattvawān* means having strong will power. Patients who are having strong will power can tolerate miserable situations also.

Though the remaining limbs are equipped with all qualities, it is useless, if the physician is inefficient. But if the physician is efficient, he can manage the treatment even though the other limbs are not equipped with their full qualities.

Hence the physician occupies the most important position among the four limbs of treatment by virtue of his knowledge, administrative position and by prescribing capacity.

Types of diseases:

(साध्योऽसाध्य इति व्याधिर्द्विधा, नौ तु पुनर्द्विधा । सुसाध्यः कृच्छ्रसाध्यश्च साध्यो यथानुपक्रमः ॥)



Diseases are of two types as curable and incurable.

Curable diseases are again classified into 2 types viz. easily curable and curable with difficulty.

Similary incurable diseases are also of 2 types viz. palliable and absolutely irreversable.

Factors influencing good prognosis:

सर्वौषधक्षमे देहे युनः पुंसो जितात्मनः । अमर्मगोऽल्पहेत्वग्ररूपरूपोऽनुपद्रवः ॥3 0॥
अतुल्यदुष्यदेशर्तुप्रकृतिः षादसम्यदि । ग्रहेष्वनुगुणेष्वेकदोषमार्गो नवः सुखः ॥3 1॥

* Body is capable of withstanding all types of treatments.
* If the patient is young and male.
* Having control over sense organs.
* Not striking the vital organs.
* Causes, premonitary symptoms, other signs and symptoms are mild and devoid of complications.
* *Doṣa, dūṣya, deśa, kāla* and *prakṛti* are all dissimilar.
* Fourfold therapeutic measures are available along with beneficial planetary constellations.
* Only one *doṣa* is involved in the pathogenesis of the diseases and manifested in one path way.
* Recent onset etc. are the factors influencing the good prognosis.

Factors responsible for bad prognosis:

शस्त्रादिसाधनः कृच्छ्रः सङ्करे च ततो गदः ।

* Diseases which require more than one difficult methods of treatment like medicine, surgery, applications of alkalines and cauterization.
* Long duration (chronicity).
* Having incurable symptoms.

Palliable diseases:

शेषत्वादायुषो याप्यः पथ्याभ्यासाद्विपर्यये ॥3 2॥

* *Yāpya roga* are possessing opposite features of easily curable diseases.
* In this condition, the individual is surviving only due to the length of his life still exists and also taking wholesome diet regularly.

Notes:

* The patient survives and gets relief for a certain period by following the wholesome regimen and may flare up with even a slightest unwholesome regimen.
* Death is certain in this state but to drag on the time, suitable drugs and food will be given just as the ruined house supported by the pillars.

Factors determining the incurablility of diseases:

अनुपक्रम एव स्यात्स्थितोऽत्यन्तविपर्यये । औत्सुक्यमोहारतिकृद् दृष्टरिष्टोऽक्षनाशनः ॥33॥

* Possessing entire opposite characters of easily curable diseases.
* Causing complications like excitement, restlessness and unconsciousness.
* Bad prognostic signs and affect of sense organs will be seen.
* In which all treatments fail so as to be rejected.

Varjaniya roga lakṣaṇa (Signs of diseases to be rejected for treatment):

Diseases having—

* Exact opposite qualities of curable diseases.
* Involved in vital tissues and organs.
* Anxiety, confusion, absence of pleasure.
* Exhibited fatal signs.
* Lost sensory organ normal functions etc. should not be treated because they are sure to cause death.

Varjaniya rogi lakṣaṇa (Features of the patients to be discarded for treatment):

त्यजेदार्तां भिषग्भूपैर्द्विष्टं तेषां द्विषं द्विषम् । हीनोपकरणं व्यग्रमविधेयं गतायुषम् ॥34॥
चण्डं शोकातुरं भीरुं कृतघ्नं वैद्यमानिनम् ।

Patients—

* Who hates as well as hated by the physician and the king.
* Who are not having sufficient equipment and instruments for proper treatment.
* Who are busily engaged with other activities and not paid attention towards treatment.
* Who are disobedient towards physician.
* Having short span of life.
* Who are violent, grief, fearful, ungrateful and who feels himself, as a doctor and not following the instructions given by the physician etc. should not be treated.

Adhyāya-saṅgraha:

तन्त्रस्यास्य परं चातो वक्ष्यतेऽध्यायसङ्ग्रहः ॥35॥

For easy understanding the treatise, chapters pertaining to the text Aṣṭāṅga Hṛdaya is enumerated here as under:

Sūtra Sthāna (30 Chapters):

आयुष्कामदिनर्त्वीहारोगानुत्पादनद्रवाः । अन्नज्ञानान्नसंरक्षामात्राद्रव्यरसाश्रयाः ॥36॥

दोषादिज्ञानतद्भेदतच्चिकित्साङ्गुपक्रमाः । शुद्ध्यादिस्नेहनस्वेदरेकास्थापननाथनम् ॥3 7 ॥
धूमगण्डूषदृक्सेकतृप्तियन्त्रकशस्त्रकम् । शिराविधिः शल्यविधिः शस्त्रक्षाराग्निकर्मिकी ॥3 8 ॥
सूत्रस्थानविधेऽध्यायास्त्रिंशत्–

1. *Āyuṣkāmīya*, 2. *Dinacaryā*, 3. *Ṛtucaryā*. 4. *Rogānutpādanīya*, 5. *Drava-dravya vijñānīya*, 6. *Anna-swarūpa vijñānīya*, 7. *Annaraksā vidhi*, 8. *Mātrāśitīya*, 9. *Dravyādi vijñānīya* , 10. *Rasabhediya*, 11. *Doṣādi vijñānīya*, 12. *Doṣabhediya*, 13. *Doṣopakramaṇīya*, 14. *Dwividhopakramaṇīya*, 15. *Śodhanādi-gaṇa saṅgrahaṇīya*, 16. *Sneha vidhi*, 17. *Sweda vidhi*, 18. *Vamana-virecana vidhi*, 19. *Vasti vidhi*, 20. *Nasya vidhi*, 21. *Dhūmapāna vidhi*, 22. *Gaṇḍūṣa vidhi*, 23. *Āścotana-añjana vidhi*, 24. *Tarpaṇa-puṭapāka vidhi*, 25. *Yantra vidhi*, 26. *Śastra vidhi*, 27. *Sirāvyadha vidhi*, 28. *Śalyāharaṇa vidhi*, 29. *Śastrakarma vidhi*, 30. *Kṣārāgnikarma vidhi*.

Śārīra Sthāna (6 Chapters):

–शारीरं शारीरं मुच्यते । गर्भावक्रान्तितद्व्यापदङ्गमर्मविभागिकम् ॥3 9 ॥
विकृतिर्दूतजं षड्–

1. *Garbhāvakrāntīya*, 2. *Garbha-vyāpad*, 3. *Aṅgavibhāga*, 4. *Marmavibhāga*, 5. *Vikṛti vijñāniyā*, 6. *Dūtādi vijñānīya*.

Nidāna Sthāna (16 Chapters):

–निदानं सार्वरोगिकम् । ज्वरासृक्श्वासयक्ष्मादिमदाग्न्यर्शोऽतिसारिणाम् ॥4 0 ॥
मूत्राघातप्रमेहाणां विद्रध्यास्योदरस्य च । पाण्डुकुष्ठानिलार्तानां वातासृस्य च षोडश ॥4 1 ॥

1. *Sarvaroga nidāna*, 2. *Jwara nidāna*, 3. *Raktapitta nidāna*, 4. *Śwāsa nidāna*, 5. *Rājayakṣmādi nidāna*, 6. *Madātyaya nidāna*, 7. *Arśo nidāna*, 8. *Atisāra nidāna*, 9. *Mūtrāghāta nidāna*, 10. *Prameha nidāna*, 11. *Vidradhi nidāna*, 12. *Udara nidāna*, 13. *Pāṇḍu nidāna*, 14. *Kuṣṭha nidāna*, 15. *Vāta-vyādhi nidāna*, 16. *Vātaśoṇita nidāna*.

Cikitsā Sthāna (22 Chapters):

चिकित्सितं ज्वरे रक्ते कासे श्वासे च यक्ष्मणि । उर्यौ मदात्यये ऽर्शःसु, विशि द्वौ, द्वौ च मूत्रिते ॥4 2 ॥
विद्रधौ गुल्मजठरपाण्डुशोफविसर्पिषु । कुष्ठक्षिप्तानिलव्याधिवातासृषु चिकित्सितम् ॥4 3 ॥
द्वाविंशतितमेऽध्यायाः–

1. *Jwara cikitsā*, 2. *Raktapitta cikitsā*, 3. *Kāsa cikitsā*, 4. *Śwāsa cikitsā*, 5. *Rājayakṣmā cikitsā*, 6. *Chardi cikitsā*, 7. *Madātyaya cikitsā*, 8. *Arśo cikitsā*, 9. *Atisāraroga cikitsā*, 10. *Grahanīroga cikitsā*, 11. *Mūtrāghāta cikitsā*, 12. *Prameha cikitsā*, 13. *Vidradhi cikitsā*, 14. *Gulmaroga cikitsā*, 15. *Udararoga cikitsā*, 16. *Pāṇḍu cikitsā*, 17. *Śopha cikitsā* 18. *Visrapa cikitsā* 19. *Kuṣtharoga cikitsā*, 20. *Switraroga cikitsā*, 21. *Vātavyadhi cikitsā*, 22. *Vātaśoṇita cikitsā*.

Kalpa-Siddhi Sthāna (6 Chapters):

–कल्पसिद्धिरतः परम् । कल्पो वमेर्विरेकस्य तत्सिद्धिर्बस्तिकल्पना ॥4 4 ॥
सिद्धिर्बस्त्यापदां षष्ठो द्रव्यकल्पः–

1. *Vamana kalpa*, 2. *Virecana kalpa*, 3. *Vamana-virecana vyapat-siddhi*, 4. *Vasti kalpa*, 5. *Vastivyāpat siddhi*, 6. *Dravya kalpa*.

Uttara Tantra (40 Chapters):

–अत उत्तरम् । बालोपचारे तद्व्याधौ तद्ग्रहे, द्वौ च भूतगे ॥4 5॥
उन्मादेऽप स्मृतिभ्रंशे, द्वौ द्वौ वर्त्मसु सन्धिषु । दृक्कर्णोत्सिङ्घनाशेषु त्रयो, द्वौ द्वौ च सर्वगे ॥4 6॥
कर्णनासामुखशिरोव्रणे, भङ्गे भगन्दरे । ग्रन्थ्यादौ क्षुद्ररोगेषु गुह्यरोगे पृथग्द्वयम् ॥4 7॥
विषे भुजङ्गे कीटेषु मूषकेषु रसायने । चत्वारिंशोऽनपत्यानामध्यायो बीजपोषणः ॥4 8॥

1.*Bālopacāraṇīya*, 2.*Bālāmaya pratiṣedha*, 3.*Bālagraha pratiṣedha*, 4. *Bhūta vijñānīya*, 5. *Bhūta pratiṣedha*, 6. *Unmāda pratiṣedha*, 7. *Apasmāra pratiṣedha* 8. *Vartmaroga vijñānīya*, 9. *Vartmaroga pratiṣedha*, 10. *Sandhisitāsita-roga vijñānīya*, 11. *Sandhisitāsita-roga pratiṣedha*, 12. *Dṛṣṭiroga vijñānīya*, 13. *Timira pratiṣedha*, 14. *Liṅganāśa pratiṣedha*, 15. *Sarvākṣiroga vijñānīya*, 16. *Sarvākṣiroga pratiṣedha*, 17. *Karṇaroga vijñānīya*, 18. *Karṇaroga pratiṣedha*, 19. *Nāsāroga vijñānīya*, 20. *Nāsāroga pratiṣedha*, 21. *Mukharoga vijñānīya*, 22. *Mukharoga pratiṣedha*, 23. *Śiroroga vijñānīya*, 24. *Śiroroga pratiṣedha*, 25. *Vraṇa vijñānīya*, 26. *Sadyovraṇa pratiṣedha*, 27. *Bhaṅga pratiṣedha*, 28. *Bhagandara pratiṣedha*, 29. *Granthi, arbuda, ślīpada, apacī, nāḍī vijñānīya*, 30. *Granthi, arbuda, ślīpada, apacī, nāḍī pratiṣedha*, 31. *Kṣudraroga vijñānīya*, 32. *Kṣudraroga pratiṣedha*, 33. *Guhyaroga vijñānīya*, 34. *Guhyaroga pratiṣedha*, 35. *Viṣa pratiṣedha*, 36. *Sarpaviṣa pratiṣedha*, 37. *Kīṭa-lūtādi viṣa pratiṣedha*, 38. *Mūṣika-alarka viṣa pratiṣedha*, 39. *Rasāyana vidhi*, 40. *Vājīkaraṇa (Bījaposaṇa) vidhi*.

इत्यध्यायशतं विंशं षड्भिः स्थानैरुदीरितम् ॥

In this way Aṣṭāṅga Hṛdaya consists 120 chapters and is divided into six sections viz. Sūtra Sthāna, Śārīra Sthāna, Nidāna Sthāna, Cikitsā Sthāna, Kalpa-siddhi Sthāna and Uttara Tantra.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने आयुष्कामीयो नाम प्रथमोऽध्यायः ॥1॥

Thus ends the first chapter entitled *Āyuṣkāmīya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa explained constituents of the body *doṣas, dhātu, malas*; types of *doṣas—śārīrika, mānasika*, their places, general qualities, main functions of the *dhātus* and *malas* and also explained the equilibrium state of the constituents keeps the body in healthy condition and any disturbance leads to diseases; receptacles of the diseases—body & mind; types of diseases—*nija, āgantuja*—their treatment with similar and dissimilar; qualities of drugs—*rasa* (6), *guṇa* (20), *vīrya* (2), *vipāka* (3); examination of the patient with *darśana, sparśana* and *praśna*; types of treatment—*śodhana* and *śamana*, four limbs of treatment; classification of diseases—curable and incurable, discarded patients and the diseases for treatment, general line of treatment for psychosomatic diseases etc. have been discussed. At the end the sage has enumerated total number of sections and the chapters pertaining to Aṣṭāṅga Hṛdaya Saṁhitā.

*

2 Dinacaryā Adhyāya
[Daily Regimen]

अथातो दिनचर्याध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Āyuskāmīya Adhyāya*', Ācārya Vāgbhaṭa expounded the chapter named '*Dinacarya*' (Daily Regimen) thus said Lord Ātreya and other great sages.

Maintain the positive health in the healthy individuals and treating the diseased persons are the two main aims of Ayurveda. Keeping this in view Ācārya Vāgbhaṭa emphasized the importance of preventive aspect and allocated separate chapters like *Dinacaryā*, *Ṛtucaryā* etc.

Healthy person should have the equilibrium state of the three humors of the body, seven tissues, three waste products and the power of digestion along with pleasant mind, soul and sense organs.

Prātaḥkālotthāna (Wakeup time):

ब्राह्मे मुहूर्ते उत्तिष्ठेत् स्वस्थो रक्षार्थमायुषः ।

Brāhma muhūrta

In order to protect his life, healthy person should get up from the bed in *brāhma muhūrta*.

Notes:

Basing on the above statement it is inferred that unhealthy or diseased person need not wakeup early in the morning and has to follow the instructions of the physician concerned. *Brāhma muhūrta* is the time, which is second half of the last *yama* (3 hours) of the night or early hours of the dawn i.e. approximately at about 4.24 A.M.

Aruṇadatta in his 'Sarvāṅgasundarī' commentary on Aṣṭāṅga Hṛdaya it is clearly stated as—

रात्रेश्चतुर्दशो मुहूर्तो ब्राह्मो मुहूर्तः ।

That means *brāhma muhūrta* is the 14th *muhūrta kāla* of the night. One *muhūrta* is equivalent to 48 minutes.

Whole night consists 15 *muhūrtas* = 15 x 48 = 720 minutes.

Brāhma muhūrta is the time, which is after the completion of 13 *muhūrtas* in the night time i.e. 13 x 48 = 624 minutes.

720 - 624 = 96 minutes.

Hence one has to getup from the bed early in the morning 96 minutes before sunrise i.e. at about 4.24 a.m.

It is the suitable time to study and obtain knowledge. It is also the time when all the three *doṣas* are in the equilibrium state.

Śauca vidhi (Cleansing):

शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः ॥1॥

After considering the condition of the body (such as food taken in the previous night has been fully digested or not etc.), one has to attend for the natural urges and clean the parts well.

Notes:

- Healthy persons should eliminate the natural urges like faeces and urine etc. facing north in the morning hours and south in the night.
- During defecation one should be silent, sit and cover the head with a cloth.
- Avoid forceful expulsion.
- Avoid defecating at dirty places, center of the road, heaps of ash, cowshed, burial ground, sacred places, in front of women and respectable persons, facing sun and moon etc.
- But at times of fear and sick persons may void the excrements as they wish.
- At the time of urge, one should not attend any other work.
- Suppressing the natural urges leads vitiation of *vāta*, which in turn causes many a number of diseases.

Danta-dhāvana (Cleaning the teeth):

अर्कन्यग्रोधखदिरकरञ्जककुभादिजम् । प्रातर्भुक्त्वा च मृद्वग्रं कषायकटुतिक्तकम् ॥2॥
कनीन्यग्रसमस्थौल्यं सुकूर्चं द्वादशाङ्गुलम् । भक्षयेद्दन्तधवनं दन्तमांसान्यबाधयन् ॥3॥

Twigs useful for cleaning of the teeth:

- *Arka* (Calotropis procera)
- *Nyagrodha* (Ficus bengalensis)
- *Khadira* (Acacea catachu)
- *Karañja* (Pongamia pinnata)
- *Kakubha* (Terminalia arjuna) and other herbs such as—
- *Karavira* (red) (Nerium indicum)
- *Sarja* (Vateria indica)
- *Irimeda* (Acacia farnesiana)
- *Apāmārga* (Achyranthus aspera)
- *Mālati* (Jasminum grandiflorum)

Features of twigs useful for brushing:

Twigs useful for brushing should have—

- 12 inches of length with the circumference of a little finger.

* Should be straight and devoid of nodes.
* Collected from sacred places.
* And also having *kaṭu, tikta* and *kaṣāya rasas* (i.e. pungent, bitter and astringent tastes) are good for brushing.

How & when to brush?

* One should brush the teeth early in the morning as well as immediately after having food without causing pain or injury to the gums.

Arka →

← Nyagrodha

Khadira →

Karañja →

← Kakubha

Karavira →

← Sarja

Irimeda

Apāmārga

Mālati

Notes:

In Aṣṭāṅga Saṅgraha, the following procedure is given for brushing the tooth. viz. 'वाप्य त्रिवर्ग त्रिकाय.....' *Vāpya* means *kuṣṭha* (Saussurea lappa), *trivarga, tritaya* means three groups of 3-3 drugs viz:

1. *Trikaṭu* (*śuṇṭhī, marica, pippalī*)
2. *Triphalā* (*harītakī, āmalakī, vibhītakī*)
3. *Trijātaka* (*twak, elā, patrī*)

* Take the fine powders of the above drugs and prepare paste by mixing honey. Then use the paste for brushing the tooth with the help of twigs by rubbing without causing injury to the gums. The lower row of teeth should be brushed initially and then the upper row is to be followed.

Kuṣṭha

Madhu

← Trikaṭu →

← Triphalā →

← Trijātaka →

* Twigs having sweet, sour and salt tastes should not be used for brushing.
* Dry, hallow, putrefied twigs also should not be used.

Even though tongue scraping is not mentioned in Aṣṭāṅga Hṛdaya, it is clearly stated in Aṣṭāṅga Saṅgraha, Caraka Saṁhitā and Suśruta Saṁhitā as under—

* After brushing teeth, scrape the tongue with the help of tongue cleaners, which should not be sharp edged and is curved, made of metals like gold, silver, copper etc.

Advantages of tongue scraping:

* Removes the dirt of the tongue, bad taste and foul smell of tongue, mouth and teeth.
* Produces better taste, cleanliness and softness of the mouth.

Contraindications for cleaning teeth:

नाद्यादजीर्णवमथुश्वासकासज्वरार्दिती । तृष्णाऽऽस्यपाकहृद्रोगशिरःकर्णामयी च तत् ॥4॥

Patients suffering with the following diseases are contra-indicated for cleaning teeth:

- Ajirna (indigestion)
- Vamathu (vomitings)
- *Śwāsa* (dyspnoea)
- *Kāsa* (cough)
- *Jwara* (fever)
- Ardita (facial paralysis)
- Tṛṣṇā (thirst)
- *Asyapāka* (stomatitis)
- *Hṛdaya, netra, śiro, karṇa roga* (diseases of heart, eyes, head and ears).

Añjana (Collyrium):

Añjana

सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत् ।

After *danta-dhāvana* daily use of *sauvirāñjana* (Anatimony sulphide) as collyrium is excellent for protecting eyes.

Notes:

Advantages of sauvirāñjana:

* Eyes become lovely and clean.
* Able to see even minute objects.
* All the three colored parts of the eyes will become well defined.
* Eyelashes become smooth and firm.

चक्षुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम् ॥5॥
योजयेत्सप्तरात्रेऽस्मात् स्रावणार्थं रसाञ्जनम् ।

* As eyes are associated with *tejo* (*agni*) *mahābhūta* predominantly, continuous use of *sauvirāñjana* provokes *kapha doṣa*.
* Therefore *rasāñjana* (prepared from *darvī kvātha*-Berberis aristata) is to be applied once in a week to alleviate the vitiated *kapha* for keeping the vision clear.

ततो नावनगण्डूषधूमताम्बूलभाग्भवेत् ॥6॥

After *añjana vidhi*, *nāvana karma* (*nasya* or nasal administration), *gaṇḍūṣa* (mouth gargles), *dhūmapāna* (inhalation of medicated fumes) and *tāmbūla-sevana* (*pāna* chewing) are to be conducted.

Notes:

Nasya (Nasal drops):

Nasya

अणुतैलं ततो नस्यं ततो गण्डूषधारणम् ।।

After the use of collyrium application of nasal drops with *aṇu taila* and then gargling is advised.

Advantages of nasal drops:

घनोन्नतप्रसन्नस्वस्कन्धग्रीवाऽऽस्यवक्त्रसः ।
सुगन्धिवदनाः स्निग्धनिःस्वना विमलेन्द्रियाः ।।
निर्वलीपलितव्यङ्गा भवेयुर्नस्यशीलिनः ।

Regular use of *aṇutaila* as *pratimarśa nasya* (administering 2-2 drops in each nostril)—

* Keeps the shoulders, neck and chest strong.
* Voice becomes sweet.
* Mouth becomes fresh and free from foul smell.
* All the sense organs become clear and strengthy.

* Skin becomes wrinkle free.
* Hair never becomes grey.

Gaṇḍūṣa-kavala-dhāraṇa (Gargles):

Gaṇḍūṣa

* Holding the liquid drugs in buccal cavity for a specific period without moving the drug is known as *gaṇḍūṣa*.
* Whereas in *kavala dhāraṇa, kalka dravya* is used and it is allowed to move in the oral cavity for a specific period.

Both *gaṇḍūṣa* and *kavala* are of four types as under—

1. Snehīka gaṇḍūṣa: In which unctuous drugs will be used and is indicated for *vāta* disorders.
2. Śamana gaṇḍūṣa: Drugs having sweet taste and cold are used and is indicated in *pitta* disorders.
3. Śodhana gaṇḍūṣa: Pungent, sour, salt drugs will be used in *śodhana gaṇḍūṣa* and is indicated for *kapha* disorders.
4. Ropaṇa gaṇḍūṣa: Astringent, bitter and sweet drugs are used and it is indicated for *vraṇa ropaṇa*.

* Mutton juice and gingily oil can be used for *gaṇḍūṣa* regularly.

Advantages of gargles:

* Gives strength to the mandibular joints.
* Voice will be cleared.
* Gives strength to the mouth.
* Dryness in the mouth and cracks in the lips are relieved.
* Relieves toothache and strengthens the gums.
* *Khadira, kṣīri vṛkṣa, irimeda* etc. are the drugs of choice for *kavala-dhāraṇa*.
* Anorexia, foul smell of the mouth, salivation etc. will be relieved.
* *Gaṇḍūṣa* with luke warm water will make the mouth clean and cheerful.

Duration of gaṇḍūṣa/kavala-dhāraṇa:

Gaṇḍūṣa and *kavala* should be done till the person gets watery discharge from the nose and eyes.

प्रायोगिकं ततो धूमं गन्धमाल्यादि चाचरेत् ।
धूमादस्योर्ध्वजत्रूत्था न स्युर्वातकफामयाः ॥

* After nasal drops and gargles, inhalation of smoke (*prāyogika dhūma*), use of perfumes and garlands are advised.
* By the use of *prāyogika dhūmapāna*, diseases pertaining to E. N. T. (ear, nose and throat) originated by *vāta* and *kapha* will be relieved.

अग्र्योत्क्लेशितं नस्यैः कवलैर्नावनेरितम् ।
धूमेन कवलोक्लिष्टं क्रमाद्वातकफं जयेत् ॥

Aggravated *kapha* due to *añjana* (collyrium) will be relieved by *nasya*.
And the increased *vāta* due to *nasya* can be over come by *kavala*.
Similarly aggravated *kapha* caused by the use *kavala* can be relieved by *prāyogika dhūmapāna*.

* Therefore after *añjana*; *nasya* is to be done then *kavala-graha* and at the end *prāyogika dhūmapāna* should be conducted in the specific order only.

Tāmbūla-sevana-niṣedha (Contra-indications for betel chewing):

ताम्बूलं क्षतपित्तास्रश्लेष्मोत्कुपितचक्षुषाम् । विषमूर्च्छामदार्तानामपथ्यं शोषिणामपि ॥7॥

The following persons are contraindicated for *pāna* chewing—

* *Kṣata (urahkṣata)* injury to the chest)
* *Pittāsra (raktapitta)* bleeding disorders)
* *Rūkṣa* (dryness in the body)
* *Kupita cakṣu* (eye diseases)
* *Viṣa duṣṭa* (poisonous conditions)
* *Mūrcchā* (syncope/epilepsy)
* *Madārta* (alcholic toxication)
* *Śoṣa* (dryness of mouth and tuberculosis) etc.

Tāmbūla

Notes:

By chewing the tender betel leaves (Piper betle) along with betel nut (Areca catachu), *jātīphala* (Myristica fragrans), *lavaṅga* (Syzigium aromaticum), *karpūra* (Cinnamonum camphora), *kaṅkola* (Piper cubeba), *pudinā* etc. keeps the mouth fresh, tasty and good smell.

Ideal combination:

Chewing of *pāna* by taking two betel leaves along with one betel nut, slaked lime and the extract of *khadira* is beneficial to the persons—after getting from sleep, having food, taking bath and after vomiting.

Abhyaṅga (Oil massage):

अभ्यङ्गमाचरेन्नित्यं, स जराश्रमवातहा । दृष्टिप्रसादपुष्ट्यायुःस्वप्नसुत्वक्त्वदार्ढ्यकृत् ॥8॥
शिरःश्रवणपादेषु तं विशेषेण शीलयेत् । वर्त्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्धजन्तुभिः ॥9॥

Conducting body massage on a regular basis will be beneficial. It:

* Delays aging, relieves fatigue and mitigates *vāta*. Imparts good vision and promotes strength. Increases lifespan and relieves insomnia.
* Bestows toughness as well as prettiness to the skin and body becomes strong.
* Oil should be applied especially to the head (head massage), ears (ear drops) and foot (massage on the soles), along with the whole body.

Abhyaṅga

Contra indication:

Massage should not be conducted to:

* The persons suffering with *kapha* disorders.
* During the course of *śodhana* therapy.
* And also in the state of indigestion.

Notes:

After the completion of the process of digestion of the food taken in the previous day, body massage should be conducted with the oils, which mitigate *vāta* and are perfumed and also suitable to seasons.

Such as *candanabalā lākṣādi taila, candanādi tailas* in summer and *agurvādi taila* in winter which are having *śita* and *uṣṇa guṇas* respectively.

As the application of oil to the axis of the vehicle, animal skin and the pot becomes smooth and shiny; so also the human body becomes smooth and strong by the application of oil massage.

Vāta is predominantly present in the tactile sensory organ and is lodged in the skin. Massaging body with oil is good and hence it should be conducted regularly.

Advantages of head massage:

* Relieves headache, baldness, graying and falling of hair.
* Strengthens the sense organs.

Advantages of eardrops:

* Prevents lock jaw.
* Hardness of hearing and deafness.
* Ache in the ears.

Advantages of foot massage:

* Foot becomes strong.
* Promotes sleep and vision.
* Relieves numbness, stiffness, contractures and cracks on the soles.

Vyāyāma (Exercise):

लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मेदसः क्षयः ।विभक्तघनगात्रत्वं व्यायामादुपजायते ॥१०॥

Activities, which produces tiredness to the body is known as *vyāyāma.*

Vyāyāma

Advantages of exercise:

* Body becomes light.
* Able to perform normal duties with enthusiasm.
* Increases the power of digestion.
* Reduces the fat and body parts become distinct and firm.

Sūrya Namaskāra
(Sun Salutation)

Contraindicated persons for doing exercise:

वातपित्तामयी बालो वृद्धोऽजीर्णी च तं त्यजेत् ।

* Patients suffering from *vāta* and *pitta* disorders.
* Children, aged persons and persons suffering from indigestion.

अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः ॥1 1॥
शीतकाले वसन्ते च, मन्दमेव ततोऽन्यदा ।

Strong persons, those who are habituated to take unctuous food and in cold and spring seasons (*hemanta, śiśira* and *vasanta ṛtu*) do exercises to half of their capacity. Others and in other seasons (*grīṣma, varṣā* and *śarad ṛtu*) it should be done still less.

तं कृत्वाऽनुसुखं देहं मर्दयेच्च समन्ततः ॥1 2॥

After doing exercises, whole body should be gently massaged.

Disadvantages of excessive exercises:

तृष्णा क्षयः प्रतमको रक्तपित्तं श्रमः क्लमः । अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥1 3॥

Excessive exercises leads to the following complications like *tṛṣṇa* (thirst), *ksaya* (emaciation), *pratamaka* (severe dyspnoea), *raktapitta* (haemorrahage), *śrama* (exhaustion), *klama* (tiredness), *kāsa* (cough), *jwara* (fever), *chardi* (vomitings) etc.

व्यायामजागराध्वस्त्रीहास्यभाष्यादि साहसम् । गजं सिंह इवाकर्षन् भजन्नरति विनश्यति ॥1 4॥

Due to excessive exercises, not sleeping in nights, walking long distances, excessive coitus, too much talking & laughing, acts of exertion etc. will destroy the body as a lion fights with an elephant and dies.

Udvartana (Powder massage):

उद्वर्तनं कफहरं मेदसः प्रविलायनम् । स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ॥1 5॥

Massaging (with fine powder) in the opposite direction of hair follicles with high pressure is known as *udvartana.*

By the regular conduction of *udvartana—kapha* is mitigated, fat is liquefied, body parts became firm and the skin becomes healthy.

Udvartana

Notes:

Udvartana is of 3 types—

(a) *Udvartana* : Drugs used in *udvartana* creates *pravilayana* and *vimlāpana.*
(b) *Udgharṣaṇa* : Here dry and rough drugs are used.
(c) *Utsādana* : Unctuous pastes are used.

Uses: These help to dilate the channels and increase the power of *bhrājaka pitta* in the skin. So that the complexion is enhanced.

Utsādana is indicated to enhance the beauty of females.

Snāna (Bath):

दीपनं वृष्यमायुष्यं स्नानमूर्जाबलप्रदम् । कण्डूमलश्रमस्वेदतन्द्रातृड्दाहपाप्मजित् ॥1 6॥

Advantages of bath:

* Increases appetite. Heat exerting from the body through sweat pores is being obstructed and sends back to the original place and enhances the power of digestion.
* Improves sexual vigor.
* Enhances the life span.
* Improves body strength.
* Removes itching, dirt, exertion, sweat, fatigue, thirst, burning sensation etc.

Snāna

उष्णाम्बुनाऽधःकायस्य परिषेकोऽबलावहः । तेनैव तूत्तमाङ्गस्य बलदृक्केशचक्षुषाम् ॥1 7॥

Normal bath with hot water gives strength to the body but head bath decreases the strength of the hair follicles and eyes. Hence head bath with hot water is contra-indicated.

Contraindication of bath:

स्नानमर्दितनेत्रास्यकर्णरोगातिसारिषु । आध्मानपीनसाजीर्णभुक्तवत्सु च गर्हितम् ॥1 8॥

Persons suffering from *ardita vāta* (facial paralysis), *netra roga* (eye disorders), *āsyaroga* (mouth disorders) *karṇa roga* (ear disorders), *atisāra* (diarrhoea), *ādhmāna* (abdominal distension), *pīnasa* (coryza), *ajīrṇa* (indigestion), *bhuktavastu* (immediately after having food) etc. are contraindicated for taking bath.

Notes:

Don't have bath in the rivers and ponds when the water is insufficient and never take bath nakedly.

Sadvṛtta (Regimen of right conduct):

जीर्णे हितं मितं चाद्यान्न वेगानीरयेद्बलात् । न वेगितोऽन्यकार्यः स्याद्राजित्वा साध्यमामयम् ॥1 9॥

* To maintain positive health one must have wholesome and limited food only that too after the completion of the digestion of the food consumed earlier.
* Natural urges like urine, faeces etc. should not be expelled forcefully.
* At the time of the urge one should not attend any other work.
* Initially treat the curable diseases.

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः । सुखं च न विना धर्मात्तस्माद्धर्मपरो भवेत् ॥2 0॥

All the activities of the human beings are meant for happiness only. Such happiness will not be happened without *dharma* (right moral conduct). Therefore one must always pursue right conduct.

भक्त्या कल्याणमित्राणि सेवेतेतरदूरगः ।

Take care of the friends with a sense of devotion and good fortune and others (wicked persons) should be kept at a far distance.

Daśavidha pāpa (Ten sinful acts):

हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृते ॥2 1॥
संभिन्नालापं व्यापादमभिध्यां दृग्विपर्ययम् । पापं कर्मेति दशधा कायवाङ्मानसैस्त्यजेत् ॥2 2॥

One should avoid the ten sinful acts (pertaining the mind, speech and body)—mentally, orally and physically.

Sinful acts of the body: 1. *Hiṁsā* (cruelty), 2. *steya* (stealing), 3. *anyathā kāma* (unlawful sex).

Sinful acts of the speech: 4. *Paiśunya* (slandering), 5. *paruṣa vacana* (abusive/harsh words), 6. *anṛta vacana* (false) and 7. *saṁbhinna ālāpa* (dissention).

Sinful acts of the mind: 8. *Vyāpada* (hatredness), 9. *abhidhya* (jealousy) and 10. *dṛg viparyaya* (misunderstanding).

Regimen of right conduct:

अवृत्तिव्याधिशोकार्ताननुवर्तेत शक्तितः ।

One must help the persons, those who are struggling for their livelihood, suffering from diseases and afflicted with sorrows according to one's own capacity. They are all to be looked upon with sympathy, consoled and helped.

आत्मवत्सततं पश्येदपि कीटपिपीलिकम् ॥2 3॥

Consider as ourselves even insects and ants. A compassionate attitude towards all the living beings is the hallmark of a civilized man.

अर्चयेद्देवगोविप्रवृद्धवैद्यनृपातिथीन् ।

Pay homage to gods, cows, *brāhmins*, elders, *vaidyas*, kings and guests.

विमुखान्नार्थिनः कुर्यान्नावमन्येत नाक्षिपेत् ॥2 4॥

Never be indifferent to those approaching with real need or desires anything. Don't disappoint, disrespect or insult such persons who ever come to us with requests.

उपकारप्रधानः स्यादपकारपरेऽप्यरौ । सम्पद्विपत्सवैकमना, हेतावीर्ष्येत्फले न तु ॥2 5॥

One must be cooprative and helpful to others even to those who are non-cooprative and also to their enemies.

One must have same mental attitude during prosperous and disastrous state and should not be disturbed through the ups and downs of life. Be jealous towards the cause and not the result.

काले हितं मितं ब्रूयादविसंवादि पेशलम् ।

One must speak at appropriate time, with decent words and in brief, true and in a pleasing manner.

पूर्वाभिभाषी, सुमुखः सुशीलः करुणामृदुः ॥2 6॥
नैकः सुखी, न सर्वत्र विश्रब्धो, न च शङ्कितः ।

One must take initiation in greeting friends, relatives or others. Greet every one with a pleasant, polite, kind and soft face. Share your joy with others. One should neither believe nor suspect every body.

न कञ्चिदात्मनः शत्रुं नात्मानं कस्यचिद्रिपुम् ॥2 7॥
प्रकाशयेन्नापमानं न च निःस्नेहतां प्रभोः ।

Don't reveal the enemity towards some one or some one's enemity towards you.
Don't reveal the insult inflicted upon you or your superior's dislike for you.

जनस्याशयमालक्ष्य यो यथा परितुष्यति ॥2 8॥
तं तथैवानुवर्तेत परमाधनपण्डितः ।

Be an expert in propitiating others by understanding the ideas of the people and pleasing by appropriate means.

न पीडयेदिन्द्रियाणि न चैतान्यति लालयेत् ॥2 9॥

One should neither afflict the sense organs (eyes, ears etc.) too much nor let them remain inert.

त्रिवर्गशून्यं नारम्भं भजेत्तं चाविरोधयन् ।

All enterprises are to be pursued with any one of the three pursuits of life i.e *dharma, artha* and *kāma*. Pursue them without being mutually contradictory.

अनुयात्यात्रतिपदं सर्वधर्मेषु मध्यमाम् ॥3 0॥

In all actions follow an inclination to be in the middle way. Keep away from over attachment and indifferences. One has to do his work with a sense of duty without ambition or hatred. Hence follow the middle way, which is always the safest way.

नीचरोमनखश्मश्रुर्निर्मलाङ्घ्रिमलायनः । स्नानशीलः सुसुरभिः सुवेषोऽनुल्बणोज्ज्वलः ॥3 1॥

* One has to cut his hair, nails and beard at regular intervals.
* Clean the feet and all the orifices of waste products.
* Keep the habit of taking daily bath.
* Put on scents and good dress, which is bright and not gaudy.

धारयेत्सततं रत्नसिद्धमन्त्रमहौषधीः । सातपत्रपदत्राणो विचरेद्युगमात्रदृक् ॥3 2॥
निशि चात्यधिके कार्ये दण्डी मौली सहायवान् ।

* One should always wear precious gems and amulets filled with potent and divine medicines.
* Wear chappals and umbrella while walking and observe in front of the path at least two meters of distance.
* Only in an emergency one must go outside during night hours that too by holding a stick in the hand, wraping the head with a cloth along with an assistant.

चैत्यपूज्यध्वजाशस्तच्छायाधस्मतुषाशुचीन् ॥3 3॥
नाक्रामेच्छर्करालोष्टबलिस्नानभुवो न च ।

One should not pass through the shade of—

1. *Caitya* (trees considered to be the seats of *grahas*).
2. Persons to be worshipped.
3. Pillars of flagstaffs.
4. Unholy things.

One should not step on ash heaps, heaps of grain husks, dirt, gravels, stone heaps, place where sacrificial rituals (*bali*) are performed and places for bath.

नदीं तरेन्न बाहुभ्यां, नाग्निस्कन्धमभिव्रजेत् ॥3 4॥
सन्दिग्धनावं वृक्षं च नारोहेद्दुष्टयानवत् ।

One should not—

* Swim across rivers only with hands.

* Approach burning fire heaps.
* Board on a boat or climb on a tree whose strength is doubtful.
* Ride on uncontrollable animals.

नासंवृतमुखः कुर्यात्क्षुतिहास्यविजृम्भणम् ॥35॥
नासिकां न विकुर्णीयान्नाकस्माद्विलिखेद्धुवम् । नाङ्गैश्चेष्टेत विगुणं, नासीतोत्कटकश्चिरम् ॥36॥

* One must cover the face while sneezing, laughing and yawning.
* Don't dilate nostrils.
* Don't scratch on earth without any purpose.
* Don't perform any disorderly gestures with body parts.
* Don't sit on a squatting position for a long time.

देहवाक्चेतसां चेष्टाः प्राक् श्रमाद्विनिवर्तयेत् । नोर्ध्वजानुश्चिरं तिष्ठेत्–

One should withdraw all the activities of body, speech and mind before getting tired. Don't stand long with knees raised up.

–नक्तं सेवेत न द्रुमम् ॥37॥
तथा चत्वरचैत्यान्तश्चतुष्पथसुरालयान् ।

Should not take shelter during night time—

* Beneath the trees.
* *Catwara* (junction of 3 ways where people assemble for recreation).
* *Caitya* (trees considered to be seat of *grahas*).
* *Catuspatha* (junction of four roads).
* *Surālaya* (temples or bar).

सूनाटवीशून्यगृहश्मशानानि दिवाऽपि न ॥38॥

The following places not at all suitable to reside even daytime.

Sūna (slaughtering houses), *aṭavī* (forests), *śūnya gṛha* (ruined houses) and *śmaśāna* (grave-yards).

सर्वथेक्षेत नादित्यं, न भारं शिरसा वहेत् । नेक्षेत प्रततं सूक्ष्मं दीप्तामेध्याप्रियाणि च ॥39॥

* One should not look at the sun at any time.
* Should not carry heavy loads on head.
* Very minute objects, very bright objects, dirty and unpleasant things should not be seen constantly.

मद्यविक्रयसन्धानदानादानानि नाचरेत् ।

One should not trade, manufacture, supply or receive intoxicating alcohols.

पुरोवातातपरजस्तुषारपरुषानिलान् ॥40॥
अनृजुः क्षवथूद्गारकासस्वप्नान्नमैथुनम् । कूलच्छायां नृपद्विष्टं व्यालदंष्ट्रिविषाणिनः ॥41॥

हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः । सन्ध्यास्वभ्यवहारस्त्रीस्वप्नाध्ययनचिन्तनम् ॥4 2 ॥
शत्रुसत्रगणाकीर्णगणिकापणिकाश्रनम् । गात्रवक्त्रनखैर्वाद्यं हस्तकेशावधूनम् ॥4 3 ॥

* One should avoid direct breeze, heat of the sun of the first part of the day, dust, mist and rough winds.
* Sneezing, belching, coughing, sleeping, eating and mating should not perform with disordered body.
* Avoid taking rest in the shade of the trees growing on the riverbanks.

तोयाग्निपूज्यमध्येन यानं धूमं शवाश्रयम् । मद्यातिसक्तिं विश्रम्भस्वातन्त्र्ये स्त्रीषु च त्यजेत् ॥4 4 ॥

* Avoid people, whom the king hates.
* Avoid wild, poisonous and horned animals.
* Avoid wicked, disgraceful, uncivilized, over smart persons.
* Avoid taking meal, mating, sleeping, reading, thinking etc. during *sandhyā kāla* (dusk & dawn).
* Avoid the food offered by enemies, served at sacrificial ceremony, offered by large group of donors, supplied by prostitutes and food sold in the market.
* Avoid producing sound using body, mouth and nails.
* Avoid shaking hands and hair.
* Avoid moving in between two receptacles of water, fire and respectable persons.
* Keep away from the fumes of the dead body, addicting alcohol.
* Avoid in believing women and giving independence.

आचार्यः सर्वचेष्टासु लोक एव हि धीमतः । अनुकुर्यात्तमेवातो लौकिकेऽर्थे परीक्षकः ॥4 5 ॥

For an intelligent person the whole world is a guide or a teacher. Therefore follow the world as an evaluator of the performance of the worldly affairs.

आईसन्तानता त्यागः कायवाक्चेतसां दमः । स्वार्थबुद्धिः परार्थेषु पर्याप्तमिति सद्व्रतम् ॥4 6 ॥

Compassion towards all living beings; attitude for sacrificing for others; controlling the activities of body, words and mind and feeling of selfishness in the interests of others are sufficient for good conduct.

नक्तंदिनानि मे यान्ति कथम्भूतस्य सम्प्रति । दुःखभाङ्न भवत्येवं नित्यं सन्निहितस्मृतिः ॥4 7 ॥

He who daily bearing in mind what he is and how is spending the days is not affected by sorrow.

इत्याचारः समासेन, यं प्राप्नोति समाचरन् । आयुरारोग्यमैश्वर्यं यशो लोकांश्च शाश्वतान् ॥4 8 ॥

In this way rule of right conduct has been briefly discussed. One who adheres to the above rules will have long life, health, prosperity, fame and also the eternal world.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने दिनचर्या नाम द्वितीयोऽध्यायः ॥2 ॥

Thus ends the second chapter entitled *Dinacaryā Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In the chapter *Dinacaryā*—Ācārya Vāgbhaṭa explained the daily regimen of the individual (systematically) to maintain the positive health.

Time to get up from the bed, *śauca vidhi*; cleaning the teeth with different types of twigs, tongue cleaning—advantages, contraindicated, twigs for brushing; collyrium to prevent eye diseases; nasal drops for preventing E. N. T. disorders; gargling for oral cavity; and then explained inhalation of smoke; *pāna* chewing; advantages of different types of massages and contraindications, exercises; advantages and contraindications of bath; taking food; regimen of right conduct etc. are explained in detail.

*

3 Ṛtucaryā Adhyāya
[Seasonal Regimen]

अथात ऋतुचर्याध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Dinacaryā Adhyāya*' Ācārya Vāgbhaṭa expounded the chapter '*Ṛtucaryā*' (Seasonal Regimen), thus said Lord Ātreya and other great sages.

Preamble:

In Aṣṭāṅga Saṅgraha Sūtrasthāna 4th chapter detailed description about *kāla* has been delineated as under:

Kāla (Time):

कालो हि नाम भगवाननादिनिधनो यथोपचितकर्मानुसारी यदनुरोधादादित्यादयः खादयश्च महाभूतविशेषास्तथा तथा विपरिणमन्तो जन्मवतां जन्ममरणस्यर्तुरसवीर्यदोषदेह-बलव्यापत्सम्पदां च कारणत्वं प्रत्ययतां प्रतिपद्यन्ते ।

* *Kāla* is divinity and it has neither a beginning nor an end. Time follows the accumulated effect of actions of the past.
* Basing on the time only, the movement of the sun, the moon and other planets and also the transformation of five basic elements take place.
* It is also the causative factor for the birth and the death of all the creatures.
* Similarly, the increase and decrease of the seasons, tastes and potency of the substances, strength of the *doṣas* and the body depends upon the time only.

Kāla-bheda (Division of time):

स मात्राकाष्ठाकलानाडिकामुहूर्त्तयामाहोरात्रपक्षमासर्त्वयनवर्षभेदेन द्वादशधा विभज्यते ।

Kāla is divided into the following 12 divisions:

1. *Mātrā*	4. *Nāḍikā*	7. *Ahorātra*	10. *Ṛtu*
2. *Kāṣṭhā*	5. *Muhūrta*	8. *Pakṣa*	11. *Ayana*
3. *Kalā*	6. *Yāma*	9. *Māsa*	12. *Varṣa*

तत्राक्षिनिमेषो मात्रा । ताः पञ्चदश काष्ठा । तास्त्रिंशत् कला । ताः सदशभागा विंशतिर्नाडिका । नाडिकाद्वयं मुहूर्त्तश्च । ते तुल्यरात्रिन्दिवे राशिभागे चत्वारः पादोना यामः । तैश्चतुर्भिरहोरात्रिश्च । पञ्चदशाहोरात्राः पक्षः । पक्षद्वयं मासः । स शुक्लान्तः ।

Akṣinimeṣa (time taken for blinking the eyelid)	=	*1 Mātrā*
15 *Mātrā*	=	1 *Kāṣṭhā*
30 *Kāṣṭhā*	=	1 *Kalā*

20 1/10 *Kalā*	=	1 *Nāḍikā*
2 *Nāḍikā*	=	1 *Muhūrta* (48 minutes)
3 3/4 *Muhūrta*	=	1 *Yāma* (3 hours)
4 *Yāma*	=	1 *Ahaḥ* (day) or *rātri* (night)
15 *Ahorātris*	=	1 *Pakṣa* (fortnight)
2 *Pakṣa*	=	1 *Māsa* (month)
2 *Māsa*	=	1 Season (2 months)
3 Seasons	=	1 *Ayana* (6 months)
2 *Ayana*	=	1 *Varṣa* (one year)

Ṣaḍṛtus (Six seasons):

मासैर्द्विसङ्ख्यैर्माघादौ: क्रमात् षड्ऋतव: स्मृता: । शिशिरोऽथ वसन्तश्च ग्रीष्मो वर्षा: शरद्धिमा: ॥1॥
शिशिरादास्त्रिभिस्तैस्तु विद्यादयनमुत्तरम् । आदानं च, तदादत्ते नृणां प्रतिदिनं बलम् ॥2॥

The months starting with *māgha*, in combination of two, two succeeding months constitute the 6 seasons as *śiśira, vasanta, grīṣma, varṣā, śarad* and *hemanta* respectively.

Ādāna kāla— the three of them commencing with *śiśira ṛtu* (i. e. *śiśira, vasanta* and *grīṣma*) are characterised by the northern movement of the sun and is also called *uttarāyaṇa* or *ādāna kāla*, because sun absorbs strength from living beings daily.

Notes:

Ṛtu (Seasons)	*Māsa* (Indian)	Month (Western)	*Svarūpa* (Features)	*Rāśi* (Zodiac signs)
Śiśira	*Māgha-phālguna*	Jan 22nd to Mar 21st	Cool in nature	*Kumbha, mīna*
Vasanta	*Caitra-vaiśākha*	Mar 22nd to May 21st	Flowering season	*Meṣa, vṛṣabha*
Grīṣma	*Jyeṣṭha-āṣāḍha*	May 22nd to July 21st	Heat is high	*Mithuna, karkaṭaka*
Varṣā	*Śrāvaṇa-bhādrapada*	July 22nd to Sept 21st	Rains are heavy	*Siṁha, kanyā*
Śarad	*Aśvayuja-kārtika*	Sept 22nd to Nov 21st	Moonlight	*Tulā, vṛścika*
Hemanta	*Mārgaśīrṣa-puṣya*	Nov 22nd to Jan 21st	Snow falls	*Dhanu, makara*

Ādāna kāla:

तस्मिन् ह्यत्यर्थतीक्ष्णोष्णरूक्षा मार्गस्वभावत: । आदित्यपवना: सौम्यान् अपयन्ति गुणान् भुव: ॥3॥
तिक्त: कषाय: कटुको बलिनोऽत्र रसा: क्रमात् । तस्मादादानमाग्नेयम्–

* Since the northward movement of the sun naturally increases the heat of the places it approaches, the cooling properties are weakened.
* During this period the sun with his severe hot rays and the winds with their sharp velocity and dryness absorb the moisture from the earth.
* Due to the progressive dryness in the atmosphere during the seasons of *śiśira, vasanta* and *grīṣma*, which enhances *tikta, kaṣāya* and *kaṭu rasas* respectively and results in the human beings become weak. Therefore *ādāna* (*āgneya*) is sweltering by nature.

Visarga kāla:

–ऋतवो दक्षिणायनम् ॥4॥
वर्षादयो विसर्गश्च–

The remaining three seasons commencing from *varṣā ṛtu* (i.e. *varṣā, śarad* and *hemanta*) are characterized by the southern movement of the sun (*dakṣiṇāyana*) and is also called *visarga kāla*.

–यद्बलं विसृजत्यग्र्यम् । सौम्यत्वादत्र सोमो हि बलवान् हीयते रविः ॥5॥
मेघवृष्टयनिलैः शीतैः शान्ततापे महीतले । स्निग्धाह्लादोह्यलवणमधुरा बलिनो रसाः ॥6॥

* All the living beings gains strength during this period.
* *Visarga* is *saumya*. Moon is dominating in this period and the power of the sun is becoming weak.
* Due to clouds, cold breeze and rain, the power of the sun reduces and moon occupies the driving seat.
* Due to the power of moon with its cold rays unctuousness increases gradually in the nature during the seasons of *varṣā, śarad* and *hemanta*, which enhances *amla, lavaṇa* and *madhura rasas* respectively and results in the human beings become strong and potent.

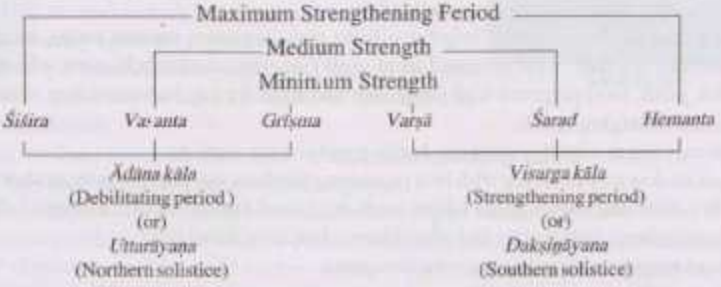
Differences between ādāna kāla and visarga kāla:

Ādāna kāla	Visarga kāla
* Decreased digestive power.	* Increased digestive power.
* Sun moving towards north.	* Sun moving towards south.
* *Agni prādhānya kāla.*	* *Soumya kāla.*
* Debilitating period.	* Strengthening period.
* *Uttarāyaṇa.*	* *Dakṣiṇāyana.*
* *Śiśira-vasanta-grīṣma.*	* *Varṣā-śarad-hemanta.*
* *Tikta-kaṣāya-kaṭu.*	* *Amla-madhura-lavaṇa.*
* *Rūkṣa-guṇa.*	* *Snigdha guṇa.*

Nature of body strength according to season:

शीतेऽग्र्यं वृष्टिघर्मेऽल्पं बलं मध्यं तु शेषयोः ।

Maximum strength will be seen in *hemanta* and *śiśira ṛtus*, medium strength in *śarad* and *vasanta ṛtus* where as in *grīṣma* and *varṣā ṛtus* the people will have minimum strength.



Hemanta ṛtu lakṣaṇa & caryā (Features & regimen during winter):

बलिनः शीतसंरोधाद्धेमन्ते प्रबलोऽनलः ॥7॥
भवत्यल्पेन्धनो धातून् स पचेद्वायुनेरितः । अतो हिमेऽस्मिन्सेवेत स्वाद्वम्ललवणाऽन्नान् ॥8॥

Hemanta ṛtu

* In *hemanta ṛtu* due to the cold breeze the body temperature is obstructed and enters deep into the body and increases digestive fire in the strong persons and able to digest hard food substances also.
* If the proper food is not supplied to the body in winter, it might even burn body tissues.
* Hence in winter it is advised to consume more *snigdha* (unctuous), *madhura, amla* and *lavaṇa rasa* (sweet, sour and salt *dravyas*).

दैर्घ्यान्निशानामेतर्हि प्रातरेव बुभुक्षितः । अवश्यकार्यं सम्भाव्य यथोक्तं शीलयेदनु ॥9॥
वातघ्नतैलैरभ्यङ्गं मूर्ध्नि तैलं विमर्दनम् । नियुद्धं कुशलैः सार्धं पादाघातं च युक्तितः ॥10॥

* During winter as the nights are longer every body feels hunger immediately after getting up from the bed. Hence after attending the nature calls, whoever feel hungry, take the food substances containing *madhura, amla* and *lavaṇa rasas*.
* In this season one has to perform *abhyaṅga* (body massage) with *vātahara tailas, mūrdha taila* (head massage), wrestling with skilled persons to half of his strength and *pādāghāta* (foot massage) etc. regularly.

कषायापहृतस्नेहस्ततः स्नातो यथाविधि । कुङ्कुमेन सदर्पेण प्रदिग्धोऽगुरुधूपितः ॥11॥
रसान् स्निग्धान् पलं पुष्टं गौडमच्छसुरां सुराम् । गोधूमपिष्टमाषेक्षुक्षीरोत्थविकृतीः शुभाः ॥12॥
नवमन्नं वसां तैलं, शौचकार्ये सुखोदकम् । प्रावाराजिनकौशेयप्रवेणीकौचवास्तृतम् ॥13॥
उष्णस्वभावैर्लघुभिः प्रावृतः शयनं भजेत् । युक्त्याऽर्ककिरणान् स्वेदं पादत्राणं च सर्वदा ॥14॥

* Afterwards clean the oil applied over the body with the powders or decoctions of *kaṣāya rasa* (astringent) drugs and then have bath systematically.
* Later on apply pastes of *kuṁkuma* (saffron) and *darpa/kastūrī* (musk) on the body followed by *dhūpa* (fumigation) with *aguru*.
* Then take food containing *snigdha māṁsa rasa* (unctuous mutton soup), meat of well nourished animals, wine prepared from *guḍa* (jaggary), *surāmaṇḍa, surā*, wheat powder, black gram, food prepared with sugarcane and milk, freshly harvested rice, *vasā* (muscle fat) and *taila* (gingily oil).
* Use only warm water for drinking, bathing and also for washing.
* Then lie down by covering with heat protecting blankets viz. *prāvāra* (a thick sheet made of with cotton and wool), *ājina* (sheet made by furred animal skins), *kouśeya* (silk cloth), *praveṇī* (sheet made by jute and other fibers), *koucava* (shawl) etc.
* Resort proper sudation by exposing to sunrays.
* It is specially recommended to wear footwear always.

पीवरोरुस्तनश्रोण्यः समदाः प्रमदाः प्रियाः । हरन्ति शीतमुष्णाङ्गयो धूपकुङ्कुमयौवनैः ॥1 5॥

Indulge sex with the woman having well developed thighs, breast and buttocks, delighted with wine, in a playful mood, body warmed with fragrant fumes and youthfulness and got relief from cold.

अङ्गारतापसन्तप्तगर्भभूवेश्मचारिणः । शीतपारुष्यजनितो न दोषो जातु जायते ॥1 6॥

Those who are residing in the underground houses or rooms which are equipped with room heaters will not be affected by the troubles caused by the dryness and roughness of the cold.

Śiśira ṛtu lakṣaṇa & caryā (Features & regimen during late winter):

अयमेव विधिः कार्यः शिशिरेऽपि विशेषतः । तदा हि शीतमधिकं रौक्ष्यं चादानकालजम् ॥1 7॥

* As it is the beginning of *ādāna kāla*, dryness will be very less and coldness is high due to the clouds, breeze and rain.
* Instead of the features of *ādāna kāla*, *visarga kāla* features are more prominently seen in *śiśira ṛtu*, the same dietetics and regimen of *hemanta ṛtu* should be adopted in *śiśira ṛtu* also.

Śiśira ṛtu

Vasanta ṛtu lakṣaṇa & caryā (Features & regimen during spring season):

कफश्चितो हि शिशिरे वसन्तेऽर्कांशुतापितः । हत्वाऽग्निं कुरुते रोगानतस्तं त्वरया जयेत् ॥1 8॥
तीक्ष्णैर्वमननस्याद्यैर्लघुरूक्षैश्च भोजनैः । व्यायामोद्वर्तनाघातैर्जित्वा श्लेष्माणमुल्बणम् ॥1 9॥
स्नातोऽनुलिप्तः कर्पूरचन्दनागुरुकुङ्कुमैः । पुराणयवगोधूमक्षौद्रजाङ्गलशूल्यभुक् ॥2 0॥
सहकाररसोन्मिश्रानास्वाद्य प्रियया पिबान् । प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥2 1॥
सौमनस्यकृतो हृद्यान्वयस्यैः सहितः पिबेत् । निर्गदानासवारिष्टमैरेयीधुमाद्वीकमाधवान् ॥2 2॥
मृद्वीकेक्षवसाम्बु मध्वम्बु जलदाम्बु च ।

* Due to the ingestion of the foods having *madhura rasa* and *snigdha guṇas* and also the nature of the season *kapha doṣa* was accumulated in *śiśira ṛtu*.
* In *vasanta ṛtu* the accumulated *kapha* is liquefied by the heat of the sun and as such disturbs the power of digestion and cause many a number of diseases.
* Hence to prevent such consequences, take immediate steps to conquer *kapha doṣa* by means of *śodhana* and *śamana* therapies.

Vasanta ṛtu

* Perform *śodhana* therapies like *tīkṣṇa vamana, nasya, dhūmapāna* etc.
* Advise to take food having *laghu* and *rūkṣa guṇas*.
* *Vyāyāma, udvartana* etc. should be conducted to mitigate vitiated *kapha*.
* After having bath besmeared with the pastes of *karpūra, candana, aguru, kuṁkuma* etc.
* Easily digestible food like old barley, wheat, honey, *jāṅgala māṁsa* roasted on fire is prescribed, which is suitable for this season.

* After having such diet healthy people are recommended to enjoy alcoholic preparations like *mārdvīka* (prepared from grapes), *āsava, ariṣṭa, mādhava* (prepared from honey), *sidhu* (prepared from sugar cane) in company of friends.
* To make it more hilarious and fascinating they are mixed with sweet mango juices.
* Beautiful women who sweeten these by the touch of their lips serve these wines. This increases their flavor and it is made more charming by the glances of their beautiful eyes resembling the petals of blue lotus.
* Those who are averse to wine or prohibited from using them can enjoy other beverages prepared by boiling *āsava, musta,* dry ginger or honey with water.

दक्षिणानिलशीतेषु परितो जलवाहिषु ॥2 3॥
अदृष्टनष्टसूर्येषु मणिकुट्टिमकान्तिषु । परपुष्टविघुष्टेषु कामकर्मान्तभूमिषु ॥2 4॥
विचित्रपुष्पवृक्षेषु काननेषु सुगन्धिषु । गोष्ठीकथाभिश्चित्राभिर्मध्याह्नं गमयेत्सुखी ॥2 5॥

In the after noon hours spend the time in the gardens with various colourful flowers and plants having water pools around, cooled by wind from southern direction and where the sun is some times seen but often hidden behind the clouds and where the earth shines with beauty like jewls creating an amorous air and is pleasant by the melodious voice of koels (cuckoo) in happiness. Spend the time happily with the company of friends engaged in useful discussion, useful information and attractive stories etc.

गुरुशीतदिवास्वप्नस्निग्धाम्लमधुरांस्त्यजेत् ।

One should not take the food substances containing *guru, śīta, snigdha guṇa* and *madhura, amla rasas* etc. during this season and also avoid sleeping in daytime.

Grīṣma ṛtu lakṣaṇa & caryā (Features & regimen during summer):

तीक्ष्णांशुरतितीक्ष्णांशुर्हीये सङ्क्षिपतीव यत् ॥2 6॥
प्रत्यहं क्षीयते श्लेष्मा तेन वायुश्च वर्धते । अतोऽस्मिन्यट्टुकट्वम्लव्यायामार्ककरांस्त्यजेत् ॥2 7॥

* As sun is very hot and the rays are sharp, *kapha* decreases and *vāta* increases during summer season.
* Hence one should not take the food substances having the tastes of *lavaṇa, kaṭu* and *amla.*
* Avoid exercises and exposing to sun in this season.

Grīṣma ṛtu

भजेन्मधुरमेवान्नं लघु स्निग्धं हिमं द्रवम् ।

Foods having *madhura rasa, laghu, snigdha, śīta* and *drava guṇas* should be taken in summer.

सुशीततोयसिक्ताङ्गो लिह्यात्सक्तून् सशर्कराम् ॥2 8॥

After having bath with cold water, take thin gruels prepared with corn flour and sugar.

मद्यं न पेयं, पेयं वा स्वल्पं, सुबहुवारि वा । अन्यथा शोषशैथिल्यदाहमोहान् करोति तत् ॥2 9॥

During summer alcoholic drinks are generally prohibited. Those who are habituated, smaller quantity are prescribed that too diluted with plenty of water. Otherwise complications like emaciation, looseness of joints, burning sensation, delusion etc. may be arising.

कुन्देन्दुधवलं शालिमश्नीयाज्जाङ्गलैः पलैः ।

Śāli rice, which is as white as flower *kunda* (Jasminum multiflorum) and *indu* (moon) should be taken along with *jāṅgala māṁsa rasa* during summer season. Take only thin mutton soup.

पिबेद्रसं नातिघनं रसालां रागखाण्डवौ ॥3 0॥
पानकं पञ्चसारं वा नवमृद्भाजने स्थितम् । मोचखोचदलैर्युक्तं साम्लं मृन्मयशुक्तिभिः ॥3 1॥
पाटलावासितं चाम्भः सकर्पूरं सुशीतलम् ।

* Drink *rasālā* (curds churned without any water and mixed with sugar, pepper, dry ginger and cumin), *rāga* (a decoction of grapes with *śāli, sakṭū*, honey, sugar, powder of arrow root, cardamom, cinnamum and coriander), *khāṇḍava* (prepared with sour and sweet fruits) during summer season.
* Prepare *pañcasāra* (a type of *mantha* prepared with *drākṣā, madhūka, kharjūra, kāśmarya* and *parūṣaka*) in fresh earthenware. It will get flavor of *moca* (*kadalī*) and *coca* (*panasa*) due to the association of the above leaves while cooling *mantha*. Afterwards it should be mixed with some sour substances and serve in a mud pot.
* Cooled water flavored with *pāṭalā* flower and mixed with *karpūra* (camphor) is also good for drinking during summer.

शशाङ्ककिरणान् भक्ष्यान् रजन्यां भक्षयन् पिबेत् ॥3 2॥
समितं माहिषं क्षीरं चन्द्रनक्षत्रशीतलम् ।

Take the food known as *śaśāṅka-kiraṇa* (prepared with the flakes of *tālisa* powder mixed with camphor and sugar candy) at night. Then mix sugar in *māhiṣa kṣīra* (buffalo's milk) that was cooled by the rays of moon and stars is to be given as drink.

अधृष्यमहाशालतालकद्धोष्णरश्मिषु ॥3 3॥
वनेषु माधवीश्लिष्टद्राक्षास्तबकशालिषु । सुगन्धिहिमपानीयसिच्यमानपटालिके ॥3 4॥
कायमाने चिते चूतप्रवालफललुम्बिभिः । कदलीदलकद्धारमृणालकमलोत्पलैः ॥3 5॥
कोमलैः कल्पिते तल्पे हसत्कुसुमपल्लवे । मध्यन्दिनेऽर्कतापार्तः स्वप्याद्वागृहेऽथवा ॥3 6॥
पुरस्त्रीस्तनहस्ताग्र्यप्रवृत्तोशीरवारिणि ।

* Ideal location to spend day time in summer is in the parks where the tall trees like pines (*śāla*) and palms (*tāla*) embrace the sky that will prevent the hot rays of the sun.
* Or spend in the houses around which bunches of flowers like jasmine and grapes are hanging from their creepers, curtains made of clothes wetted by scented, cool water, mango trees bearing fruits and tender leaves all around. In such a place set up a soft bed for sleeping in noon hours with the petals of flowers of *kadalī, kalhāra* and *mṛṇāla* etc.
* Sleep in a house cooled by water fountains where statues are exhibited with water being scented with *uśira* and springing from the breasts, hands and mouth.

निशाकरकराकीर्णे सौधपृष्ठे निशासु च ॥3 7॥
आसना–

It is suggested to spend nights on terraces enjoying the cool rays of moon.

–स्वस्थचित्तस्य चन्दनार्द्रस्य मालिनः । निवृत्तकामतन्त्रस्य सुसूक्ष्मतनुवाससः ॥3 8 ॥
जलार्द्रास्तालवृन्तानि विस्तृताः पद्मिनीपुटाः । उत्क्षेपाश्च मृदूत्क्षेपा जलबिंदुहिमानिलाः ॥3 9 ॥
कर्पूरमल्लिकामाला हाराः सहरिचन्दनाः । मनोहरकलालापाः शिशवः सारिकाः शुकाः ॥4 0 ॥
मृणालवलयाः कान्ताः प्रोत्फुल्लकमलोज्ज्वलाः । जङ्गमा इव पद्मिन्यो हरन्ति दयिताः क्लमम् ॥4 1 ॥

Fatigue due to the season will be relieved by—composure of the mind, besmearing the body with sandal wood pastes, wearing garlands, avoiding sexual activities, wearing light dresses, fanning with fans made of leaves of *tāla* or *padmini* (lotus) made wet and also with peacock feathers, wearing garlands of *karpūra* and *mallikā*, and also pearl chains dipped in *haricandana* (white paste of sandal).

Spending with children prattling with pretty joyful accents, colorful and pretty birds like parrots, beautiful women wearing lotus stalk bangles and moving lotus lakes around etc. will remove fatigue.

Varṣā ṛtu lakṣaṇa & caryā (Features & regimen during rainy season):

आदानगलानबुभुक्षामाग्निः सन्रोऽपि सीदति । वर्षासु दोषैर्दुष्यन्ति तेऽम्बुलम्बाम्बुदेऽम्बरे ॥4 2 ॥

Body is naturally exhausted in *ādāna kāla* and the power of digestion is also diminished. It is further weakened in rainy season due to the vitiation of three *doṣas*.

Varṣā ṛtu

सतुषारेण मरुता सहसा शीतलेन च ।
भूबाष्पेणाम्लपाकेन मलिनेन च वारिणा ॥4 3 ॥

Vāta gets vitiated due to the sky hung with long clouds filled with water and also due to humidity. *Pitta* is vitiated due the vapor of the earth and *amla vipāka* and *kapha* is vitiated because of dirty water and *agnimāndya*.

वह्निनैव च मन्देन, तेष्वित्यन्योऽन्यदूषिषु । भजेत्साधारणं सर्वमुष्णास्तेजनं च यत् ॥4 4 ॥

Hence one should take necessary steps to pacify the vitiated three *doṣas* and also take measures to increase the power of digestion simultaneously.

आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान् । जाङ्गलं पिशितं यूषान् मध्यरिष्टं चिरन्तनम् ॥4 5 ॥
मस्तु सौवर्चलाढ्यं वा पञ्चकोलावचूर्णितम् । दिव्यं कौपं सृतं चाम्भो भोजनं त्वतिदुर्दिने ॥4 6 ॥
व्यक्ताम्ललवणस्नेहं संशुष्कं क्षौद्रवल्लघु ।

* Due to the vitiation of all the *tridoṣas vasti karma* is to be conducted after performing *vamana karma* and *virecana karma* systematically.
* In order to maintain the power of digestion old cereals like *yava*, *godhūma* and *śāli* rice are to be given along with the processed *jāṅgala māṁsa rasa*.
* One should drink *mārdwika* or *ariṣta* type of liquors; *dadhimastu* (whey) mixed with *souvarcala lavaṇa* and *pañcakola cūrṇa*, rainwater, well water and boiled water.
* On the day when the sun is completely hidden in the clouds, take only the food having the dominance of *amla*, *lavaṇa rasa* and *sneha* and *śuṣka guṇa*.

* During rainy season use honey in general for preparing diet, drinks and other food substances.

अपादचारी सुरभिः मतल्पं धूपिताम्बरः ॥47॥
हर्म्यपृष्ठे वसेद्वाप्यशीतशीकरवर्जिते ।

* As far as possible try to avoid walking with bear foot in rainy season.
* Wear always scented and well-fumed dress and reside in such a place that is free from moisture and cold weather.

नदीजलोदमन्थाह्नःस्वप्नायासातपांस्त्यजेत् ॥48॥

Avoid to drink river water, *udamantha* (parched paddy flour mixed with water and ghee), sleeping in daytime, exertion and exposing to sun during rainy season.

Śarad ṛtu lakṣaṇa & caryā (Features & regimen during autumn):

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः । तप्तानां मथितं वृष्टौ पित्तं शरदि कुप्यति ॥49॥
तज्जयाय घृतं तिक्तं विरेको रक्तमोक्षणम् ।

Śarad ṛtu

* By the influence of the season, *pitta* is accumulated in *varṣā ṛtu* will be aggravated in *śarad ṛtu* due to the hotness of sunrays.
* To conquer the vitiated *pitta, tikta ghṛtapāna* (administration of bitter medicated ghee internally), *virecana karma* (purgation therapy), *raktamokṣaṇa* (bloodletting) are advised.

तिक्तं स्वादु कषायं च क्षुधितोऽन्नं भजेल्लघु ॥50॥
शालिमुद्गमिताधात्रीपटोलमधुजाङ्गलम् ।

* Food substances containing *tikta, madhura* and *kaṣāya rasas* and also *laghu guṇa dravyas* are to be taken in this season.
* *Śāli dhānya, mudga, sitā* (sugar), *dhātri/āmalakī, paṭola, madhu* (honey), *jāṅgala māṁsa rasa* etc. are good for those who are in hungry.

तप्तं तप्तांशुकिरणैः शीतं शीतांशुरश्मिभिः ॥51॥
समन्तादप्यहोरात्रमगस्त्योदयनिर्विषम् । शुचि हंसोदकं नाम निर्मलं मलजिज्जलम् ॥52॥
नाभिष्यन्दि न वा रूक्षं पानादिष्वमृतोपमम् ।

The water is exposed to the heat of the sun during the daytime and to the cool rays of the moon during night. It is also purified by time and is detoxicated by *agastya nakṣatra*. This is known as *'hamsodaka'*, which is spotlessly clear and is as beneficial as nectar. Such water doesn't provoke *kapha* as well as *vāta*.

चन्दनोशीरकर्पूरमुक्तास्रग्वसनोज्ज्वलः ॥53॥
सौधेषु सौधधवलां चन्द्रिकां रजनीमुखे ।

Spend the evening time by enjoying moonlight seated on the radiant terrace after decorating and besmeared the body with neat dress, flower & pearl garlands, with the pastes of *candana, uśīra* and *karpūra*.

तुषारक्षारसौहित्यदधितैलवसातपान् ॥5 4॥
तीक्ष्णमद्यदिवास्वप्नपुरोवातान् परित्यजेत् ।

Exposure to dew and mist, taking alkaline substances, excessive eating of curds, oils & fats, exposing to sunlight, intake of strong alcoholic drinks, sleeping in daytime, exposing the wind coming from eastern direction or blowing towards the face etc. should be avoided during *śarad ṛtu*.

Indication of the substances having specific taste in specific season:

शीते वर्षासु चाद्यांस्त्रीन् वसन्तेऽन्यान् रसान् भजेत् ॥5 5॥
स्वादुं निदाघे, शरदि स्वादुतिक्तकषायकान् । शरद्वसन्तयो रूक्षं शीतं घर्मघनान्तयोः ॥5 6॥
अन्नपानं समासेन विपरीतमतोऽन्यदा ।

- During *hemanta, śiśira* and *varṣā ṛtus* take food substances having the first three tastes i.e. *madhura, amla* and *lavaṇa rasa*.
- Where as in *vasanta ṛtu* take the food substances having the last three tastes known as *tikta, kaṭū* and *kaṣāya rasa dravyas*.
- In *grīṣma ṛtu*, especially *madhura rasa dravyas* should be taken.
- During *śarad ṛtu*; *madhura, tikta* and *kaṣāya rasa* substances are advised to take.
- In *śarad* and *vasanta ṛtu*, consume foods having *rūkṣa guṇa* and in *grīṣma ṛtu* one should take *śīta guṇa dravyas* only, where as in the remaining three seasons viz. *hemanta, śiśira* and *varṣā ṛtus*; *snigdha* and *uṣṇa guṇa dravyas* are agreeable for diet.

Neccessity of consuming all the six tastes in all the six seasons :

नित्यं सर्वरसाभ्यासः स्वस्याधिक्ष्यमृताकृतौ ॥5 7॥

To maintain the equilibrium state of the *doṣas*, presence of six tastes in a proportionate order is

essential. Hence practice to consume all tastes of diet every day by changing their ratio according to the season.

Notes:

Ṛtu harītakī: Internal administration of *harītakī* by altering *anupāna* can prevent many a number of diseases occurs in different seasons.

'सिन्धूत्थ शर्करा शुण्ठी कणामधुगुडैः क्रमात् वर्षादिष्वभयाप्रश्या रसायनगुणैषिणा ।'

—Vaṅgasena Rasāyanādhikāra

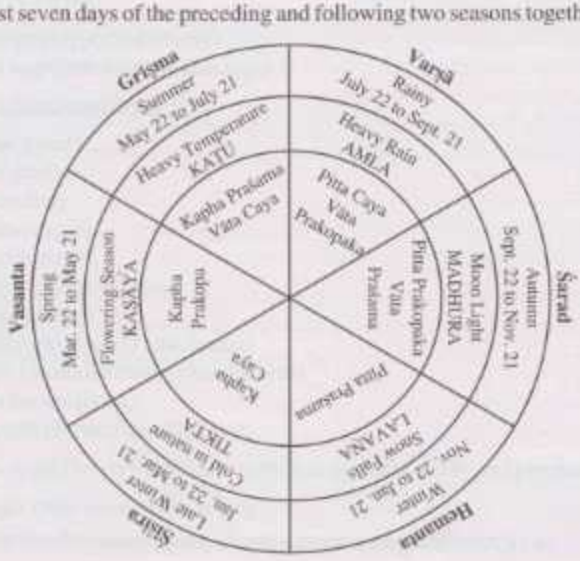
Harītakī should be taken along with the following substances in different seasons to obtain *rasāyana* effect.

S.No.	Name of the season	Anupāna
1.	Varṣā ṛtu (Rainy season)	Sindhūttha (Rock salt)
2.	Śarad ṛtu (Autumn)	Śarkarā (Sugar)
3.	Hemanta (Early winter)	Śuṇṭhī (Dry ginger)
4.	Śiśira (Late winter)	Kaṇā (Pippalī)
5.	Vasanta ṛtu (Spring)	Madhu (Honey)
6.	Grīṣma (Summer)	Guḍa (Jaggery)

Ṛtu sandhi:

ऋत्वोरन्त्यादिसप्ताहावृतुसन्धिरिति स्मृतः । तत्र पूर्वो विधिस्त्याज्यः सेवनीयोऽपरः क्रमात् ॥58॥
असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ॥59॥

The last and first seven days of the preceding and following two seasons together can be called



ṛtu sandhi (or) seasonal juncture. During this period the regimen of previous season should be gradually withdrawn and those of the coming season should be adopted slowly. If on the other hand, sudden withdrawn or adoption leads diseases due to unaccustomed foods and activities.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने ऋतुचर्या नाम तृतीयोऽध्यायः 113 11

Thus ends the third chapter entitled *Rtucaryā Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In the chapter *Ṛtucaryā*, Ācārya Vāgbhaṭa explained the definition of *ādāna kāla* and *visarga kāla* and their features. Six seasons and the features of different seasons and the dietetics and regimen. Seasonal juncture and its importance in preventing diseases etc. have been discussed.

*

4 Rogānutpādanīya Adhyāya
[Prevention of Diseases]

अथातो रोगानुत्पादनीयाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Rtucaryā Adhyāya*', Ācārya Vāgbhaṭa expounded the chapter '*Rogānutpādanīya*' (Prevention of Diseases), thus said Ātreya and other great sages.

Preamble:

In the present chapter Vāgbhaṭa stressed that all the diseases will be manifested due to the forceful expulsion and voluntary supression of the natural urges only.

Hence for the prevention of the diseases one should not suppress the natural urges like urine, faeces, semen etc. and suppress the urges relating to rashness and evil deeds physically, mentally and orally.

These urges are of 2 types:

(a) *Dhāraṇīya vega* (suppressable urges)
(b) *Adhāraṇīya vega* (non suppressable urges).

Dhāraṇīya vegas (Suppressible urges):

1. *Lobha* (greed)
2. *Śoka* (grief)
3. *Bhaya* (fear)
4. *Krodha* (anger)
5. *Māna* (vanity)
6. *Nirlajjā* (shamelessness)
7. *Īrṣyā* (jealousy)
8. *Atirāga* (too much of attachment)
9. *Paruṣa vacana* (extremely harshwords)
10. *Anṛta vacana* (lying)
11. *Parapīḍā* (physical handling) etc.

These activities should be very carefully restrained mentally, orally and physically.

Adhāraṇīya vegas (Non suppressable urges):

वेगान् न धारयेद्वातविण्मूत्रक्षवथूद्गारजृम्भाश्रुच्छर्दितक्षुताम् ॥ १ ॥

1. *Vāta* (flatus)
2. *Viṭ* (faeces)
3. *Mūtra* (urine)
4. *Kṣavat* (sneezing)
5. *Tṛṣṇā* (thirst)
6. *Kṣudhā* (hunger)
7. *Nidrā* (sleep)
8. *Kāsa* (cough)
9. *Śrama-śvāsa* (dyspnoea on exertion)
10. *Jṛmbhā* (yawning)
11. *Aśru* (tears)
12. *Chardi* (vomiting)
13. *Retas* (semen) &
14. *Udgāra* (belching/eructation)

These should not be suppressed and it is necessary that the needs of these natural urges are satisfied instantaneously i.e. as soon as they are explicit.

Effects of Suppression of Natural Urges and Their Treatment

1. Adhovāta (Flatus):

अधोवातस्य रोधेन गुल्मोदावर्तरुक्क्लमाः । वातमूत्रशकृत्सङ्गदृष्टयग्निवधहृद्रुजः ॥2॥

Gulma (abdominal tumor), *udāvarta* (upward movement of *vāta*), *ruk/vedanā* (pain adbomen), *klama* (debility), *vāta, mūtra, śakṛt saṅga* (retention of faeces, urine and flatus), *dṛṣṭi-vadha* (loss of vision), *agni-vadha/mandāgni* (decreased digestive power), *hṛdgada* (diseases of heart) etc. will be caused due to the suppression of *adhovāta* (flatus).

2. Sakṛt (Faeces):

शकृतः पिण्डकोद्वेष्टप्रतिश्यावपशिरोरुजः । ऊर्ध्ववायुः परीकर्तो हृदयस्योपरोधनम् ॥3॥
मुखेन विट्प्रवृत्तिश्च पूर्वोक्ताश्चामयाः स्मृताः ।

Piṇḍikodveṣṭa (twisting pain or cramps in the calf muscle), *pratiśyāya* (running nose), *śiroruja* (head ache), *ūrdhvavāyu* (upward movement of *vāta*), *parikarta* (cutting pain in the rectum), *hṛdayoparodhana* (oppression in the region of heart), *mukhena viṭpravṛtti* (faeces coming from the mouth) etc. are the signs and symptoms caused due to the suppression of the urge of faeces along with the diseases mentioned earlier in respect of the suppression of flatus.

3. Mūtra (Urine):

अङ्गभङ्गाश्मरीबस्तिमेढ्रवंक्षणवेदनाः ॥4॥
मूत्रस्य रोधात् पूर्वे च प्रायो रोगाः–

Due to the suppression of the urge of urine results in *aṅgabhaṅga* (splitting pain all over the body), *aśmari* (stone in bladder), *vasti-medhra-vaṅkṣaṇa-vedanā* (pain in the bladder, penis and in the groin region) and also the diseases mentioned in respect of the suppression of the flatus and stools.

Treatment:

–तदौषधम् । वर्त्यभ्यङ्गावगाहाश्च स्वेदनं बस्तिकर्म च ॥5॥
अन्नपानं च विड्भेदि विड्रोधोत्थेषु यक्ष्मसु । मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम् ॥6॥
जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम् । अवपीडकमेतच्च संज्ञितं–

Varti/phala varti (rectal suppositaries), *abhyaṅga* (body massage with oils), *avagāha* (sitz

bath), *svedana* (sudation therapy), *vasti karma* (medicated enemata) etc. are the best treatments, indicated for the management of the diseases caused due to the suppression of flatus, faeces and urine.

Special food and drinks which eliminates the obstructed faeces is to be given in the diseased condition, due to the suppression of faeces.

In the diseases, due to the suppresion of urine medicated ghee is to be given internally before food and after the digestion of food in a quantity of minimum and maximum doses respectively. This method of administration of medicated ghee is known as *"avapidaka"*.

4. Udgāra (Eructation/Belching):

–धारणात् पुनः ॥7॥

उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसो । आध्मानकासहिध्माश्च हिध्मावत्तत्र भेषजम् ॥8॥

Due to the suppression of eructation the following diseases may occur—*aruci* (anorexia), *kampa* (tremor), *vibandho hṛdayoraso* (obstruction in the proper function of heart and lungs), *ādhmāna* (abdomenal distensions), *kāsa* (cough), *hidhma* (hiccough).

Treatment is similar to hiccough.

5. Kṣavathu (Sneezing):

शिरोऽक्षीन्द्रियदौर्बल्यमन्यास्तम्भार्दितं श्रुतेः । तीक्ष्णधूमाञ्जनाघ्राणनावनार्कविलोकनैः ॥9॥
प्रवर्तयेत् श्रुतिं सम्यक् स्नेहस्वेदौ च शीलयेत् ।

Śirorti (headache), *indriya dourbalya* (debility of sense organs), *manyā stambha* (stiffness of the neck), *ardita vāta* (facial paralysis) etc. occurs due to the suppression of sneezing.

Treatment:

- Induce sneezing with *tīkṣṇa dhūmapāna* (inhalation of fumes with pungent substances), *tīkṣṇa añjana* (collyrium), *tīkṣna dravya aghrāna* , *tīkṣna nasya* (nasal drops), *tīkṣnārka vilokana* (looking at the sun).
- *Snehakarma* (oleation therapy) and *svedakarma* (sudation therapy).
- *Vātahara āhāra sevana* (consuming the foods which mitigate *vāta)*, administration of ghee internally after food is also indicated by the author of Aṣṭāṅga Saṅgraha.

6. Tṛṣṇā (Thirst):

शोषाङ्गसादबाधिर्यसम्मोहभ्रमहृद्गदाः ॥10॥
तृष्णाया निग्रहात्तत्र शीतः सर्वो विधिर्हितः ।

Suppression of thirst leads to *śoṣa* (emaciation), *aṅgasāda* (debility), *bādhirya* (deafness), *sammoha* (delusion), *bhrama* (giddiness) and *hṛgada* (cardiac pain).

Treatment:
Use cold water for drinking and bathing. Manage the condition by the intake of cold substances like foods & drinks.

7. Kṣudhā (Hunger):

अङ्गभङ्गारुचिग्लानिकार्श्यशूलभ्रमाः क्षुधः ॥1 1॥
तत्र योज्यं लघु स्निग्धमुष्णमल्पं च भोजनम् ।

Suppression of hunger leads to *aṅgabhaṅga* (splitting pain all over the body), *aruci* (anorexia), *glāni* (exhaustion), *kārśya* (emaciation), *śūla* (pain) and *bhrama* (giddiness).

Treatment:
Light, unctuous, warm & limited food is the best treatment to be given.

8. Nidrā (Sleep):

निद्राया मोहमूर्धाक्षिगौरवालस्यजृम्भिकाः ॥1 2॥
अङ्गमर्दश्च, तत्रेष्टः स्वप्नः संवाहनानि च ।

Suppression of urge for sleep causes—*moha* (delusion), *mūrdhā, akṣi gaurava* (heaviness of head and eyes), *ālasya* (lassitude), *jṛmbhā* (yawning), *aṅgamarda* (body pains), etc.

Treatment:
To overcome the above symptoms it is advised to sleep for some time and conduct light body massage.

9. Kāsa (Cough):

कासस्य रोधात्तद्वृद्धिः श्वासारुचिहृदामयाः ॥1 3॥
शोषो हिक्मा च कार्योऽत्र कासहा सुतरां विधिः ।

By the suppression of cough leads to *kāsādhikya* (cough increases), *śvāsa* (dyspnoea), *aruci* (anorexia), *hṛdaya roga* (cardiac problems), *śoṣa* (emaciation) and *hikkā* (hiccough).

Treatment:
Manage the symptoms as per the line of treatment advised in *kāsa roga*.

10. Śramaśvāsa (Dyspnoea on exertion):

गुल्महृद्रोगसम्मोहाः श्रमश्वासाद्विधारितात् ॥1 4॥
हितं विश्रमणं तत्र वातघ्नश्च क्रियाक्रमः ।

Due to the suppression of the dyspnoea caused on exertion, leads to *gulma* (abdominal tumors), *hṛdroga* (cardiac problems) and *sammoha* (delusions).

Treatment:
Rest and anti *vātika* treatments are advised.

11. Jṛmbhā (Yawning):

जृम्भायाः क्षववद्रोगाः, सर्वज्ञानिलजिद्विधिः ॥1 5॥

Due to the suppression of yawning the same symptoms will be seen which will be found while suppressing the urge of sneezing.

Treatment:
All the anti *vātika* treatments will be helpful to manage the above symptoms.

12. Aśru (Tears):

पीनसाक्षिशिरोहृद्रुङ्मन्यास्तम्भारुचिभ्रमाः । सगुल्मा बाष्पतस्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥16॥

Suppression of tears leads to *pīnasa* (running nose), *akṣi, śiro, hṛdrik* (pain in the eyes, head and heart), *manyāstambha* (stiffness of the neck), *aruci* (anorexia), *bhrama* (giddiness) and *gulma* (abdominal tumor).

Treatment:

Sleeping, drinking alcohol, company of friends and hearing pleasant stories etc. should be done.

13. Cardi (Vomiting):

विसर्पकोठकुष्ठाक्षिकण्डूपाण्ड्वामयज्वराः । सकासश्वासहृल्लासव्यङ्गश्वयथवो वमेः ॥17॥
गण्डूषधूमानाहारा रूक्षं भुक्त्वा तदुद्गमः । व्यायामः स्रुतिरस्रस्य शस्तं चात्र विरेचनम् ॥18॥
सक्षारलवणं तैलमभ्यङ्गार्थं च शस्यते ।

Suppression of the urge of vomiting leads to *visarpa* (erysipelas), *koṭha* (urticaria), *kuṣṭa* (skin disorder), *akṣi roga* (eye diseases), *kaṇḍu* (itching), *pāṇḍu* (anaemia), *jwara* (fever), *kāsa* (cough), *śvāsa* (dyspnoea), *hṛllāsa* (nausea), *vyaṅga* (discoloured patches on the face) and *śvayathu* (oedema).

Treatment:
Gaṇḍūṣa (mouth garglings), *dhūmapāna* (inhalation of medicated fumes) and *vamana* (induce vomiting) after consuming dry foods, *vyāyāma* (exercises), *raktamokṣaṇa* (blood letting), *virecana* (purgation) and body should be massaged with oil mixed with *sarjakṣāra* (alkalies) and *saindhava lavaṇa* (rock salt).

14. Śukra (Semen):

शुक्रात्तत्स्रवणं गुह्यवेदनाश्वयथुज्वराः ॥19॥
हृद्व्यथामूत्रसङ्गाङ्गभङ्गवृद्ध्यश्मषण्ढताः । ताम्रचूडसुराशालिबस्त्यभ्यङ्गावगाहनम् ॥20॥
बस्तिशुद्धिकरैः सिद्धं भजेत् क्षीरं प्रियाः स्त्रियः ।

Suppression of semen leads to— *vīryasrāva* (increased flow of semen often), *guhya-vedanā* (pain in the penis), *śvayathu* (oedema), *jvara* (fever), *hṛdvyathā* (cardiac pain), *mūtrasaṅga* (anuria), *aṅgabhaṅga* (splitting pain all over the body), *vardhma* (pain in the scrotum), *aśmarī* (stone) and *ṣaṇḍhatā* (impotence).

Treatment:
Food with chicken, alcohol and red *śāli* rice is advised. *Vasti* (medicated enemata), *abhyaṅga* (body massage) and *avagāhana* (tub bath), milk processed with the drugs, which are good for urinary bladder and sexual intercourse with the women best liked.

Persons not eligible for treatment:

तृट्शूलार्तं त्यजेत् क्षीणं विड्वमं वेगरोधिनम् ॥2 1 ॥

Persons habituated for suppressing the above natural urges and suffering with complications like faecal vomiting, emaciated, severe thirsty and pain abdomen are not eligible to get treatment.

Factors responsible for the manifestation of all the diseases:

रोगाः सर्वेऽपि जायन्ते वेगोदीरणधारणैः ।

All the diseases will be manifested due to the forceful expulsion and voluntary suppression of the natural urges only.

General line of treatment:

निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति ॥2 2 ॥
ततश्चानेकधा प्रायः पवनो यत्प्रकुप्यति । अन्नपानौषधं तस्य युञ्जीतातोऽनुलोमनम् ॥2 3 ॥

Effects of the suppression of natural urges and their treatment have been explained till now.

Since *vāta* is provoked by various causes and in multiple forms everywhere, select foods, drinks and food substances aiming at pacifying the *doṣas* as well as downward movement of *vāta*. This is the basic principle for treating diseases.

Dhāraṇiya vega:

धारयेत्तु सदा वेगान् हितैषी प्रेत्य चेह च । लोभेर्ष्याद्विषमात्सर्यरागादीनां जितेन्द्रियः ॥2 4 ॥

For the benefit of being happy in both the worlds (*ihaloka* - in this life and *paraloka* - life in the other world) one should always control the senses (mind and the five sense organs) and also should suppress the urges like *lobha, irṣyā, dweṣa, mātsarya* and *rāga* etc.

Necessity of purification therapy:

यतेत च यथाकालं मलानां शोधनं प्रति । अत्यर्थसञ्चितास्ते हि कुद्धाः स्युर्जीवितच्छिदः ॥2 5 ॥

Always try to purify *malas* from the body at the proper times. If *malas* gets accumulated extremely, leads to their aggravation and do at times causes threat of life.

Importance of śodhana therapy:

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः । ये तु संशोधनैः शुद्धा न तेषां पुनरुद्भवः ॥2 6 ॥

Doṣas do at times gets aggravated by treating them with fasting and digestive drugs but there is no chance of relapsation by treating with purificatory measures. Hence *śodhana* therapy is superior to *śamana* drugs.

Administration of rasāyana & vājikaraṇa yoga:

यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत् । रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ॥2 7 ॥

So, after adopting eliminating techniques according to the season, rejuvenation tonics and aphrodisiacs should be administered to lead a healthy, happy and long life.

Regimen to be adopted after purificatory measures:

भेषजक्षपिते पथ्यमाहारैर्बृंहणं क्रमात् । शालिषष्टिकगोधूममुद्गमांसघृतादिभिः ॥2 8॥
हृद्यदीपनभैषज्यसंयोगाद्रुचिपरिकैः । साम्यङ्गोद्वर्तनस्नाननिरूहस्नेहबस्तिभिः ॥2 9॥

By purification or reduction therapies and with constant use of medicines body will become weak naturally. So, the following steps should be taken to regain the strength.

* Foods like *śāli, śaṣṭika, godhūma, mudga, māṁsa, ghṛta* made appetizing and digestible by combining with palatable and digestive drugs are to be given.
* *Abhyaṅga, udvartana, snāna, nirūha vasti* and *sneha vasti* are also to be administered.

Effects of treatment:

तथा स लभते शर्म सर्वधावकषाटवम् । धीवर्णेन्द्रियवैमल्यं वृषतां दैर्घ्यमायुषः ॥3 0॥

By the above steps, one gets health, increase of all sorts of digestive powers, intelligence, body complexion, sensory perception, virility and increases life span.

Āgantuja roga:

ये भूतविषवाय्वग्निक्षतभङ्गादिसम्भवाः । रागद्वेषभयाद्याश्च ते स्युरागन्तवो गदाः ॥3 1॥

Diseases those caused by *bhūta* (demons), *viṣa* (poisons), *vāyu, agni, kṣata* (wound), *bhaṅga* (fractures) and by *rāga, dweṣa, bhaya* etc. are known as *āgantuja roga* or exogenous disorders.

Procedures to be adopted for the management of nija & āgantuja roga:

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः । देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् ॥3 2॥
अथर्वविहिता शान्तिः प्रतिकूलग्रहार्चनम् । भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥3 3॥
अनुत्पत्तौ समासेन विधिरेषः प्रदर्शितः । निजागन्तुविकाराणामुत्पन्नानां च शान्तये ॥3 4॥

Avoidance of improper activities of the body, mind and speech by willful transgression of rules, control over senses, remembering the previous experiences, knowledge pertaining to place, time and constitution, adherence to the rules of good conduct as prescribed in Atharva-veda propitiating the unfavorable *grahas* (planets), adopting ways to keep away from demons etc. is the treatment in general for the management of both exogenous and endogenous diseases.

Suitable time for the elimination of vitiated doṣas:

शीतोद्भवं दोषचयं वसन्ते विशोधयन् ग्रीष्मजमभ्रकाले ।
घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजान्न जातु ॥3 5॥

The accumulated *doṣas* of cold seasons (*hemanta* and *śiśira*) should be purified in *vasanta ṛtu*. Similarly those accumulated in *grīṣma ṛtu* should be eliminated during *varṣā ṛtu* and the *doṣas*

accumulated in *varṣā ṛtu* also should be expelled from the body during *śarad ṛtu*. By this one can avoid seasonal diseases.

Regimen for promotion of health:

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमावान्नाप्तोपसेवी च भवत्यरोगः ॥३७॥

The following persons will be disease free:

* Who are adopting the rules and regulations of wholesome diet and good conduct.
* Doing all activities carefully after thinking twice.
* Having control over senses.
* Treating all living beings equally.
* Speaking truth.
* Having patience and forgiving the mistakes of others.
* Keeping the company of good learned men etc.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने रोगानुत्पादनीयो नाम चतुर्थोऽध्यायः ॥१४॥

Thus ends the fourth chapter entitled *Rogānutpādanīya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Siṁhagupta.

In the chapter *Rogānutpādanīya*, Ācārya Vāgbhaṭa explained methods of preventing diseases; 14 types of suppressible natural urges; the effects of suppression and the treatment also narrated; persons not eligible for treatment; importance of seasonal regimen and the elimination therapies etc. and at the end the features of a disease free person has been presented.

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5 Drava-dravya Vijñānīya Adhyāya

[Knowledge of Liquid Substances]

अथातो द्रवद्रव्यविज्ञानीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।।

After the chapter '*Rogānutpādanīya*', Ācārya Vāgbhaṭa expounded the chapter '*Drava-dravya Vijñānīya*' (Knowledge of Liquid Substances), thus said Lord Ātreya and other great sages.

In the previous three chapters preventive measures to maintain the positive health has been detailed.

The present chapter deals with the liquid substances, available in the nature and their properties have been described. All the liquid substances have been grouped as under:

1. *Jala varga* (Group of different types of water)
2. *Kṣīra varga* (Group of different types of milk)
3. *Ikṣu varga* (Group of different types of sugarcane)
4. *Madhu varga* (Group of different types of honey)
5. *Taila varga* (Group of different types of oils)
6. *Madya varga* (Group of different types of alcohols)
7. *Mūtra varga* (Group of different types of urine) etc.

अथ तोयवर्गः

1. Jala Varga

(Group of Different Types of Water)

Classification of water:

A. According to the nature, water is of 2 types:

(a) *Gaṅgāmbu* (rain water without contamination)
(b) *Sāmudrodaka* (rain water contaminated by dust and poison etc.)

B. According to processing, it is of 5 types:

(a) *Kevala* (c) *Pakwa* (e) *Uṣṇa.*
(b) *Sauṣadha* (d) *Āma*

C. According to the types of soil, 6 types:

(a) *Śveta mṛt* (white soil)
(b) *Kṛṣṇa mṛt* (black soil)
(c) *Pāṇḍu* (yellowish white soil)
(d) *Nīla* (blue soil)
(e) *Ūṣara* (saline soil)
(f) *Miśra* (mixed soil)

D. Due to the dominancy of 5 basic elements:

(a) *Pārthiva guṇādhikya jala* (land having the *pṛthivī mahābhūta* dominancy)
(b) *Ambu guṇādhikya jala* (land having *jala mahābhūta* dominency)
(c) *Tejo guṇādhikya jala* (land having *agni mahābhūta* dominancy)
(d) *Vāyu guṇādhikya jala* (land having *vāyu mahābhūta* dominancy)
(e) *Ākāśa guṇādhikya jala* (land having *ākāśa mahābhūta* dominancy)

E. According to the source, it is of 8 types:

(a) *Koupya* (well water)
(b) *Sārasa* (natural lake)
(c) *Tāṭāka* (artificial ponds)
(d) *Caunḍya* (water collected in pits of rocks)
(e) *Prāstravana* (flown down from mountains)
(f) *Audbhida* (natural springs)
(g) *Vāpi* (well with flights of steps)
(h) *Nadī* (river)

Koupya

Sārasa

Tāṭāka

Caunḍya

Prāsravaṇa

Audbhida

Vāpi

Nadi

F. Warm water:

(a) *Kṣīṇapāda* (boiled and reduced to 1/4th of the total quantity).
(b) *Tribhāga* (reduced to 1/3rd of the total quantity).
(c) *Ardha bhāga* (reduced to 1/2 of the quantity).
(d) *Kvathita* (boiled until the boiling point).

G. Types of ākāśodaka:

(a) *Dhāra* (rain water)
(b) *Kṣāra* (hail stone)
(c) *Tauṣāra* (water from dew)
(d) *Haima* (snow water)

Gaṅgāmbu (Uncontaminated rain water):

जीवनं तर्पणं हृद्यं ह्लादि बुद्धिप्रबोधनम् ।तन्वव्यक्तरसं मृष्टं शीतं लघ्वमृतोपमम् ॥1॥
गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं त्वर्केन्दुमारुतैः ।हिताहितत्वे तद्भूयो देशकालावपेक्षते ॥2॥

The rainwater, which is not contaminated with dust and poison:

* Enlivening the living beings, generates satiation, gives pleasure to the heart, refreshing and stimulates the mind. It is thin, cold in potency, clear and not having any perceptible taste, and is equivalent to nectar.
* Seawater is being absorbed by the sunrays and fall from the sky in the form of rain after coming in contact with sunrays, moon light and wind and is known as *gaṅgāmbu* which is easily digestible and alleviates *vāta* and *kapha*.
* Due to *śita vīrya* it cures the diseases of *pitta*, *rakta* and *viṣa*.
* The variations of the seasons like winter, summer etc. and also in particular place of soil where the rain falls, affect the properties of *gaṅgāmbu*.

Test for the identification of gaṅgāmbu and sāmudrodaka:

येनाभिवृष्टममलं शाल्यन्नं राजते स्थितम् । अक्लिन्नमविवर्णं च तत्पेयं गाङ्गम्–

Rice cooked with rainwater and kept in a silver bowl, which neither makes too slimy nor changes its colour is to be considered as *gaṅgāmbu* also known as *aindrāmbu* and is the best one for drinking purpose.

Samudrāmbu (Contaminated water):

–अन्यथा ॥3॥
सामुद्रं, तत्र पातव्यं मासादाश्वयुजाद्विना ।

Except *gaṅgāmbu* all other kinds of water are known as *sāmudra-jala*. These water should not be used for drinking except in *āśvayuja māsa* (autumn/Septembar-October) because of the presence of the star *Agastya* i.e., the star canopus, which de-toxicates the poison existing in other types of water.

ऐन्द्रमम्बु सुपात्रस्थमविपन्नं सदा पिबेत् ॥4॥
तदभावे च भूमिष्ठमान्तरिक्षानुकारि यत् । शुचिपृथ्वसितश्वेते देशेऽर्कपवनाहतम् ॥5॥

Drink always *akaṣodaka* (*gaṅgāmbu*) as it is not contaminated and that is preserved in a neat and clean vessel made up of silver or gold. If *gaṅgāmbu* is not available, water obtainable from the soil (resembles rainwater in its qualities) that is clean, black and whitish color and is exposed to sunlight and gentle wind should be used for drinking.

Notes:

Properties of the water available from different soils:

1. *Śveta mṛt* (white soil) : *Kaṣāya*
2. *Kṛṣṇa mṛt* (black soil) : *Madhura*
3. *Pāṇḍura mṛt* (yellowish white soil) : *Tikta*
4. *Nīla mṛt* (blue soil) : *Kaṣāya, madhura*
5. *Ūṣara mṛt* (saline soil) : *Lavaṇa*
6. *Miśra mṛt* (mixed soil) : Mixed properties.

Properties of the water due to the dominancy of 5 basic elements:

1. Water from the land having *pṛthivī guṇādhikya* : *Lavaṇa, amla rasas*
2. Water from the land having *ap bhūtādhikya* : *Madhura rasa*
3. Water from the land having *teja guṇādhikya* : *Tikta, kaṭu rasas*
4. Water from the land having *vāyu guṇādhikya* : *Kaṣāya rasa*
5. Water from the land having *ākāśa guṇādhikya* : *Avyakta rasa*

Water obtained from the soil having the dominancy of *ākāśa mahabhūta* is not having any perceptible taste. So it can be used as a substitute for *gaṅgāmbu*.

According to the source of availability:

Water is divided in eight types as under:

1. *Koupya jala* : Well water—alkaline in nature and vitiates *pitta doṣa*.
2. *Sārasa jala* : Natural lake—sweet in taste and light, increases digestive power and not vitiates *vāta*.
3. *Tāṭāka jala* : Artificial pond water—heavy and vitiates *vāta*.
4. *Cauṇḍya* : Water collected in pits of rocks vitiates *pitta*.
5. *Prāsravaṇa* : Mitigates all the *tridoṣas*.
6. *Audbhida* : Sweet in taste and alleviates *pitta*.
7. *Vāpī jala* : Sweet in taste and light.
8. *Nadī jala* : *Kaṭu rasa, rūkṣa guṇa, vāta vardhaka.*

Pāna-anārha jala (Water not suitable for drinking):

न पिबेत्पङ्कशैवालतृणपर्णाविलास्तृतम् । सूर्येन्दुपवनादृष्टमभिवृष्टं घनं गुरु ॥6॥
फेनिलं जन्तुमत्तप्तं दन्तप्राह्यतिशीत्यतः । अनार्तवं च यद्दिव्यमार्तवं प्रथमं च यत् ॥7॥
लूतादितन्तुविण्मूत्रविषसंश्लेषदूषितम् ।

Water which is dirty, mixed with algae & grass, turbid, not exposed to sun, moon and gentle wind rained at that time, having *guru guṇa*, frothy, contaminated by bacteria, unable to drink and causing tingling sensation of teeth due to its severe coldness, unseasonal rain water or in the beginning of the season, contaminated by the webs, urine, excreta of spiders and other insects should not be used for drinking.

Notes:

The urine, excreta and the decomposed bodies of the insects, and other animals live in water will contaminate water. Plants growing in water cover the entire surface, and obstruct the passage of sunlight and air results in the contamination of water.

Fresh rainwater also may be polluted with urine, excreta and poisonous matter from spiders and other insects. All these kinds of water are not suitable for drinking and even for bathing.

Filtering, heated by fire, exposing to sunlight or by immersing the red-hot iron balls etc. will purify such contaminated water.

Similarly by putting the tubers of lotus plant, seeds of *kataka* (Strychnos potatorum), roots of sacred grass, *gomedaka* (Dolomite stone) etc. into the water also purifies water. To remove the bad smell of the water, put the flowers of *pāṭalā, karavīra* etc. into the water.

Nadī jala (River water):

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः ॥8॥
पथ्याः समासात्ता नद्यो विपरीतास्त्वतोऽन्यथा ।

Briefly saying water of rivers, which flow towards the western ocean and travels swiftly and

also having pure water is wholesome and suitable for drinking. And the others means the rivers flows towards the eastern direction, running slowly and contaminated are not suitable for drinking.

उपलास्फालनाक्षेपविच्छेदैः खेदितोदकाः ॥9॥
हिमवन्मलयोद्भूताः पथ्यास्ता एव च स्थिराः । कृमिश्लीपदहृत्कण्ठशिरोरोगान् प्रकुर्वते ॥10॥

Water running from Himālaya and Malaya mountains are good for health where as the same water if gets stagnated causes *kṛmi* (intestinal parasites), *ślīpada* (filariasis), *hṛdroga* (heart disease), *kaṇṭharoga* and *śiroroga* (dieases of throat and head).

प्राच्यावन्त्यपरान्तोत्था दूर्नामानि, महेन्द्रजाः । उदरश्लीपदान् हन्युः, सह्यविन्ध्योद्भवाः पुनः ॥11॥
कुष्ठपाण्डुशिरोरोगान्, दोषघ्न्यः पारियात्रजाः । बलपौरुषकारिण्यः, सागराम्भस्त्रिदोषकृत् ॥12॥

- Water obtained from Prāchya (Gauḍa), Avantī (Mālwā) and Aparāntā (Koṅkaṇa) regions and also from Mahendra mountain causes *arśas*, (piles) *udara roga* (abdomenal disorders) and *ślīpada* (filariasis).
- Where as the water obtained from Sahya and Vindhya mountains causes *kuṣṭha*, (skin disorders), *pāṇḍu* (anaemia) and *śiroroga*. (diseases of the head).
- Water running from Pariyātra mountain mitigates all the three *doṣas*, nourishes the body and increases vigor.
- But *sāmudrodaka* vitiates all the three *doṣas*.

विद्यात्कूपतडागादीन् जाङ्गलानूपशैलतः ।

Water available from various resources like *kūpa, taḍāga, couṇḍya, sārasa, prāsravaṇa, oudbhida, vāpi, nadī* of different regions like *jāṅgala deśa, ānūpa deśa* and *parvata deśa* are also having similar qualities and properties of those places respectively.

Jalapāna varjya (Avoiding of drinking water):

नाम्बु पेयमशक्त्या वा स्वल्पमल्पाग्निगुल्मिभिः ॥13॥
पाण्डूदरातिसारार्शोग्रहणीशोषशोथिभिः । ऋते शरन्निदाघाभ्यां पिबेत्स्वस्थोऽपि चाल्पशः ॥14॥

- One should not drink water more than his normal capacity.
- Those who are suffering from *agnimāndya, gulma, pāṇḍu, udara, atisāra, arśas, grahaṇi doṣa, śoṣa, śopha* etc. should drink little quantity of water than their usual capacity.
- Except in *śarad* and *grīṣma ṛtu* healthy persons also should drink water in a limited quantity.

Jalapāna phala (Effects of drinking water):

समस्थूलकृशा भुक्तमध्यान्तप्रथमाम्बुपाः ।

- Water taken in the middle of meals, maintains the normalcy of tissues and easy digestion.
- Water consumed immediately after meals leads to obesity and accumulation of fat into abdominal region.
- Drinking water before meals leads to indigestion and thereby emaciation of body.

Śītalajala (Cold water):

शीतं मदात्ययग्लानिमूर्च्छाच्छर्दिश्रमभ्रमान् ॥1 5॥
तृष्णोष्णदाहपित्तास्रविषाण्यम्बु नियच्छति ।

Cold water relieves *madātyaya, glāni, mūrcchā, chardi, śrama, bhrama, tṛṣṇā, uṣṇa, dāha, raktapitta, viṣa* etc.

Uṣṇajala (Hot water):

दीपनं पाचनं कण्ठ्यं लघूष्णं वस्तिशोधनम् ॥1 6॥
हिध्माध्मानानिलश्लेष्मसद्यःशुद्धिनवज्वरे । कासामयीनमश्वासपार्श्वरुक्षु च शस्यते ॥1 7॥

* Hot water increases the power of digestion, cooks undigested food material, good for throat diseases, easy to digest and purifies the urinary bladder.
* Hot water is indicated in hiccough, abdominal distension, *vāta* and *kapha* disorders, after *śodhana* therapy, acute fever, cough, *āma* condition, running nose, dyspnoea, pain in the flanks.

Notes:

Hot water: Basing on the variation of seasons like summer, winter, place of soil and also heaviness and lightness, hot water is to be prepared in the following ways:

1. *Kṣiṇapāda* : Take 4 parts of water and boiled then reduced till 3 parts remained.
2. *Tribhāga* : Water boiled and reduced to 1/3rd of the original quantity.
3. *Ardhabhāga* : Water boiled and reduced till the half of the quantity remained.
4. *Kvathita* : Water boiled till the boiling point.

Water heated by immersing red-hot iron balls, gold, silver, mud or bitumen with water, or by exposing to sunlight, either hot or cold, mitigates all the *tridoṣas*.

Such water is easily digestible and is ideal for *saṁsarga* and *sannipātaja rogas*.

Boiled water lost the properties of *dipana* and *pācana* and increases all the *tridoṣas*, when stored for 2-3 days. Hence boiled water is to be prepared daily and should not be stored.

Hot water is also having the similar properties of cold water like sweet in taste and cold in potency. Hence it is advisable to take hot water in thirst and fever.

In *āmājīrṇa* and *viṣṭabdha-ajīrṇa* also, hot water is advisable.

Ākāśodaka (Antarīkṣa jala):

It is of 4 types:

1. *Dhārā* (rain water)
2. *Kṣāra* (hailstone)
3. *Tauṣāra* (water from dew)
4. *Haima* (snow water)

Out of the 4 types, rainwater is good because it is easily digestible.

Water from hailstones is very cold and heavy and increases *vāta* and *kapha doṣas*.

Water obtained from *candrakānta* stones is sweet, cold and easily digestible which removes the evil spirits, *viṣa* disorders and also fevers caused by *pitta doṣa*.

अनभिष्यन्दि लघु च तोयं क्वथितशीतलम् । पित्तयुक्ते हितं दोषे, व्युषितं तत्त्रिदोषकृत् ॥१८॥

Water which is boiled and cooled doesn't cause *abhiṣyandi* and is easly digestible and such water is wholesome in a condition where *pitta* is vitiated and associated with other *doṣas*. Where as the same stored over night (stale water) causes the aggravation of all the *tridoṣas*.

Nārikelodaka (Coconut water):

नारिकेलोदकं स्निग्धं स्वादु वृष्यं हिमं लघु । तृष्णापित्तानिलहरं दीपनं बस्तिशोधनम् ॥१९॥

Nārikelodaka

Coconut water consists of *madhura rasa* (sweet in taste), *snigdha, laghu guṇa* (unctuous & lightness in quality) and *śīta vīrya* (cold in potency), acts as aphrodisiac, mitigates thirst and *vāta, pitta* disorders. It increases digestive power and purifies the urinary bladder.

वर्षासु दिव्यनादेये परं तोये वरावरे ।

During rainy season uncontaminated rainwater is the best and river water is the worst for drinking.

इति तोयवर्गः।

Thus ends *Toya varga*.

•

अथ क्षीरवर्गः

2. Kṣīra Varga

(Group of Different Types of Milk)

Milk is of 8 types:

1. *Go kṣīra* (Cow's milk)
2. *Ajā kṣīra* (Goat's milk)
3. *Uṣṭra kṣīra* (Camel's milk)
4. *Avi kṣīra* (Sheep's milk)
5. *Mahiṣa kṣīra* (Buffalo's milk)
6. *Aśva kṣīra* (Horse's milk)
7. *Nārī kṣīra* (Breast milk)
8. *Aibha kṣīra* (Elephant's milk)

General properties of the milk:

स्वादुपाकरसं स्निग्धमोजस्यं धातुवर्धनम् ॥2 0॥
वातपित्तहरं वृष्यं श्लेष्मलं गुरु शीतलम् । प्राहुः पयः॥

* Milk in general consists *madhura rasa, madhura vipāka* and *snigdha guṇa.*
* Improves the *ojas* and promotes the growth of the tissues and acts as an aphrodisiac.
* Due to heaviness and cool in potency, mitigates *vāta, pitta* and increases *kapha.*

Go-kṣīra (Cow's milk):

–अग्र्यं गव्यं तु जीवनीयं रसायनम् ॥2 1॥
क्षतक्षीणहितं मेध्यं बल्यं स्तन्यकरं सरम् । भ्रमभ्रमग्लानिलक्ष्मीश्वासकासातितृड्क्षुधः ॥2 2॥
जीर्णज्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत् ।

* Cow's milk sustains life.
* Acts as a rejuvenator.
* Indicated in injury to chest and emaciation.
* Improves the intelligence and strength of the body.
* Increases breast milk.
* Spreads all over the body due to mobile quality.
* Relieves fatigue, giddiness, toxicity, inauspiciousness, dyspnoea, cough, excessive thirst and hunger.
* Cures fevers of long duration, difficulty in urination and bleeding disorders.

Māhiṣa-kṣīra (Buffalo's milk):

क्लिमस्वप्नग्निभ्यो गरीयो माहिषं क्षिमम् ॥2 3॥

* Buffalo's milk is indicated for the persons having increased power of digestion and insomnia.
* Buffalo's milk is heavy in quality and cold in potency.

Aja-kṣīra (Goat's milk):

अल्पाम्बुपानव्यायामकटुतिक्ताशनैलघु । आजं शोषज्वरश्वासरक्तपित्तातिसारजित् ॥2 4॥

Goats usually drink less water, doing heavy exercise and eat plants and the leaves having pungent and bitter in taste.

Hence goats' milk is easily digestible and is indicated in tuberculosis, chronic fevers, dyspnoea, hemorrhage and diarrhoea.

Uṣṭra-kṣīra (Camel's milk):

ईषद्रूक्षोष्णलवणमौष्ट्रकं दीपनं लघु । शस्तं वातकफानाहकृमिमेदोदरार्शसाम् ॥2 5॥

* Camel's milk is slightly dryness in quality, hot in potency, and salt in taste.
* Increases the power of digestion, easily digestable.

* Indicated in *vāta* and *kapha* disorders, abdominal distension, worm infestation, oedema, ascitis and piles etc.

Nāri-kṣīra (Breast milk):

मानुषं वातपित्तासृगभिघाताक्षिरोगजित् । तर्पणाश्योतनैर्नस्यैः–

Breast milk is indicated in eye disorders caused by the vitiation of *vāta, pitta, asṛk/rakta* (blood) and *abhighāta* (injury) being used as *tarpaṇa, āścotana* and *nasya*.

Avika-kṣīra (Sheep's milk):

–अहृद्यं तृष्णयाविकम् ॥2 6॥
वातव्याधिहरं हिध्माश्वासपित्तकफप्रदम् ।

* Sheep's milk is hot in potency and not good for heart.
* Relieves *vāta* disorders.
* Increases hiccough, dyspnoea, *pitta* and *kapha*.

Hasti (Aibha)-kṣīra (Elephant's milk):

हस्तिन्याः स्थैर्यकृत्–

Elephant's milk gives good strength to the body.

Ekaśapha-kṣīra (Single hoofed animals' milk):

–वाह्यमुष्णं त्वेकशफं लघु ॥2 7॥
शाखावातहरं सामलवणं जडताकरम् ।

* Single hoofed animals (like horse, donkey etc.) milk is easily digestible.
* Cures *vāta doṣa* of tissue level.
* Having sour and salt in taste.
* Produces laziness.

Āma, śṛta, dhāroṣṇa kṣīra guṇa

(Properties of unboiled, boiled and directly collected fresh milk):

पयोऽभिष्यन्दि मुर्वांगं, युक्त्या शृतमतोऽन्यथा ॥2 8॥
भवेद्गरीयोऽतिशृतं, धारोष्णममृतोपमम् ।

* Unboiled milk is difficult to digest and causes *abhisyandi;* produces excess secretion in the tissue-pores and causing their blockage. Where as appropriately boiled milk is easily digestible. Over boiled milk becomes indigestible.
* Warm fresh milk collected directly from the udder is having similar qualities of nectar.

Notes:

* Milk of animals fed on oil cake of sesamum and sour substances are difficult to digest and cause *abhisyandi*.

Go

Māhiṣa

Ajā

Uṣtra

Nāri

Avika

Hasti (ibha)

Ekaśapha

* Milk of animals, which fed on light substances, is easily digested.
* Due to the influence of the moon and lack of exercise in the night time, milk collected in the morning hours is somewhat hard to digest in comparison with the milk drawn in the evening hours.

Dadhi (Curd/Coagulated milk):

अम्लपाकरसं ग्राहि गुरूष्णं दधि वातजित् ॥2 9॥
मेदःशुक्रबलश्लेष्मपित्तरक्ताग्निशोफकृत् । रोचिष्णु शस्तमरुची शीतके विषमज्वरे ॥3 0॥
पीनसे मूत्रकृच्छ्रे च, रूक्षे तु ग्रहणीगदे । नैवाद्याच्छिशि नैवोष्णं वसन्तोष्णशरत्सु न ॥3 1॥
नाभुग्नसूपं नाक्षौद्रं तत्राघृतसितोपलम् । न चानामलके नापि निस्वं नो मन्दमन्यथा ॥3 2॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्डुभमप्रदम् ।

* Curds in general is sour in taste and also at the end of digestion.
* Constipating, difficult to digest, hot in potency.

* Mitigates *vāta*.
* Increases fat, semen, strength, *kapha, pitta, rakta*, digestive power and oedema.
* Relieves anorexia as it increases the taste of perception.
* Indication in intermittent fevers, nasal catarrh and painful micturition.
* It is given in dysentery after removing cream.
* Should not eat curds during night time.
* Should not heat curds.
* Curds should not use in the seasons like *vasanta, grīṣma* and *śarad*. Without adding green gram, honey, ghee, *āmalakī* and sugar candy curds should not be taken.
* Curds yet to be prepared should not be taken.
* One should take the above precautions while consuming curds. Otherwise fever, hemorrhage, herpes skin diseases, anemia, giddiness etc. may be happened.

Dadhi

Takra (Buttermilk):

तक्रं लघु कषायाम्लं दीपनं कफवातजित् ॥3 3॥
शोफोदरार्शोग्रहणीदोषमूत्रग्रहारुचीः । प्लीहगुल्मघृतव्यापद्गरपाण्ड्वामयान् जयेत् ॥3 4॥

* Buttermilk is easy to digest and contains astringent and sour tastes.
* It increases digestive power and mitigates *kapha* and *vāta*.
* Indicated in oedema, ascitis, piles, disorders of duodenum, anurea, anorexia, abdominal tumors, spleenic enlargement, complications of oleation therapy, artificial poisoning, anemia etc.

तद्धन्यस्तु सरं स्रोतःशोधि विष्टम्भजिल्लघु ।

Takra

Dadhi mastu (whey) also having the similar qualities of buttermilk. In addition to that it is having *sara, laghu guṇas*, cleans the channels and acts as a laxative.

Notes:

Types of buttermilk:

In Ḍalhaṇa's commentary, three types of buttermilk will be seen as under:

1. Buttermilk prepared and removed the butter completely—vitiates *doṣas*.
2. Buttermilk with half of the quantity of butter removed—increases digestive power.
3. Without removing the butter—gives strength to the body.

In Dhanavantari Nighaṇṭu, four types of buttermilk has been described:

1. *Ghola* : churned the curd without adding any water.
2. *Mathita* : adding equal quantity of water.
3. *Udasvit* : adding half of the quantity of water.
4. *Takra* : adding 1/4th quantity of water.

Navanita (Butter):

नवनीतं नवं वृष्यं शीतं वर्ण्यबलाग्निकृत् ॥3 5॥
सद्ग्राहि वातपित्तासृक्क्षयार्शोर्दितकासजित् । क्षीरोद्भवं तु सद्ग्राहि रक्तपित्तास्रिरोगजित् ॥3 6॥

* Fresh butter is aphrodisiac and cold in potency.
* It imparts colour and skin complexion. It is also useful to improve the strength of the body and the power of digestion.
* It absorbs water. It is indicated in the management of the diseases caused by the vitiation of *vāta, pitta* and *rakta* and also tuberculosis, heamorrhoides, facial paralysis and cough.
* Butter obtained directly from milk is also absorbs water. It is useful for the management of haemorrhagic as well as eye disorders.

Navanita

Ghṛta (Ghee or clarified butter):

प्रशस्तं घीस्मृतिमेधाग्निबलायुःशुक्रचक्षुषाम् । बालवृद्धप्रजाकान्तिसौकुमार्यस्वरार्थिनाम् ॥3 7॥
क्षतक्षीणपरीसर्पशस्त्राग्निस्तब्धितात्मनाम् । वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥3 8॥
स्नेहानामुत्तमं शीतं वयसः स्थापनं परम् । सहस्रवीर्यं विधिभिर्मृतं कर्मसहस्रकृत् ॥3 9॥

* *Ghṛta* increases intelligence, memory and cleverness.
* Power of digestion improves and life span increases.
* Increases sexual vigor and good for eyes.
* Wholesome for aged and children.
* Skin complexion enhances, body becomes soft and imparts pleasant voice.
* Indicated for injury to chest, herpes, injury caused by weapons, burns, *vāta* and *pitta* disorders, poisonous state, insanity, ema-ciation, inauspiciousness (witchcraft) and chronic fevers.
* Ghee is the best among the four prominent oleating (fatty) substances. It is cold in potency.
* It is the best one to postpone the onset of old age.
* Properly processed ghee possesses a number of good qualities.

Ghṛta

मदापस्मारमूर्च्छाघृग्रिःकर्णक्षिरोगनिजान् । पुराणं जयति व्याधीन् व्रणशोधनरोपणम् ॥4 0॥

* *Purāṇa ghṛta* i.e. ten years old ghee cures intoxication, epilepsy, fainting, head, ear and eye disorders and vaginal disorders. It also cleans and heals the ulcers.
* Old ghee consists of all the properties of fresh ghee along with the special qualities. Hence it is so similar to nectar.

बल्याः किलाटपीयूषकूर्चिकामोरणादयः । शुक्रनिद्राकफकरा विष्टम्भिगुरुदोषलाः ॥4 1 ॥

Kilāta, piyūṣa, kūrcikā, moraṇa etc. increases strength, semen, sleep, and also *kapha*. It causes constipation, difficult to digest and vitiates *doṣas*.

Notes:

Preserving the ghee for:

More than 100 years in the under ground is called	:	*kaumbha*
Up to 10 years is called	:	*purāṇa ghṛta*
More than 10 years is called	:	*prapūraṇa ghṛta*

Kilāṭa is the solid portion obtained after heating the milk.

Piyūṣa is the milk of cow which has just given birth to a calf upto a period of 3 days.

Kūrcikā is commonly known as *kova*.

Moraṇa/moraṭa is the milk of a cow seven days after calving.

गव्ये क्षीरघृते श्रेष्ठे निन्दिते चाविसम्भवे ।

Cow's milk and ghee are the best and those of sheep's are the worst.

इति क्षीरवर्गः ।

Thus ends *Kṣīra varga*.

*

अथेक्षुवर्गः

3. Ikṣu Varga

(Group of Different Types of Sugarcanes)

Ikṣu or sugercane is of 12 types as under:

1. *Paunḍraka*	5. *Naipāla*	9. *Sūcipatraka*
2. *Vaṁśa*	6. *Dīrghapatraka*	10. *Tāpasekṣu*
3. *Śataparva*	7. *Nīlapīra*	11. *Keśakrūra*
4. *Kāntāra*	8. *Kāṣṭhekṣu*	12. *Bhīruka*.

इक्षो रसो गुरुः स्निग्धो बृंहणः कफमूत्रकृत् ॥4 2 ॥
वृष्यः शीतोऽस्रपित्तघ्नः स्वादुपाकरसः सरः ।

Sugarcane juice contains:

* *Madhura rasa, madhura vipāka, guru* (heavy), *snigdha, sara guṇa* (laxative) and *śīta vīrya*.
* Gives strength to the body. Increases *kapha* and *mūtra*. It is an aphrodisiac and mitigates *vāta*.

Ikṣu

* Sugarcane juice taken after meals increases *vāta*.
* Indicated in hemorrhagic disorders.

मोऽग्रे मलवणो, दन्तपीडितः शर्करासमः ॥4 3॥
मूलाग्रजन्तुजग्धादिपीडनान्मलसङ्करात् ।
किञ्चित्कालं विधृत्या च विकृतिं याति यान्त्रिकः ॥4 4॥
विदाही गुरुविष्टम्भी तेनायौ–

* Sugarcane juice from the top of the cane is slightly salty, after crushing with teeth it becomes equivalent to sugar.
* Juice obtained through crushing machines becomes abnormal quickly due to crushing of the root tip and worm infested cane, which causes burning sensation in the stomach, difficult in digestion and causes constipation.

–तत्र पौण्ड्रकः । शैत्यप्रसादमाधुर्यैर्बस्तमनु बांशिकः ॥4 5॥
शतपर्वककान्तारनैपालाद्यास्ततः क्रमात् । सक्षाराः सकषायाश्च सोष्णाः किञ्चिद्विदाहिनः ॥4 6॥

Among all varieties of *ikṣu*, *paundraka* type of sugarcane is the best one due to cool in potency, pleasing and sweet in taste and *vāṁśika* is inferior to it followed by *śataparvā*, *kāntāra*, *naipāla* etc. in their succeeding order as they are slightly alkaline and astringent in taste, hot in potency and cause burning sensation.

Phāṇita (Half-cooked molasses):

फाणितं गुर्वभिष्यन्दि चयकृन्मूत्रशोधनम् ।

Phāṇita (half cooked molasses) is having *guru* and *abhiṣyandī guṇa* and vitiates *doṣas*. It also acts as *mūtra śodhaka*.

Guḍa (Jaggery):

नातिश्लेष्मकरो धौतः सृष्टमूत्रशकृद्गुडः ॥4 7॥
प्रभूतकृमिमज्जासृङ्मेदोमांसकफोऽपरः । द्व्हः पुराणः पथ्यश्च, नवः श्लेष्माग्निसादकृत् ॥4 8॥

* Purified jaggery (washed well and made white) slightly increases *kapha doṣa* and eliminates urine and faeces.
* Unpurified jaggery increases intestinal worms, disorders of bone marrow, blood, fat and *kapha*.
* Old jaggery is good for health and fresh one increases *kapha* and causes indigestion.

Śarkarā (Sugar):

वृष्याः क्षीणक्षतहिता रक्तपित्तानिलापहाः ।
मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तमाः ॥4 9॥

* *Matsyaṇḍikā* (crude sugar), *khaṇḍa* (sugar candy) and *sitā* (fine sugar) are good in their succeeding order.
* Sugar is aphrodisiac, good for those injury to chest, hemorrhage and mitigates *vāta*.

Guḍa

Śarkara

Yāsa śarkarā:

तद्गुणा तिक्तमधुरा कषाया यासशर्करा ।

Yāsa śarkarā (prepared from the plant Alhagi maurorum is also similar in properties and contains *tikta, madhura* and *kaṣāya rasa.*

दाहतृट्छर्दिमूर्च्छासृक्पित्तघ्नः सर्वशर्करा: ॥5 0 ॥

All types of sugars are indicated in burning sensation, thirst, vomiting, fainting and bleeding disorders.

शर्करेक्षुविकाराणां फाणितं च वरावरे ।

Sugar is the best and *phāṇita* (half cooked molasses) is the worst among sugarcane products.

इतीक्षुवर्गः

Thus ends *Iṣku varga.*

*

अथ मधुवर्गः

Madhu Varga

(Group of Different Types of Honey)

Madhu (Honey):

चक्षुष्यं छेदि तृट्श्लेष्मविषहिध्माक्षपिप्पनुत् ॥5 1 ॥
मेहकुष्ठकृमिच्छर्दिश्वासकासातिसारजित् । व्रणशोधनसन्धानरोपणं बालतं मधु ॥5 2 ॥
रूक्षं कषायमधुरं, तत्तुल्या मधुशर्करा ।

* Honey is *cakṣuṣya* (good for eyes). It breaks up the solidified materials inside the body.
* Indicated in thirst, *kapha* and poisonous disorders, hiccough, bleeding disorders.

Honey Comb

Madhu

* Cures skin disorders, diabetes, worm infestations, vomiting, dyspnoea, cough & diarrhoea.
* Cleans and heals the wounds and unifies fractures.
* Increases *vāta* and mitigates *kapha*.
* Consists astringent and sweet in taste, dry and becomes pungent after digestion.

Madhu śarkarā:

By keeping the honey in a bottle for few months, sedimentation will be formed. Such sedimentation is called *madhu śarkarā*, which is having the similar qualities of honey.

उष्णमुष्णार्तमुष्णे च युक्तं चोष्णैर्निहन्ति तत् ॥5 3॥

* Honey should not be used after heating as the poisonous bees have collected it from various flowers that are having different tastes, qualities and potencies.
* Hence the persons dominated by *pitta* constitution mixed with hot substances in summer season and the area where the temperature is so high should not use the honey as it (is not good for health) kills them quickly, similar to that of poison.

प्रच्छर्दने निरूहे च मधूष्णं न निवार्यते । अलब्धपाकमाश्वेव तयोर्यस्मान्निवर्तते ॥5 4॥

But the honey can be used after heating in the therapeutic procedures like emesis and medicated enemata with decoctions as it comes out of the body quickly without undergoing digestion.

Notes:

* As the honey is hard to digest, dry, hot and astringent in taste, it should be used in smaller quantities. Higher doses leads to indigestion.
* Generally to treat indigestion hot substances and hot water are to be given. But this general line of treatment is contrary to treat the indigestion, caused by excessive consumption of honey. Because hot water and hot substances should not be given with honey and the cold substances are unwholesome in indigestion.
* Honey being a combination of different tastes, qualities and potencies, is the best *yogavāhī*. Hence, when honey is used along with aphrodisiac drugs, it helps in the increase of sexual vigor.

Types of honey:

भ्रामरं पौत्तिकं क्षौद्रं माक्षिकं च यथोत्तरम् ।

Honey is of 4 types and is good in the order of succession.

1. *Bhrāmara* : Honey collected by the bees looks like large sized black carpenter bees and such honey is whitish in colour.
2. *Pauttika* : Honey collected by yellowish big bees and the colour of honey resembles ghee.
3. *Kṣaudra* : Collected by small bees and the honey is dark brown in colour.
4. *Mākṣika* : Honey collected by big sized honey coloured poisonous bees. The colour of the honey resembles oil.

Out of the 4 types of honey it is good in the order of succession, that too old.

Kṣaudra and *mākṣika* varieties of honey should be used as far as possible.

इति मधुवर्गः

Thus ends *Madhu varga.*

*

अथ तैलवर्गः

5. Taila Varga

(Group of Different Types of Oils)

Tila taila (Gingili oil):

तैलं स्वयोनिवत्तत्र मुख्यं तीक्ष्णं व्यवायि च । त्वग्दोषकृदचक्षुष्यं सूक्ष्मोष्णं कफकृन्न च ॥5 5॥
कृशानां बृंहणाद्बालं स्थूलानां कर्शनाय च । बद्धविट्कं कृमिघ्नं च संस्कारात्सर्वरोगजित् ॥5 6॥

Tila

Tila Seeds

Tila taila

* Generally oils are having the similar properties of the substances from which they are obtained.
* Gingili oil is the best among the group of oils.
* Due to *tīkṣṇa* and *vyavāyī guṇas*, it penetrates into minute channels also.
* Regular use of gingili oil produces skin diseases and also not good for eyes. It is hot in potency and not increases *kapha*.
* It makes lean persons fatty and fatty persons lean.
* Constipating and kills worms.
* After processing properly, it is indicated in several diseases.

Eraṇḍa taila (Castor oil):

यतिक्तोषणमैरण्डं तैलं स्वादु सरं गुरु । वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥5 7॥
रुक्शोफौ च कटीगुह्यकोष्ठपृष्ठाश्रयौ जयेत् ।

* Castor oil consists *tikta, kaṭu* and *madhura rasa;* and *sara* and *guru guṇa.*

Eranda Plant

Eranda Seeds

* It cures *vardhma* (scrotal enlargement, abdominal tumors, *kapha* and *vāta* disorders, ascitis and malarial fevers.
* Relieves the pain and swelling pertaining to hip, scrotum, abdomen and back.

Rakta eranda taila:

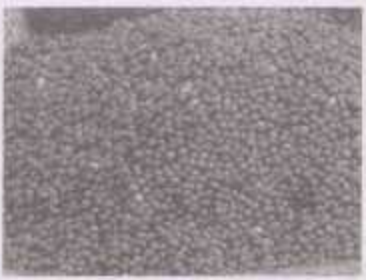
तीक्ष्णोष्णं पिच्छिलं विस्रं, रक्तैरण्डोद्भवं त्वति ॥5 8॥

Oil obtained from red variety of castor seeds is having the qualities of *tikṣṇa, uṣṇa* and *picchila*. It also consists *visra gandha* (putrefied smell).

Sarṣapa taila (Mustard oil):

कटूष्णं सार्षपं तीक्ष्णं कफशुक्रानिलापहम् । लघु पित्तासृक्कृत् कोठकुष्ठार्शोव्रणजन्तुजित् ॥5 9॥

Sarṣapa



Sarṣapa Seeds

Mustard oil is having *kaṭu rasa* and contains *tikṣṇa, laghu guṇas* and *uṣṇa vīrya*. It mitigates *vāta* and *kapha doṣas* and decreases *śukra dhātu* in the body. It is useful to relieve *koṭha, kuṣṭha, arśas, vraṇa, krimi roga* and causes *raktapitta*.

Akṣa taila (Oil of vibhitaka):

आक्षं स्वादु हिमं केश्यं गुरु पित्तानिलापहम् ।

Vibhitaka taila is having *madhura rasa; śīta* and *guru guṇa*. It acts as hair tonic. It is useful to mitigate *pitta* and *vāta*.

Akṣa seeds

Nimba taila (Neem oil):

नात्युष्णं निम्बजं तिक्तं कृमिकुष्ठकफप्रणुत् ॥6 0 ॥

Nimba seeds

Nimba taila is possessing *tikta rasa* and not having excessive *uṣṇa guṇa*. It is useful in the management of *krimi roga* and *kuṣṭha*. It mitigates *kapha doṣa*.

Umā-kusumbha taila (Linseed oil and safflower oil):

उमाकुसुम्भजं चोष्णं त्वग्दोषकफपित्तकृत् ।

Oil obtained from the seeds of *umā* (Linum usitatissimum), *kusumbha* (Carathamus tinctorius) are having *uṣṇa guṇa* and produces skin diseases. It also increases *kapha* and *pitta doṣas*.

Vāsā (Muscle fat) and **Majjā** (Bone marrow):

वसा मज्जा च वातघ्नौ बलपित्तकफप्रदौ ॥6 1 ॥
मांसानुगस्वरूपौ च, विद्यान्मेदोऽपि लाविव ।

- Both muscle fat and bone marrow decreases *vāta* and increases *kapha*, *pitta* and also gives strength to the body.
- Muscle fat and bone marrow are also having the similar qualities of the mutton from which they are obtained. Similarly fat also consists of the same qualities of the above.

इति तैलवर्गः

Thus ends *Taila varga*.

*

अथ मद्यवर्गः

6. Madya Varga

(Group of Alcoholic Beverages)

दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम् ॥6 2 ॥
सव्यादुतिक्तकटुकमम्लपाकरसं सरम् । सकषायं स्वरारोग्यप्रतिभावर्णकृल्लघु ॥6 3 ॥
नष्टनिद्राऽतिनिद्रेभ्यो हितं पित्तास्रदूषणम् । कृशस्थूलहितं सद्यं सूक्ष्मं स्रोतोविशोधनम् ॥6 4 ॥
वातश्लेष्महरं युक्त्या पीतं विपरिवर्तयेत् ।

Madya

- Alcoholic beverages increases the appetite and perception of taste. Gives satiation and nourishes the body.
- They are having sweet, bitter, pungent, sour and astringent in taste; sharp, dry, light and mobile; hot in potency and become sour at the end of digestion.
- Imparts pleasant voice, good health, intelligence and complexion to the skin.

- Beneficial for both the conditions such as sleeplessness and excessive sleep.
- Vitiaties *pitta* and *rakta doṣa*.
- Judicious intake of alcoholic beverages moulds the lean persons as stout and viceversa.
- Cleans the body channels and mitigates *vāta* and *kapha doṣa*.
- Consumption of alcohol as per the guidelines given in the classics bestows all these benefits, otherwise it acts as a poison.

गुरु तद्रोषजननं नवं, जीर्णमतोऽन्यथा ॥6 5॥

Fresh alcohols are not easy to digest and increase all the three *doṣas*, whereas old wines are having exactly opposite qualities, that means they are easy to digest and decreases the vitiated *tridoṣas*.

Contraindications:

पेयं नोष्णोपचारेण न विरिक्तक्षुधातुरैः । नात्यर्थतीक्ष्णमृदुल्पसम्भारं कलुषं न च ॥6 6॥

- Alcoholic drinks should not be taken, those who are consuming hot substances along with hot comforts.
- Alchoholic drinks should not be taken by persons if they are suffering from diarrhoea or they had undergone purgative therapy.
- It is also contraindicated when the individuals are suffering from hunger.
- Wines, which are very strong or very weak, and are very thin or turbid and spoiled, should not be used for drinking.

Surā (Beer):

गुल्मोदरार्शोग्रहणीशोषहृत् स्नेहनी गुरुः । सुराऽनिलघ्नी मेदोऽसृक्स्तन्यमूत्रकफावहा ॥6 7॥

Surā is having *sneha* and *guru guṇas*. It is indicated in *gulma, udara, arśas, grahaṇi* and *śoṣa*. It is useful to mitigate *vāta*. It increases *medas, rakta, stanya, mūtra* and *kapha*.

Vāruṇi surā:

तद्गुणा वारुणी हृद्या लघुतीक्ष्णा निहन्ति च । शूलकासश्वमिश्वासविबन्धाध्मानपीनसान् ॥6 8॥

Vāruṇi is having similar qualities to that of *surā*. In addition to the above, it is having *laghu* and *tīkṣṇa guṇas*. It gives strength to the heart. It is useful to relieve *śūla, kāsa, chardi, śwāsa, vibandha, ādhmāna* and *pīnasa*.

Vibhītaka surā:

नातितीव्रमदा लघ्वी पथ्या वैभीतकी सुरा । व्रणे पाण्ड्वामये कुष्ठे न चात्यर्थं विरुध्यते ॥6 9॥

Vibhītaki surā is not causing severe toxicity. It is light and wholesome. It is not so harmful in the conditions like *vraṇa, pāndu, kuṣṭha* etc. as that of other alcoholic preparations.

Yava surā:

विष्टम्भिनी यवसुरा गुर्वी रूक्षा विदोषला ।

Yava surā (alcohol prepared from barley) is having *guru* and *rūkṣa guṇa*. It aggravates all the three *doṣas* and causes constipation.

Ariṣṭa (Fermented decoctions):

यथाद्रव्यगुणोऽरिष्टः सर्वमद्यगुणाधिकः ॥7 0॥
ग्रहणीपाण्डुकुष्ठार्शःशोफशोथोदरज्वरान् । हन्ति गुल्मकृमिप्लीहः कषायकटुवातलः ॥7 1॥

* Generally *ariṣṭas* are having similar properties of the drugs, which are used for their preparation.
* Hence *ariṣṭas* are superior in quality among other types of alcoholic preparations.
* They are useful in the management of *grahaṇī-roga, pāṇḍu, kuṣṭha, arśas, śopha, śoṣa, udara, jwara, gulma, kṛmi* and *plīhā*.
* They are having *kaṣāya, kaṭu rasas* and aggravate *vāta doṣa*.

Mārdvīka (Wine prepared from grapes):

माद्वीकं लेखनं हृद्यं नात्युष्णं मधुरं सरम् । अल्पपित्तानिलं पाण्डुमेहार्शःकृमिनाशनम् ॥7 2॥

Mārdwīka surā (alcohol prepared from *drākṣa*) is having *madhura rasa, lekhana & sara guṇa* and slightly *uṣṇa vīrya*. It is good for the heart. It increases *pitta* and *vāta* slightly. It is indicated in *pāṇḍu, meha, arśas* and *kṛmi*.

Kharjūra (Wine prepared from dates):

अस्मादल्पान्तरगुणं खार्जूरं वातलं गुरु ।

Khārjūra surā (alcohol prepared from dates) is inferior to *mārdwīka surā* in its properties. It is also having *guru guṇa* and aggravates *vāta*.

Śārkara (Wine prepared from sugar):

शार्करः सुरभिः स्वादुहृद्यो नातिमदो लघुः ॥7 3॥

Śārkara surā (alcohol prepared from sugar) is having *madhura rasa* and *laghu guṇa*. It contains pleasant smell and is wholesome for the heart. It is not so toxic.

Gouḍa (Wine prepared from molasses):

मूत्रपुरीषकृद्धातौ गौडस्तर्पणदीपनः ।

Gouḍa surā (alcohol prepared from *guḍa*/jaggary) is useful for the proper elimination of urine, faeces and flatus from the body. It also gives satiation and increases the power of digestion.

Sīdhu (Wine of sugarcane juice):

वातपित्तकरः सीधुः स्नेहश्लेष्मविकारहा ॥7 4॥
मेदःशोफोदरार्शोघ्नस्तत्र पक्वरसो वरः ।

Sīdhu (alcohol prepared from sugarcane juice) aggravates *vāta* and *pitta*. It is indicated in the

diseases caused due to excessive oleation and due to the vitiation of *kapha, medoroga, śopha, udara* and *arśas.*

Sidhu is of two types:

1. Prepared by boiling sugarcane juice (*pakwa rasa*).
2. Without boiling sugarcane juice (*śita rasa*).

Out of these two varieties *pakwa rasa* is superior to *śita rasa* in its quality.

Madhvāsava (Wine prepared from honey):

छेदी मध्वासवस्तीक्ष्णो मेदःपीनसकासजित् ॥7 5॥

Madhvāsava (alcohol prepared from honey) is having *tikṣṇa guṇa* and is useful to break the solidified materials like *kapha, mala* etc. in the body. It is indicated in the management of *prameha, pīnasa* and *kāsa.*

Śukta (Wine prepared from tubers):

रक्तपित्तकफोत्क्लेदि शुक्तं वातानुलोमनम् । भृशोष्णतीक्ष्णरूक्षाम्लं हृद्यं रुचिकरं सरम् ॥7 6॥
दीपनं शिशिरस्पर्शं पाण्डुदृक्कृमिनाशनम् ।

Śukta (alcohol prepared from tubers) increases the moisture of *rakta, pitta* and *kapha.* It is useful for the downward movement of *vāta.* It contains *amla rasa* and *uṣṇa, tikṣṇa, rūkṣa* and *sara guṇas.* It is wholesome to the heart and increases the perception of the taste. It also increases the power of digestion. It is cold in touch. It is indicated in the management of *pāṇḍu roga, netra roga* and *kṛmi roga.*

गुडेक्षुमद्यमार्द्वीकशुक्तं लघु यथोत्तरम् ॥7 7॥

Śukta prepared from *guḍa, ikṣurasa, madya* and *mārdwīka* are superior to one another and easy to digestd in their succeeding order.

कन्दमूलफलाद्यं च तद्विद्यात्तदासुतम् ।

Alcohols prepared from tubers, roots and fruits are also having similar properties of those from which they are being prepared.

Śāṇḍākī:

शाण्डाकी चासुतं चान्यत् कालाम्लं रोचनं लघु ॥7 8॥

Śāṇḍākī (fried paddy spicy balls, dried and deep fried in oil) as well as *śukta,* which became sour by preserving certain time, are useful to increase the perception of taste and also easy to digest.

Dhānyāmla:

धान्याम्लं भेदि तीक्ष्णोष्णं पित्तकृत्सर्वशीतलम् । श्रमक्लमहरं रुच्यं दीपनं बस्तिशूलनुत् ॥7 9॥
शस्तमास्थापने हृद्यं लघु वातकफापहम् । एभिरेव गुणैर्युक्तं सौवीरकतुषोदके ॥8 0॥
कृमिह्रोगगुल्मार्शःपाण्डुरोगनिबर्हणे । ते क्रमाद्विद्तुषैर्विद्यात्तुषैश्च यवैः कृते ॥8 1॥

Dhānyāmla—an alcoholic preparation prepared by fermenting the water in which rice and other grains are cooked is having *tikṣṇa, laghu guṇa* and *uṣṇa vīrya*. It acts as a purgative. It increases *pitta*. It is cold to touch. It is useful to relieve fatigue and exhaustion. It increases the perception of taste as well as power of digestion. It is useful in the management of pain in the uninary bladder. *Dhānyāmla* is the best drug useful for conducting *āsthāpana vasti*. It is good for heart. It is useful to mitigate *vāta* and *kapha*.

Souvīraka and *tuṣodaka* also possess similar properties of *dhānyāmla*.

Both of them are useful for the management of *krmi roga, hṛdroga, gulma, arśas* and *pāṇḍuroga*.

They are prepared from dehusked barley and barley grains with husk respectively.

इति मद्यवर्गः

Thus ends *Madya varga*.

*

अथ मूत्रवर्गः

7. Mūtra Varga
(Group of Urines)

मूत्रं गोऽजाविमहिषीगजाश्वोष्ट्रखरेऽष्टवम् । पित्तलं रूक्षतीक्ष्णोष्णं लवणानुरसं कटु ॥8.2॥

1. *Gomūtra*
2. *Ajā mūtra*
3. *Avi mūtra*
4. *Mahiṣī mūtra*
5. *Gaja mūtra*
6. *Aśva mūtra*
7. *Uṣtra mūtra*
8. *Khara mūtra*

Gomūtra

Generally all the above eight types of urines are having *lavaṇa, kaṭu rasa; rūkṣa, tikṣṇa* and *uṣṇa guṇas*.

कृमिशोफोदरानाहशूलपाण्डुकफानिलान् ।
गुल्मारुचिविषश्वित्रकुष्ठार्शांसि जयेल्लघु ॥8.3॥

* Increases *pitta doṣa;* indicated in *krmiroga* (worm infestation), *śopha* (oedema), *udara* (ascitis), *ānāha, śūla, vāta* and *kapha* disorders, *gulma, aruci, viṣa* (poisonous cases), *świtra* (leucoderma), *kuṣṭha* (skin disorders) and *arśas* (piles).

Notes:

* Urine can be used in the therapeutic procedures like purgation therapy, medicated enemata with decoctions, sudation therapy and also for external applications like *ālepa* etc.
* Increases appetite, digests the undigested food material, breaks the solidified material in the body.

Out of all the above cow's urine is the best.

'Goumutra can cure kidney failure'

EXPRESS NEWS SERVICE
JANUARY 23

AFTER her recovery from kidney failure with the help of 'goumutra therapy,' 10-year-old Shalini Srivastava has started a mission to stop cow slaughter in the country.

Speaking at a press meet, Shalini, a Patna resident, said she after she discovered she had kidney failure, she met several top doctors who suggested that she should be taken to Bangalore, where treatment would cost around Rs eight lakh. Unable to afford this treatment, she and her parents came to Kalikamata temple in New Delhi,where they met the temple priest. He advised her to take *goumutra*, and she began improving in a few days, the girl said. She recovered completely in a period of one month. She has ever since travelled nearly 6,251 kms all over the country to propagate the benefits of *goumutra*. She is presently in the city to protest cow slaughter at Deonar abattoir.

According to Madhuben Joshi, who runs a treatment centre at Ghatkopar, *goumutra* and other products are highly beneficial in the treatment of asthma, headache and even tooth problems.

Human urine is anti poisonous.

तोयक्षीरेक्षुतैलानां वर्गैर्मद्यस्य च क्रमात् । इति प्रवेकदेशोऽयं यथास्थूलमुदाहृतः ॥8.4॥

In this way it was described in brief pertaining to various types of liquid substances like *Toya varga, Kṣīra varga, Ikṣu varga, Taila varga, Madya varga, Mūtra varga* etc. in a systematic way.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने द्रवद्रव्यविज्ञानीयो नाम पञ्चमोऽध्यायः ॥15॥

Thus ends the fifth chapter entitled *Drava-dravya Viñāniya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In the chapter *Drava-dravya Vijñāniya*, Ācārya Vāgbhaṭa explained the different types of liquid substances and classified them chiefly under 7 groups as under:

1. *Jala varga*, 2. *Kṣīra varga*, 3. *Ikṣu varga*, 4. *Madhu varga*, 5. *Taila varga*, 6. *Madya varga*, 7. *Mūtra varga*.

Out of all these liquid substances, water is the most important one and so, it has been given the top priority. Though the group consists of various types of water, the entire water is ultimately of one type i.e. one which falls from the sky. Ācārya Vāgbhaṭa classified the rainwater as *gaṅgāmbu* and *sāmudrodaka* and then discussed the properties, test for the identification of the 2 types of water, properties of the water, types of hot water etc. Then the group consisting different types of milk and milk products like curd, buttermilk, butter, ghee etc. their properties were explained. Sugarcane varieties, properties, jaggary, sugar etc. Honey—properties, types, different oils and alcohols and 8 types of urines and their properties etc have been detailed.

*

6 Annasvarūpa Vijñānīya Adhyāya

[Knowledge of Food Substances]

अथातोऽन्नस्वरूपविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Drava-dravya Vijñāniya'* Ācārya Vāghbaṭa expounded the chapter *'Annasvarūpa Vijñāniya'* (Knowledge of Food Substances), thus said Lord Ātreya and other great sages.

In this chapter, all the food substances have been classified into 7 groups as under:

1. *Śūkadhānya varga* (Group of cereals)
2. *Śimbi varga* (Group of pulses)
3. *Kṛtānna varga* (Group of food preparations)
4. *Māṁsa varga* (Group of meat)
5. *Śāka varga* (Group of leafy and other vegetables)
6. *Phala varga* (Group of fruits)
7. *Ousadha varga* (Group of drugs)

अथ शूकधान्यवर्गः

1. Śūkadhānya Varga

(Group of Cereals or Corn with Bristles)

Śūkadhānya

रक्तो महान् सकलमसृणकः शकुनाहृतः । सामुखो दीर्घशूको रोध्रशूकः सुगन्धिकः ॥1॥
पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिवौ । काञ्चनो महिषः शूको वृषकः कुसुमाण्डकः ॥2॥
लाङ्गला लोहवालाख्याः कर्दमाः शीतभीरुकाः । पतङ्गास्तपनीयाश्च ये चान्ये शालयः शुभाः ॥3॥

1. *Rakta śāli*
2. *Mahā śāli*
3. *Kalama*
4. *Tūrṇaka*
5. *Śakunāhṛta*
6. *Sārāmukha*
7. *Dirghaśūka*
8. *Rodhra śūka*
9. *Sugandhika*
10. *Puṇḍra*
11. *Pāṇḍu*
12. *Puṇḍarīka*
13. *Pramoda*
14. *Gaura*
15. *Sāriva*
16. *Kāñcana*
17. *Mahiṣa*
18. *Śūka*
19. *Dūṣaka*
20. *Kusumāṇḍaka*
21. *Lāṅgalā*
22. *Lohavāla*
23. *Kardama*
24. *Śītabhīru*
25. *Pataṅga*
26. *Tapanīya etc.*

The above varieties of *śāli* rice are the best ones, described by Vāgbhaṭa.

In general all the varieties of *śūka* rice consists the following qualities.

General properties of śāli dhānya:

स्वादुपाकरसाः स्निग्धा वृष्या बद्धाल्पवर्चसः । कषायानुरसाः पथ्या लघवो मूत्रला हिमाः ॥4॥

* *Madhura* and associated with *kaṣāya rasa, snigdha* and *laghu guṇa, śita vīrya* and *madhura vipāka.*
* Aphrodisiac.
* Slightly constipated.
* Diuretic and it is a wholesome diet.

Rakta śāli:

शूकजेषु वरस्तत्र रक्तस्तृण्मात्रिदोषहा । महांस्तमनु कलमस्तं चाप्यनु ततः परे ॥5॥

* Among all the varieties of cereals *rakta śāli* rice is the best one, which relieves thirst and subsides all the three *doṣas.*
* The above mentioned 26 varieties (other than *rakta śāli*) of rice are inferior to one another in their succeeding order. That means *mahā śāli* is inferior to *rakta śāli* and superior to *kalama śāli.* Hence *rakta śāli* is the best one and *tāpanīya* is the least one in their properties.

Yavaka and other varieties of śāli dhānya:

यवका हायनाः पांसुबाष्पनैषधकादयः । स्वादूष्णा गुरवः स्निग्धाः पाकेऽम्लाः श्लेष्मपित्तलाः ॥6॥
मूष्टमूत्रपुरीषाश्च पूर्व पूर्व च निन्दिताः ।

* *Yavaka, hāyana, pāṁśu, bāspa, naiṣadhaka* etc. are some varieties of *śāli* rice. Out of these five *naiṣadhaka* is the best variety and the remaining four are bad in their preceding order. Hence *yavaka* is the worst variety in the group of *śāli* rice.
* These are having *madhura rasa, snigdha* and *guru guṇa, uṣṇa vīrya* and *amla vipāka.* Increases *kapha* and *pitta,* eliminates urine and faeces.

Ṣaṣṭika dhānya:

स्निग्धो ग्राही लघुः स्वादुस्त्रिदोषघ्नः स्थिरो हिमः ॥7॥
षष्टिको व्रीहिषु श्रेष्ठो गौरश्यामितगौरतः । ततः क्रमान्महाव्रीहिकृष्णव्रीहिजतुमुखाः ॥8॥
कुक्कुटाण्डकलावाख्यपारावतकशूकराः । वरकोद्दालकोज्ज्वालचीनशारददर्दुराः ॥9॥

गन्धनाः कुरविन्दाश्च गुणैरल्पान्तराः स्मृताः ।

* In all the varieties of *vrīhi* (paddy), *saṣṭika dhānya* is the best one (which gives crop with in 60 days).
* *Saṣṭika dhānya* consists *madhura rasa, snigdha, grāhi, laghu* and *sthira guṇa*. It is useful to mitigate all the *tridoṣas*.
* It is of 2 types viz.—(a) *gaura* and (b) *asita gaura*.
* Among them *gaura* is superior to *asita gaura*.
* *Mahā vrīhi, kṛṣṇa vrīhi, jatumukha, kukkuṭāṇḍaka, lāvaka, pārāvataka, śūkara, varaka, uddālaka, ujjwāla, cīna, śārada, dardura, gandhana, kuruvinda* etc. are the other varieties of *vrīhi dhānya*, which are inferior to one another in their succeeding order.

स्वादुरम्लविपाकोऽन्ये व्रीहिः पित्तकरो गुरुः ॥ १० ॥
बहुमूत्रपुरीषोष्मा, त्रिदोषस्त्वेव पाटलः ।

Above mentioned other varieties of *vrīhi dhānya* are having *madhura rasa, guru guṇa* and *amla vīpāka*. They increase *pitta doṣa, mūtra, purīṣa* and also body temperature. *Pāṭala* variety of rice aggravates all the *tridoṣas*.

Tṛṇa dhānya:

कङ्गुकोद्रवनीवारश्यामाकादि हिमं लघु ॥ ११ ॥
तृणधान्यं पवनकृल्लेखनं कफपित्तहृत् ।

Kaṅgu, kodrava, nīvāra, śyamaka etc. are having *laghu* & *lekhana guṇa* and *śīta vīrya*. They increase *vāta* and mitigate *kapha* and *pitta*.

Priyaṅgu-koradūṣa:

भग्नसन्धानकृत्तत्र प्रियङ्गुर्बृंहणी गुरुः ॥ १२ ॥
कोरदूषः परं ग्राही स्पर्शे शीतो विषापहः ।

Tṛṇa dhānya

Priyaṅgu variety of rice is having *guru guṇa* and is useful to nourish the body. It is also useful to

join the fractured bones. *Koradūṣa* variety of rice is cold in touch and acts as anti-poisonous. It is the best one to absorb fluids from the intestines.

Yava:

रूक्षः शीतो गुरुः स्वादुः सरो विड्वातकृद्यवः ॥1 3॥
वृष्यः स्थैर्यकरो मूत्रमेदःपित्तकफान् जयेत् । पीनसश्वासकासोरुस्तम्भकण्ठत्वगामयान् ॥1 4॥

Yava

- *Yava* contains *madhura rasa, rūkṣa, guru* & *sara guṇa* and *śīta vīrya.*
- It increases faeces and flatus.
- It acts as an aphrodisiac and increases body strength.
- It is an anti-diuretic and also decreases excessive fat from the body.
- It mitigates *pitta* and *kapha* and is useful in the management of *pinasa, śwāsa, kāsa, ūrusthambha, kaṇṭharoga* and *twakroga.*

Anuyava:

न्यूनो यवादनुयवः रूक्षोष्णो वंशजो यवः ।

Anuyava

Anuyava (small variety of barley) is inferior to *yava* in its properties where as *vaṁśaja yava* is having *rūkṣa guṇa* and *uṣṇa vīrya.*

Godhūma:

वृष्यः शीतो गुरुः स्निग्धो जीवनो वातपित्तहा ॥1 5॥
सन्धानकारी मधुरो गोधूमः स्थैर्यकृत्स्मरः ।

Godhūma

- *Godhūma* contains *madhura rasa, guru, snigdha* and *sara guṇa* and *śīta vīrya* and it acts as an aphrodisiac, nourishes and increases body strength, and reduces *vāta, pitta.*
- It is also useful to join the fractured bones.

पथ्या नन्दीमुखी शीता कषायमधुरा लघुः ॥1 6॥

Nandīmukha variety of wheat is wholesome and having *kaṣāya, madhura rasa, laghu guṇa* and *śīta vīrya.*

इति शूकधान्यवर्गः ।

Thus ends group of cereals or corn with bristles.

अथ शिम्बीधान्यवर्गः

2. Śimbīdhānya Varga
(Group of Pulses)

Śimbī dhānya:

मुद्गाढकीमसूरादि शिम्बीधान्यं विबन्धकृत् । कषायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु ॥17॥
मेदःश्लेष्मास्रपित्तेषु हितं लेपोपसेकयोः ।

Mudga

* *Mudga* (Phaseolus radiatus), *ādhakī* (Cajanus cajan), *masūraka* (Lens culinaris) are some of the varieties of pulses available in the nature.
* They are generally having *kaṣāya, madhura rasa, grāhi, laghu guṇa, śīta vīrya* and *kaṭu vipāka.*
* Produce constipation and useful to reduce *medas, kapha* and *raktapitta.*
* They are suitable for the use of *lepa* (external application) and *upaseka* (food preparation such as soup).

Āḍhakī

Mudga, kalāya, rājamāṣa:

वरोऽत्र मुद्गोऽल्पचलः, कलायस्त्वतिवातलः ॥18॥
राजमाषोऽनिलकरो रूक्षो बहुशकृद्गुरुः ।

* Among *śimbī dhānya, mudga* (Phaseolus radiatus) is the best one and increases *vāta* (*cala*) slightly.
* *Kalāya* (Lathyrus sativus) vitiates *vāta* excessively where as *rājamāṣa/alasanda* (Vigna cylindrical) also aggravates *vāta* and is having *rūkṣa* and *guru guṇa.* It produces more faeces.

Kulattha:

उष्णाः कुलत्थाः पाकेऽम्लाः शुक्राश्मश्वासपीनसान् ॥19॥
कासार्शःकफवातांश्च घ्नन्ति पित्तास्रदाः परम् ।

Kulattha

Kulattha/horse gram (Dolichos biflorus) is having *kaṣāya, madhura rasa, uṣṇa vīrya* and *amla vipāka.* It is useful in the management of *śukra doṣa, aśmarī, śwāsa, pīnasa, kāsa, arśas, kapha* and *vāta roga.* Excessive use of horse gram leads to *raktapitta.*

Niṣpāva:

निष्पावो वातपित्तास्रस्तन्यमूत्रकरो गुरुः ॥20॥
सरो विदाही दृक्शुक्रकफशोफविषापहः ।

Niṣpava (Dolichos lablab) increases *vāta, pitta, rakta, stanya* and *mūtra.* It is having *guru* (heavy), *sara* (laxative) and *vidāhi* (burning sensation) *guṇa.* It is useful in the management of *netra roga, śukra doṣa, kapha roga, śopha* and *viṣa doṣa.*

Māṣa:

माषः स्निग्धो बलश्लेष्ममलपित्तकरः सरः ॥2 1॥
गुरूष्णोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ।

Māṣa (Phaseolus mungo) is possessing *madhura rasa, snigdha, guru guṇa* and *uṣṇa vīrya*. It gives strength and increases *kapha, pitta* and alleviates *vāta*. It produces a large quantity of semen and also ejaculates it in high quantity.

Māṣa

Kākāṇḍola-ātmaguptā:

फलानि माषवद्विद्यात्काकाण्डोलात्मगुप्तयोः ॥2 2॥

Fruits of *kākāṇḍola* (edible & cultivated variety of *ātmaguptā*) and *ātmagupta* (Mucuna pruriens) are also having the properties similar to *māṣa* (Phaseolus mungo).

Ātmaguptā

Tila:

उष्णस्त्वच्यो हिमः स्पर्शे केश्यो बल्यस्तिलो गुरुः ।
अल्पमूत्रः कटुः पाके मेधाऽग्निकफपित्तकृत् ॥2 3॥

Tila (Sesamum indicum) seeds are having *guru guṇa, uṣṇa vīrya* and *kaṭu vipāka*. They are cold in touch and useful for skin and hair. Promotes strength and produces little quantity of urine. Increases intelligence, power of digestion, *kapha* and *pitta*.

Tila

Umā-kusumbha bīja:

स्निग्धोमा स्वादुतिक्तोष्णा कफपित्तकरी गुरुः ।दृक्शुक्रह्रत्कटूः पाके, तद्वद्बीजं कुसुम्भजम् ॥2 4॥

Umā seeds (Linum usitatissimum) are having *madhura, tikta rasa, snigdha, guru guṇa, uṣṇa vīrya* and *kaṭu vipāka*. Increases *kapha* and *pitta*. They also cause vision defects and decreases semen. *Kusumbha bīja* (Carathamus tinctorius) are also having the properties similar to *umā bīja*.

Umā (Linseed)

Māṣa-yavaka:

माषोऽत्र सर्वेष्ववरो, यवकः शूकजेषु च ।

Māṣa (black gram) among the pulses and *yavaka* among cereals are inferior in respect of their qualities.

Discrimination of dhānya:

नवं धान्यमभिष्यन्दि, लघु संवत्सरोषितम् ॥2 5॥
शीघ्रजन्म तथा सृष्यं निस्तुषं युक्तिभर्जितम् ।

Recently harvested (fresh) grains increase *kapha* and causes *abhiṣyandī guṇa*.

Whereas one year old grains (*śūka* as well as *śimbī dhānya*), those grown quickly (*saṣṭika dhānya*), those removed their husk and those grains which are properly fried with oil and ghee are having *laghu guṇa* and easily digestible.

इति शिम्बीधान्यवर्गः ।

Thus ends group of pulses.

*

अथ कृतान्नवर्गः

3. Kṛtānna Varga
(Group of Food Preparations)

Maṇḍa (Gruel water):

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥2 6॥
यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः । तृड्ग्लानिदोषशेषघ्नः पाचनो धातुसाम्यकृत् ॥2 7॥
स्रोतोमार्दवकृत्स्वेदी सन्मुक्षयति चानलम् ।

Maṇḍa

* *Maṇḍa, peyā, vilepī* and *odana* are easily digested in their preceding order. Among the four, *maṇḍa* (gruel water) is the best.
* It causes the downward movement of *vāta*.
* Relieves thirst, exhaustion and eliminates the residual *doṣas* after *śodhana* therapy.
* Digest the undigested material in the body and keeps the body humors and tissues in the equilibrium state.

* Softens the channels and tissue pores of the body.
* Induces sweating and increases the power of digestion.

Peyā (Thin gruel):

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा ॥28॥
मलानुलोमनी पथ्या पेया दीपनपाचनी ।

* Relieves hunger, thirst, exhaustion, weakness, abdominal disorders and fever.
* Moves *vāta* in the downward direction.
* Increases the appetite and helps in digestion.
* It is a wholesome diet to all.

Vilepi (Thick gruel):

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता ॥29॥
व्रणाक्षिरोगसंशुद्धदुर्बलस्नेहपायिनाम् ।

* Solidifies the faeces and good for heart.
* Relieves thirst and increases appetite.
* Indicated in ulcers and eye disorders.
* It is also indicated to the persons who are weak after *śodhana* therapy and after oleation therapy (administration of medicated oils internally).

Odana (Rice):

सुधौतः प्रस्रुतः स्विन्नो ऽत्यक्तोष्मा चौदनो लघुः ॥30॥
यश्चाग्नेयौषधक्वाथसाधितो भृष्टतण्डुलः । विपरीतो गुरुः क्षीरमांसाद्यैर्यश्च साधितः ॥31॥

* *Odana* is the preparation of the rice with grains after washing and the entire water is to be evaporated while cooking. It is easily digestible.
* Similarly rice prepared and processed with the substances having hot in potency like *śuṇṭhi* (Zingiber officinalis) and *citraka* (Plumbago zeylanica) is also easily digestible.
* Rice prepared with fried grains is easier to digest.
* On the other hand rice prepared with the addition of milk, mutton etc. is not easily digestible.

Odana

इति द्रव्यक्रियायोगमानादीः सर्वमादिशेत् ।

In this way one should know the attributes such as *guru* and *laghu* of various food substances by the variation of *dravya, kriyā, saṁyoga, parimāṇa* and the type of *deśa.*

Examples:

Dravya: Food prepared with *rakta śāli* rice is having *laghu guṇa* where as it is *guru* which is prepared with *yavaka.*

Kriyā: *Śūlya māṁsa* is *laghu* and the others are *guru*.

Saṁyoga: Rice prepared and processed with the substances having hot in potency like *śuṇṭhi* (Zingiber officinalis) and *citraka* (Plumbago zeylanica) is easily digestible.

Deśa: Rice harvested in *jāṅgala deśa* is having *laghu guṇa* where as it is *guru*, which is harvested in *ānūpa deśa*.

Māṁsa rasa (Mutton soup):

बृंहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहा रसः ॥3 2॥

Mutton soup is best suited for the persons suffering with emaciation. It nourishes the body, best aphrodisiac, excellent for eyes and heals ulcers.

Mudga yūṣa:

मौद्गस्तु पथ्यः संशुद्धव्रणकण्ठाक्षिरोगिणाम् ।

Mudga yūṣa (soup of green gram) is the best wholesome diet and is advised to take after *śodhana* therapy. It is also indicated to the persons suffering from ulcers, throat and eye disorders.

Kulattha yūṣa:

वातानुलोमी कौलत्थो गुल्मतूनीप्रतूनिजित् ॥3 3॥

Kulattha yūṣa (soup of horse gram) moves *vāta* in the downward direction. It is indicated in abdominal tumors, *tūni* and *pratūni*.

Tila, piṇyāka etc:

तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम् । शाण्डाकीवटकं वृष्यं दोषलं श्लथनं गुरु ॥3 4॥

Food products prepared from *tila* such as *piṇyāka* (cake obtained after extracting sesame oil) and others, dried leafy vegetables, germinated grains, *śāṇḍākīvaṭaka* causes vision defects, vitiates all the three *doṣas*. They also cause weakness and not easily digestible.

Rasālā (Śrikhaṇḍa):

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।

* Take the fresh curd in a thick cloth and make it a bolus. Keep it by hanging throughout night, so that the liquid is being completely filtered. Then add fine powder of sugar candy, *elā* and other spices and can be used.
* *Rasālā* is having *snigdha guṇa* and nourishes the body. It acts as an aphrodisiac, gives strength and increases the perception of taste.

Pānaka:

श्रमक्षुत्तृट्क्लमहरं पानकं प्रीणनं गुरु ॥3 5॥
विष्टम्भि मूत्रलं हृद्यं पथ्यद्रव्यगुणं च तत् ।

Pānaka is having *guru guṇa* and gives satisfaction. It relieves tiredness, appetite, thirst and

fatigue. It causes *viṣṭambha*. It is a diuretic and makes the mind pleasant. Usually it is having the similar properties of the same drugs from which it is being prepared.

Lājā:

लाजास्तृट्छर्दितीसारमेहमेदःकफच्छिदः ॥3 6॥
कासपित्तोपशमना दीपना लघवो हिमाः ।

Lājā (fried paddy) is having *laghu guṇa* and *śita virya*. It is indicated to relieve thirst, vomiting, diarrhoea, polyurea, obesity, cough, *kapha* and *pitta doṣa*. It also acts as digestive stimulant.

Pṛthukā:

पृथुका गुरवो बल्याः कफविष्टम्भकारिणः ॥3 7॥

Pṛthukā (rice parched and flattened) is having *guru guṇa* and gives strength to the body. It also increases *kapha* and causes constipation.

Dhāna:

धाना विष्टम्भिनी रूक्षा तर्पणी लेखनी गुरुः ।

Dhāna (fried barley and other grains) is having *rūkṣa*, *lekhana* and *guru guṇa*. It gives satisfaction and causes constipation.

Saktu:

सक्तवो लघवः क्षुतृट्श्रमनेत्रामयव्रणान् ॥3 8॥
घ्नन्ति सन्तर्पणाः पानात्सद्य एव बलप्रदाः । नोदकान्तरिताश्च द्विर्न निशायां न केवलान् ॥3 9॥
न भुक्त्वा न हितैश्छित्वा सक्तूनद्यात्र वा बहून् ।

* *Saktu* (barley flour initially fried and then ground) is having *laghu guṇa*.
* It relieves appetite, thirst, fatigue, eye disorders and wounds.
* It gives satiation and also gives strength instantaneously.
* One should not drink water while eating *saktu*.
* It should not be taken twice during day time.
* *Saktu* should not be taken in the nighttime as well as after having food.
* It should not be taken exclusively without adding salt or jaggery.
* It should not be taken by hard chewing and also heavy in quantity.

Piṇyāka-vesavāra:

पिण्याको ग्लपनो रूक्षो विष्टम्भी दृष्टिदूषणः ॥4 0॥
वेसवारो गुरुः स्निग्धो बलोपचयवर्धनः । मुद्गादिजास्तु गुरवो यथाद्रव्यगुणानुगाः ॥4 1॥

* *Piṇyāka* causes fatigue, dryness, constipation and defective vision.
* *Vesavāra* is having *guru* and *snigdha guṇa* and is responsible for increasing strength and builds up the body.
* *Vesavāra* prepared with green gram and others is having *guru guṇa* and also having similar properties of the drugs from which it is being prepared.

Different measures of preparing various food items:

कुकूलकर्परभ्राष्ट्रकन्दुङ्गारविपाचितान् । एकयोनील्लघून्विद्यादपूपानुत्तरोत्तरम् ।।4 2 ।।

Kukūla (fire made of cow dung cakes), *karpara* (an iron sauce pan), *bhrāṣtra* (a frying pan), *kanduka* (a boiler or oven) and *aṅgāra* (charcoal)—food items prepared from the above measures are superior to one another and easily digestible in their succeeding order.

Notes:

In addition to the above, Vṛddha Vāgbhaṭa, the author of Aṣṭāṅga Saṅgraha explained some more food preparations viz. *khala* and *kāmbalika, rāga* and *ṣāḍava* etc. in the group of *kṛtānna varga.*

Khala and kāmbalika:

- Both *khala* and *kāmbalika* processed with medicated drugs are good for heart.
- Soup prepared from mutton is called *rasa* where as it is prepared with pulses are known as *yūṣa.*
- Prepared with fruits of jujube and others is called *khala.*
- Prepared with the paste of gingili seeds, roots and then made sour by adding lemon juice, pomegranate etc. is known as *kāmbalika.*
- Soup prepared by adding oil, salt, pepper etc. is known as *kṛta yūṣa/rasa* and without adding the above substances are called *akṛta yūṣa/rasa.*
- Soup prepared with little quantity of mutton and spices, which is very clear like water is known as *'dakalāvaṇika'.*
- *Yūṣa, rasa, sūpa* and *śāka* are hard to digest in their succeeding order.

Rāga and ṣāḍava:

- Which are prepared with sweet substances like sugar candy and honey are known as *rāga* where as the substances prepared with the sour fruits like jujube are called as *ṣāḍava.*
- *Rāga* and *ṣāḍavas* are good for heart.
- Acts as aphrodisiac.
- Increases the perception of taste.
- Hard to digest, gets satisfaction.
- Indicated in giddiness, thirst, vomiting, alcoholic toxicity, fainting & fatigue.

Vesavāra is the meat cut into minute pieces added with ginger, coriander, cumin etc. and roasted or fried.

- Increases strength and builds body.

इति कृतान्न (पक्वान्न) वर्गः ।

Thus ends group of food preparations.

*

अथ मांसवर्गः

4. Māṁsa Varga

(Group of Different Types of Meat/Flesh)

The group of animals whose meat is commonly used as food is enumerated under the following eight categories.

Māṁsa

(A) Jāṅgala (animals dwelling in dry land forests):

1. *Mṛga* : *Hariṇa, eṇa, kuraṅga* etc. 20 animals.
2. *Viṣkira* : (Gallinaceous birds)
   Lāvā, tittira, śikhi, daksa (21).
3. *Pratuda* : (Packer birds)
   Parrot, sparrow, pigeon etc (35).

(B) Sādhāraṇa (animals living in the normal land):

4. *Vilešaya* : Animals who live in burrows in earth.
   Eg. rat, snake, mongoose.
5. *Prasaha* : Animals and birds who eat by snatching.
   Eg. cow, ass, camel, horse, tiger, lion, crow, vulture, owl etc.

(C) Ānūpa (animals inhabitating marshy land):

6. *Mahā mṛga* : Animals of huge body, eg. buffalo, elephant, pig, rhinoceros.
7. *Jalacara* : Birds moving in water, eg. swan, crane, domicille crane.
8. *Matsya* : Aquatic animals, eg. rohita fish, tortoise, crocodile, crab, whale, etc.

1. Mṛga:

हरिणैणकुरङ्गर्क्षगोकर्णपृगमातृकाः । शशशम्बरचारुष्कशरभाद्या मृगाः स्मृताः ॥4 3॥

Hariṇa (deer, fawn), *eṇa* (black buck), *kuraṅga* (roe deer), *rkṣa* (bear), *gokarṇa* (deer antelope), *mṛgamātṛkā* (red colored hare like deer), *śaśa* (hare), *śambara* (deer with branched horns), *cāruṣka, śarabha* etc. are the animals enumerated in this group.

Hariṇa

Eṇa

Kuraṅga

Gokarṇa

2. Viṣkira:

लावबार्तिकवर्तीररक्तवर्मककुक्कुभाः । कपिञ्जलोपचक्राख्यचकोरकुरुवाहवः ॥4 4॥
वर्तको वर्तिका चैव तित्तिरिः क्रकरः शिखी । ताम्रचूडाख्यचकरगोनर्दगिरिवर्तिकाः ॥4 5॥
तथा शारपदेन्द्राभचरटाद्याश्च विष्किराः ।

Lāva (common quail), *vārtika* (gray partridge), *vartira* (rain quail), *rakta vartma* (red jungle fowl), *kukkubha* (crow pheasant), *kapiñjala* (jungle bush quail), *upacakra* (sushi chukor), *cakora* (chukor), *kuruvāhava*, *vartaka* (male bustard), *vartikā* (female bustard), *tittiri* (partridge), *krakara* (snipe), *śikhi* (peacock), *tāmracūda* (cock), *bakara* (crane), *gonarda* (hill partridge), *girivartikā* (mountain quail), *śārapada* (stark), *indrābha* (anjutant), *varaṭa* (spoonbill) etc. are the birds, which scratch the soil with their legs to acquire food, are known as *viṣkira*.

3. Pratuda:

जीवञ्जीवकदात्यूहभृङ्गाह्वशुकसारिकाः ॥4 6 ॥
लट्वाकोकिलहारीतकपोतचटकादयः । प्रतुदाः–

Jivañjīvāka (common mynah), *dātyūha*, *bhṛṅgāhwa* (king bird of paradise), *śuka* (parrot), *sārikā* (shama thrush), *laṭwā* (scarlet minivet), *kokila* (koel), *hārita*, *kapota* (dove), *caṭaka*

(sparrow) etc. are the birds, which strike at the food article before taking it, are known as *pratuda.*

4. Bileśaya:

—भेकगोधाहिश्वाविदाद्या बिलेशयाः ॥4 7 ॥

Bheka (frog), *godha* (iguana lizard), *ahi* (snake), *swavid* (hedgehog) etc. are the animals, which are residing in the burrows in the earth and are known as *bileśaya.*

Bheka

Godha

Ahi

Śwavida

5. Prasaha:

गोखराश्वतरोष्ट्राश्वद्वीपिसिंहर्क्षवानराः । मार्जारमूषकव्याघ्रवृकवभ्रुतरक्षवः ॥4 8 ॥
लोपाकजम्बुकश्येनचाषवान्तादवायसाः । शशघ्नीभासकुररगृध्रोलूककुलिङ्गकाः ॥4 9 ॥
धूमिका मधुहा चेति प्रसहा मृगपक्षिणः ।

Go (cow), *khara* (ass), *aśwatara* (mule), *uṣtra* (camel), *aśwa* (horse), *dwīpi* (panther), *sinha* (lion), *ṛkṣa* (bear), *vānara* (monkey), *mārjāra* (cat), *mūṣaka* (mouse), *vyāghra* (tiger), *vṛka* (wolf), *babhru* (large brown mangoose), *tarakṣu* (hyena), *lopāka* (fox), *jambuka* (jackel), *śyena* (hawk), *cāṣa* (blue jay), *vāntāda* (dog), *vāyasā* (crow), *śaśaghni* (golden eagle), *bhāsa* (beard vulture), *kurara* (fish eagle), *ghṛdhra* (vulture), *ulūka* (owl), *kuliṅgaka* (sparrow hawk), *dhūmikā* (owlet), *madhuhā* (honey buzzard) etc. are the animals and birds who take their food by snatching and are known as *prasaha.*

Go

Khara

Aśwatara

Uṣṭra

Aśwa

Dwipi

Sinnha

Ṛkṣa

Vānara

Mārjāra

Mūyaka

Vyāghra

Vṛka

Balluru

Tarakṣu

Lopāka

Vāntāda

Vāyāsa

Śaśaghni

Ghṛdhra

Ulūka

Kuliṅgaka

Madhuhā

6. Mahāmṛga:

वराहमहिषन्यङ्कुरुरोहितवारणाः ॥5 0॥
सृमरश्चमरः खड्गो गवयश्च महामृगाः ।

Varāha (hog), *mahiṣa* (buffalo), *nyaṅku* (antelope), *ruru* (swamp deer), *rohita* (big deer), *vāraṇa* (elephant), *ṣṛmara* (wild boar), *camara* (yak), *khadga* (rhinoceros), *gavaya* (gayal cow) etc. are the animals having huge body and are known as *mahāmṛga*.

Varāha

Mahiṣa

Vāraṇa

Sṛmara

Camara

Khadga

7. Jalacara:

हंससारसकादम्बबककारण्डवप्लवाः ॥5 1॥
बलाकोत्क्रोशचक्राह्वमद्गुक्रौञ्चादयोऽप्यराः ।

Haṁsa (swan), *sārasa* (sarasa crane), *kādamba* (whistling teal), *baka* (common crane), *kāraṇḍava* (goose), *plava* (pelican), *balāka* (snow wreath crane), *utkroṣa* (trumpeter),

Haṁsa

Kāraṇḍava

Plava

Cakrāhwa

Krouñca

cakrāhwa (ruddy sheldrake), *madgu* (little cormoraut), *krouñca* (demoiselle crane) etc. are the birds moving in the water and are known as jalacara .

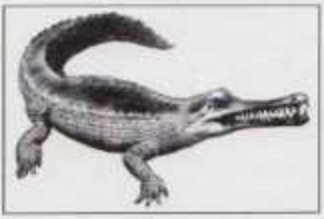
8. Matsya (Aquatic animals):

मत्स्या रोहितपाठीनकूर्मकुम्भीरकर्कटाः ॥5 2॥
शुक्तिशङ्खोद्दशम्बूकशफरीवर्मिचन्द्रिकाः । चुलूकीनक्रमकरशिशुमारतिमिङ्गिलाः ॥5 3॥
राजीघिलिघिमाद्याश्च-

Makara

Kūrma

Karkaṭa



Kumbhira

Culūki

Śukti

Timiṅgilā

Śaṅkha

Cilicima

Rohita (red fish), *pāṭhina* (boal), *kūrma* (tortoise), *kumbhīra* (gavial), *karkaṭa* (crab), *śukti* (pearl oyster), *śaṅkha* (conch snail), *udra* (cat-fish), *śambūka* (common snail), *śapharī* (small glistening fish), *varmi candrikā* (a kind of cat-fish), *culūki* (gangetic dolphin), *nakra* (crocodile), *makara* (great Indian crocodile), *śiśumāra* (esturine crocodile), *timiṅgilā* (whale), *rājī* (snake fish), *cilicima* (red striped fish) etc. belongs to the group of *matsya*.

–मांसमित्याहुरष्टधा ।

(मृग्यं वैष्किरिकं किञ्च प्रातुदं च विलेशयम् । प्रासहं च महामृग्यमप्चरं मात्स्यमष्टधा ॥1 ॥)

Eight types of meat/flesh viz. *mṛga māṁsa, viṣkira māṁsa, pratuda māṁsa, vileśaya māṁsa, prasaha māṁsa, mahā mṛga māṁsa, jalacara māṁsa, matsya māṁsa* etc. are enumerated in this way.

योनिष्वजावी व्यामिश्रगोचरत्वादनिर्हिते ॥5 4 ॥

In the above described eight types of *māṁsa* goat and sheep cannot be categorized solely either *jāṅgala* or *ānūpa* as they belongs to both the groups.

आद्यान्त्या जाङ्गलानूपा मध्यौ साधारणौ स्मृतौ ।

Out of the eight groups, the first three viz. *mṛga, viṣkira* and *pratuda* belongs to *jāṅgala deśa* and the last three viz. *mahā mṛga, jalacara* and *matsya* belongs to *ānūpa deśa*. Where as the middle two groups viz. *vileśaya* and *prasaha* belongs to *sādhāraṇa deśa*.

Jāṅgala māṁsa guṇa :

तत्र बद्धमलाः शीता लघवो जाङ्गला हिताः ॥5 5 ॥
पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ।

Jāṅgala māṁsa is having *laghu guṇa* and *śīta vīrya*. It causes constipation. It is best suited in such a condition of *sannipāta* where *pitta* is vitiated excessively, *vāta* moderately and *kapha* slightly.

Śaśa (rabbit) **māṁsa :**

दीपनः कटुकः पाके ग्राही रूक्षो हिमः शशः ॥5 6 ॥

Meat of rabbit is having *rūkṣa guṇa, śīta vīrya* and *kaṭu vipāka*. It acts as digestive stimulant and water absorbent.

Vartaka (male bustard) **and tittiri** (partridge) **māṁsa:**

ईषदुष्णगुरुस्निग्धा बृंहणा वर्तकादयः । तित्तिरिस्तेष्वपि वरो मेधाग्निबलशुक्रकृत् ॥57॥
ग्राही वर्ण्योऽनिलोद्रिक्तसन्निपातहरः परम् ।

Meat of *vartaka* (male bustard) and other animals belongs to *jāṅgala deśa* is generally having *guru, snigdha guṇa* and somewhat *uṣṇa vīrya* and makes the body stout.

Meat of *tittiri* (partridge) is superior to the rest of the birds pertaining to its group. It is useful to increase intelligence, digestive power, body strength and semen. It also absorbs water and enhances color complexion. It is specially indicated in *sannipāta*, where *vāta* is vitiated predominantly.

Śikhī (peacock) **māṁsa:**

नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदृशाम् ॥58॥

Śikhī

Generally meat of peacock is not completely wholesome, but it is good for ears, eyes and voice. It is also useful to arrest aging.

Kukkuṭa, krakara, upacakraka and kāṇakapota māṁsa:

तद्वच्च कुक्कुटो वृष्यः ग्राम्यस्तु श्लेष्मलो गुरुः ।
मेधाऽनलकरा हृद्याः क्रकराः सोपचक्रकाः ॥59॥
गुरुः सलवणः काणकपोतः सर्वदोषकृत् ।

Kukkuṭa

(Cock & hen)

Meat of *kukkuṭa* (wild cock) is also having similar properties to that of peacock and acts as an aphrodisiac. Where as the cock dwelling in villages is having *guru guṇa* and increases *kapha*.

Meat of *krakara* and *upacakraka* (a species of duck) are delightful and increases intelligence as well as power of digestion.

Meat of *kāṇakapota* is having *lavaṇa rasa, guru guṇa* and vitiates all the three *doṣas*.

Caṭaka māṁsa:

चटकाः श्लेष्मलाः स्निग्धा वातघ्नाः शुक्रलाः परम् ॥60॥

Caṭaka māṁsa (flesh of sparrow) is having *snigdha guṇa*. It vitiates *kapha* and mitigates *vāta*. Especially it is useful to increase semen.

गुरूष्णस्निग्धमधुरा वर्गाश्चातो यथोत्तरम् ।
मूत्रशुक्रकृतो बल्या वातघ्नाः कफपित्तलाः ॥61॥

Caṭaka

Meat of the animals pertaining to *vileśaya* and the other succeeding groups are generally having *madhura rasa, guru, snigdha guṇa* and *uṣṇa vīrya*. Increases urine and semen and also gives strength to the body. It is useful to mitigate *vāta* and increase *kapha* and *pitta*.

Mahāmṛga māṁsa:

शीता महामृगास्तेषु क्रव्यादप्रसहाः पुनः । लवणानुरसाः पाके कटुका मांसवर्धनाः ॥6.2॥
जीर्णार्शोग्रहणीदोषशोषार्तानां परं हिताः ।

Meat of *mahā mṛga* is generally having *śīta vīrya*. Among them the meat of carnivorous and *prasaha* animals is having somewhat *lavaṇa rasa* and *kaṭu vipāka*. It increases musculature in the body. It is specially indicated in chronic piles, *grahaṇi doṣa* and tuberculosis.

Ajā māṁsa:

नातिशीतगुरुस्निग्धं मांसमाजमदोषलम् ॥6.3॥
शरीरधात्वनुसामान्यादनभिष्यन्दि बृंहणम् ।

Meat of *ajā* (goat) is having *guru, snigdha guṇa* and not having too much *śīta vīrya*. Hence it doesn't aggravate *tridoṣas*. As it is having similar attributes to that of human body tissues, it is useful to nourish the body and doesn't cause *abhiṣyandī* (increase of secretions in the tissue channels).

Avi māṁsa:

विपरीतमतो ज्ञेयमाविकं बृंहणं तु तत् ॥6.4॥

Avi's (sheep's) meat is having exactly opposite qualities to that of goat's meat and it is also useful to increase body strength.

Go-māṁsa:

शुष्ककासश्रमात्यग्निविषमज्वरपीनसान् । कार्श्यं केवलवातांश्च गोमांसं सक्रियच्छति ॥6.5॥

Meat of cow is useful in the management of *śuṣka kāsa* (dry cough), *śrama* (tiredness), *atyagni* (excessive digestive power), *viṣama jwara* (intermittent fevers), *pīnasa* (running nose), *kārśya* (emaciation) and also the disease caused due to *vāta* especially.

Mahiṣa māṁsa:

उष्णो गरीयान्महिषः स्वप्नदार्ढ्यबृहत्त्वकृत् ।

Buffalo's meat is having *guru guṇa* and *uṣṇa vīrya*. It causes sleep, strength and stoutness of the body.

Varāha māṁsa:

लघुद्वराहः श्रमहा रुचिशुक्रबलप्रदः ॥6.6॥

Varāha māṁsa is also having similar properties to that of *mahiṣa māṁsa*. It is useful to relieve fatigue. It increases the perception of taste and also useful to increase semen and strength.

Matsya & cilicima māṁsa:

मत्स्याः परं कफकराः चिलिचीमस्त्रिदोषकृत् ।

Generally fish increases *kapha* excessively where as *cilicima* vitiates all the *tridoṣas*.

Description of lāva and others:

लावरोहितगोधैणाः स्वे स्वे वर्गे वराः परम् ॥6 7 ॥

Lāva, rohita, godha and *eṇa* are the best in their respective groups. That means:

* *Lāvaka* is the best among *viṣkira.*
* *Rohitaka* is the best one in *matsya* group.
* *Gṛdhra* (eagle) is the best one among *prasaha.*
* *Eṇa* is the best among the group of *mṛga.*

The best meat to be taken and the meat to be discarded:

मांसं सद्योहतं शुद्धं वयःस्थं च भजेत–

One should take the meat of the animals; those have been just killed, purified and youthful only.

–त्यजेत् । मृतं कृशं भृशं मेद्यं व्याधिवारिविषैर्हतम् ॥6 8 ॥

Meat of dead animals, emaciated, full of fat, diseased, drowned and poisoned should not be taken as food.

Properties of the flesh obtained from different body parts:

पुंस्त्रियोः पूर्वपङ्क्त्यर्धे गुरुणी, गर्भिणी गुरुः । लघ्वीचिच्चतुष्पात्सु, विहङ्गेषु पुनः पुमान् ॥6 9 ॥
शिरःस्कन्धोरुपृष्ठस्य कट्याः सक्थ्नोश्च गौरवम् । तथाऽऽमपक्वाशययोर्यथापूर्वं विनिर्दिशेत् ॥7 0 ॥
शोणितप्रभृतीनां च धातूनामुत्तरोत्तरम् । मांसाद्गरीयो वृषणमेढ्रवृक्कयकृद्गुदम् ॥7 1 ॥

* Meat obtained from the upper part of the body of the male animals as well as the lower part of the body of the female animals is not easily digestible.
* Similarly meat of the pregnant animals is also having *guru guṇa* and not easily digestible.
* Meat obtained from female quadrupeds as well as male birds are having *laghu guṇa* and easily digestible.
* Meat of various body parts of the animals like head, shoulders, thighs, back, hip, fore limbs, stomach and intestines is also not easily digestible.
* Tissues such as blood and others are also hard to digest in their succeeding order.
* Testicles, penis, kidneys, liver and rectum of the animals are also not easily digestible in comparison with the meat.

इति मांसवर्गः ।

Thus ends group of meats.

अथ शाकवर्गः

5. Śāka Varga
(Group of Vegetables)

General properties of pāṭhā & other vegetables:

शाकं पाठाशठीसृष्वासुनिषण्णसतीनजम् । त्रिदोषघ्नं लघु ग्राहि सराजक्षवबास्तुकम् ॥7 2॥

Paṭha (Cissampelos pariera), *śaṭhi/karcūra* (Hedychium spichatum), *sūṣā* (Momordica charantia), *suṇiṣaṇṇaka* (Marsilea minuta), *satinaja* (Pisum sativum) and other leafy vegetables mitigates all the *tridoṣas*. They are having *laghu guṇa* and easily digestible. As they are having *grāhi guṇa*, they absorb water and stop the elimination of fluids from the body.

Śāka

Pāṭhā

Śaṭhi/karcūra

Sūṣā

Satinaja

Suṇiṣaṇṇaka

Vāstūka

Suniṣaṇṇa:

सुनिषण्णोऽग्निकृद्वृष्यस्तेषु–

Suṇiṣaṇṇaka (Marsilia minuta) increases appetite and also acts as an aphrodisiac.

Rājakṣva:

–राजक्षवः परम् ।

ग्रहण्यर्शोविकारघ्नः–

Rajakṣva (Euphorbia microphylla) is indicated in amoebiasis and hemorrhoids.

Vāstuka:

–वर्चोभेदि तु वास्तुकम् ॥7 3॥

Vāstūka (Chenopodium album) breaks up the hard stools.

Kākamāci:

हन्ति दोषत्रयं कुष्ठं वृष्या सोष्णा रसायनी । काकमाची सरा स्वर्या–

Kākamācī (Solanum nigrum) is having *sara guṇa and uṣṇa vīrya*. It mitigates all the *tridoṣas* and cures skin diseases, increases semen, rejuvenator, and excellent for maintenance of accurate voice.

Kākamācī

Cāṅgeri:

–चाङ्गेर्यम्लाऽग्निदीपनी ॥7 4॥
ग्रहण्यर्शोऽनिलश्लेष्महितोष्णा ग्राहिणी लघुः ।

Cāṅgerī (Oxalis corniculata) is having *amla rasa, laghu, grāhī guṇa* (stops the elimination of fluids from the body) and *uṣṇa vīrya*. It increases digestive power. It is indicated in dysentery, piles, *vāta* and *kapha* disorders.

Cāṅgerī

General properties of paṭola and others:

पटोलसप्तलारिष्टशार्ङ्गेष्टावल्गुजाऽमृताः ॥7 5॥
वेत्राग्रबृहतीवासाकुतिलीतिलपर्णिकाः । मण्डूकपर्णीकर्कोटकारवेल्लकपर्पटाः ॥7 6॥
नाडीकलायगोजिह्वावार्ताकं वनतिक्तकम् । करीरं कुलकं नन्दी कुचैला शकुलादनी ॥7 7॥
कटिल्लं केम्बुकं शीतं सकोशातककर्कशम् । तिक्तं पाके कटु ग्राहि वातलं कफपित्तजित् ॥7 8॥

1. *Paṭola* (Trichosanthus diocia), 2. *Saptalā* (Acacia sinuata), 3. *Ariṣṭa* (Azadarichta indica), 4. *Śārṅgeṣṭhā* (Cardiospermum halicacabum), 5. *Avalgujā* (Psoralea corylifolia), 6. *Amṛtā* (Tinospora cordiforlia), 7. *Vetrāgra* (Calamus tenuis), 8. *Bṛhatī* (Solanum indicum), 9. *Vāsā* (Adathoda vasaka), 10. *Kuntalī* (Corchorus sp), 11. *Tilaparṇikā* (Gynondropsis pentaphylla), 12. *Maṇḍūkaparṇī* (Centella asiatica), 13. *Karkoṭa* (Momordica dioica), 14. *Kāravellaka* (Momordica charantia), 15. *Parpata* (Mollugo cerviana), 16. *Nāḍīkalāya* (Corchorus capsularis) 17. *Gojihwā* (Launacea asplenifolia), 18. *Vārtāka* (Solanum melongena), 19. *Vanatiktaka* (Mollugo sp), 20. *Karīra* (Capparis deciduas), 21. *Kulaka* (Variety of *paṭola*/ Trichosan thes sp.), 22. *Nandī* (*nandī śāka*), 23. *Kucailā* (a variety of *pāṭhā*), 24. *Śakulādanī* (Alternanthera sessilis), 25. *Kaṭilla* (*punarnavā*) (Boerhaavia diffusa), 26. *Kembuka* (Costus speciosus), 27. *Kośātaka* (Luffa acutangula), 28. *Karkaśa* (bitter fruit vegetable belongs to cucurbitaceae family).

In this way 28 vegetables have been enumerated.

In general, they are all having *tikta rasa, śīta vīrya* and *kaṭu vipāka*. As they are having *grāhī guṇa*, stops the eliminations of fluids from the body. They increase *vāta* and mitigate *kapha* and *pitta*.

Paṭola (Trichosanthes diocia):

हृद्यं पटोलं कृमिनुत्स्वादुपाकं रुचिप्रदम् ।

Paṭola is delightful, cures worm infestations, became sweet at the end of digestion (*madhura vipāka*) and increases the perception of taste.

Paṭola

Bṛhatidvaya (Solanum indicum & Solanum xanthocarpum):

पित्तलं दीपनं भेदि वातघ्नं बृहतीद्वयम् ॥7 9 ॥

Bṛhati

←(Bṛhati-dwaya)→

Kaṇṭkāri

Bṛhatidwaya increase *pitta* and relieves *vāta*. Also increases digestive powder and break up the hard stools.

Vṛṣa (Vāsā) (Adathoda vasica):

वृषं तु वमिकासघ्नं रक्तपित्तहरं परम् ।

Vāsā does cure vomiting and cough. It is specially indicated in bleeding disorders.

Kāravellaka (Momordica charantia):

कारवेल्लं सकटुकं दीपनं कफजित्परम् ॥8 0 ॥

Kāravellaka is having *tikta rasa* and *kaṭu vipāka*. It increases digestive power and it is one of the best drugs of choice to mitigate *kapha*.

Vārtāka (Solaum melongena):

वार्ताकं कटु तिक्तोष्णं मधुरं कफवातजित् । सक्षारमग्निजननं हृद्यं रुच्यपित्तलम् ॥8 1 ॥

Vārtāka is of two types. One is having *kaṭu, tikta rasa* and the other variety consists *madhura rasa* and *kṣāra anurasa*. Both of them are having *uṣṇa vīrya*. It mitigates *kapha, vāta* and slightly increases *pitta*. It is delightful and increases digestive power as well as the perception of taste.

Karira:

करीराध्मानकरं कषायं स्वादु तिक्तकम् ।

Karira (Capparis deciduas) is having *kaṣāya, madhura* and *tikta rasa* and produces abdominal distension.

Vāsā

Kāravellaka

Vārtāka

Karira

Kośātaki & avalgujā:

कोशातकावल्गुजकौ भेदिनावग्निदीपनौ ॥8 2॥

Both *kośātakī* (Luffa acutangula) and *avalgujā/bākucī* (Psoralia corylifolia) are useful to break up solidified stool as well as to increase digestive power.

Kośātakī

Avalgujā

Taṇḍuliya:

तण्डुलीयो हिमो रूक्षः स्वादुपाकरसो लघुः । मदपित्तविषास्रघ्नः–

Taṇḍulīya (Amaranthus spinosus) is having *madhura rasa; rūkṣa, laghu guṇa; śīta vīrya* and *madhura vipāka*. It is useful in the management of alcoholic intoxication, *pitta roga*, poisonous disorders and diseases pertaining to blood.

Taṇḍuliya

Muñjāta:

–मुञ्जातं वातपित्तजित् ॥8 3॥
स्निग्धं शीतं गुरु स्वादु बृंहणं शुक्रकृत्परम् ।

Muñjāta (Orchis latifolia) is having *madhura rasa; snigdha, guru guṇa* and *śīta vīrya*. It mitigates *vāta* and *pitta*. It nourishes the body and increases semen.

Pālaṅkyā:

गुर्वी सरा तु पालङ्क्या–

Pālaṅkyā (Spinacia oleracea) is having *guru* and *sara guṇa*.

–मदघ्नी चाप्युपोदका ॥8 4॥
पालङ्क्यावत्स्मृतश्छत्रः स तु सङ्ग्रहणात्मकः ।

Pālaṅkyā

Upodikā

Upodikā & cañcu:

Upodikā (Basella rubra) relieves alcoholic intoxication.

Cañcu (Corchorus sp.) is also having similar properties to that of *pālaṅkyā*. As it is also having *saṅgrāhī guṇa* it arrests the elimination of body fluids.

Vidāri:

विदारी वातपित्तघ्नी मूत्रला स्वादुशीतला ॥8 5॥
जीवनी बृंहणी कण्ठ्या गुर्वी वृष्या रसायनम् ।

Vidāri (Pueraria tuberosa) is having *madhura rasa, guru guṇa* and *śīta vīrya*. It is useful to mitigate *vāta* and *pitta*. It is diuretic, enlivening and nourishing. It is wholesome to the throat. It acts as an aphrodisiac as well as rejuvenator.

Jīvanti:

चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ॥8 6॥

Jīvanti (Leptadenia reticulata) is having *madhura rasa* and *śīta vīrya*. It is good for the eyes and mitigates all the *tridoṣas*.

Vidāri

Jīvanti

General properties of kūṣmāṇḍa & others:

कूष्माण्डतुम्बकालिङ्गकर्कार्वारुतिण्डिशम् । तथा त्रपुसचीनाकचिर्भटं कफवातकृत् ॥8 7॥
भेदि विष्टम्भ्यभिष्यन्दि स्वादुपाकरसं गुरु ।

Kūṣmāṇḍa (Cucurbita pepo), *tumba* (Lagenaria siceraria), *kāliṅga* (Citrullus vulgaris), *karkāru* (a variety of kūṣmāṇḍa), *urvāru* (Cucumis utilissimus), *tiṇḍiśa* (Citrullus vulgaris Var. fistulosus), *trapusa* (Cucumis sativus), *cīnāka* (Panicum milliaceum) and *cirbhaṭa* (Cucumis melo) are having *madhura rasa, guru guṇa* and *madhura vipāka*. Increases *kapha* and *vata* and causes *viṣṭambha* and *abhiṣyanda*. Also break the solidified stool in the body as they are having *bhedi* property.

Kūṣmāṇḍa & trapusa:

वल्लीफलानां प्रवरं कूष्माण्डं वातपित्तजित् ॥8 8॥
बस्तिशुद्धिकरं वृष्यम् त्रपुसं त्वतिमूत्रलम् ।

Kūṣmāṇḍa (Cucurbita pepo) is the best one among the creepers and it mitigates *vāta* as well as *pitta doṣa*. It is useful to clean urinary bladder and also acts as an aphrodisiac. Where as *trapusa* (Cucumis sativus) is having excessive diuretic action.

Kūṣmāṇḍa

Tumba, kalinga etc:

तुम्बं रूक्षतरं ग्राहि कालिङ्गैर्वारुचिर्भटम् ॥8 9 ॥
बालं पित्तहरं शीतं विद्यात्पक्वमतोऽन्यथा ।

Tumba (Lagenaria siceraria) is having excessive *rūkṣa guṇa* as well as *grāhī guṇa*.

Tender fruits of *kālinga* (Citrullus vulgaris), *ervāru* (Cucumis utilissimus) and *cirbhaṭa* (Cucumis melo) are having *śita virya* and mitigate *pitta doṣa*, where as the ripened fruits are having exactly opposite qualities.

Tumba

Cirbhaṭa

Kālinga

शीर्णवृन्तं तु सक्षारं पित्तलं कफवातजित् ॥9 0 ॥
रोचनं दीपनं हृद्यमष्टीलाऽऽनाहनुल्लघु ।

Śirṇavṛnta (a variety of cucumber which, when ripe, separates from the stalk) is alkaline in taste and having *laghu guṇa*. Increases *pitta doṣa* and mitigates *vāta* and *kapha*. It is delightful, increases the perception of taste, digestive power and relieves *aṣṭhilā* and *ānāha*.

Śirṇavṛnta

Mṛṇāla, bisa etc:

मृणालबिसशालूककुमुदोत्पलकन्दकम् ॥9 1 ॥
नन्दीमाषककेलूटशृङ्गाटककसेरुकम् । क्षीरह्लादनं कलोड्यं च रूक्षं ग्राहि हिमं गुरु ॥9 2 ॥

Mṛṇāla (lotus stalk), *bisa* (lotus root), *śālūka* (lotus tuber), *kumuda* (Nymphaea alba), *utpala kanda* (Nymphaea stellata), *nandi* (Ficus sp.), *māṣa* (Phaseolus mungo), *keluṭa* (tuberous plant

Mṛṇāla

Śālūka

Bisa

Kumuda

Utpala kanda

yet to be identified), *śṛngāṭaka, kaseruka* (Scirpus kysoor), *kraunčādana* (Scirpus articulatus) and *kalodya* are having *rūkṣa, grāhi, guru guṇa* and *śita virya.*

General properties of kalamba etc:

कलम्बनालिकामार्षकुटिङ्गरकुलुम्बकम् । चिल्लीलट्वाकलोणिकाकुरूटकगवेधुकम् ॥93॥
जीवन्तझुञ्झ्वेडगजवशाकसुवर्चलाः । आलुकानि च सर्वाणि तथा सूप्यानि लक्ष्मणम् ॥94॥
स्वादु रूक्षं सलवणं वातश्लेष्मकरं गुरु । शीतलं मूत्रविण्मूत्रं प्रायो विष्टभ्य जीर्यति ॥95॥
स्विन्नं निर्पीडितरसं स्नेहाढ्यं नातिदोषलम् ।

Kalamba (Ipomoea reptans), *nālikā* (Ipomoea acquatica), *mārṣa* (Amaranthus blitum), *kaṭiñjara* (Digera muricata), *kutumbaka/droṇapuṣpī* (Lucas sp.), *cilli/vāstūka* (Chenopodium album), *latvāka/kusumbha* (Carathamus tinctorius), *loṇikā* (Portulaca quadrifida), *kurūṭaka* (Celosia argentea), *gavedhuka* (Coix lachrymajobi), *jīvanta* (unidentified vegetable), *jhuñjhu* (unidentified vegetable), *edagaja/cakramarda* (Cassia tora), *yavaśāka/vāstuka* (Chenopodium album), *suvarcala* (not identified), *aluka* (Dioscorea sp.), *lakṣmaṇa* (Aralia quinquefolia), etc. are having *madhura-lavaṇa rasa; rūkṣa-guru guṇa; śita virya.* They increase *vāta* and *kapha.* Usually eliminates faeces and urine and causes some times constipation. Juice extracted after steaming and then processed with oils are not harmful.

Cilli:

लघुपत्रा तु या चिल्ली सा वास्तुकसमा मता ॥96॥

Cilli, which bears small leaves, is also having similar properties to *vāstuka* (Chenopodium album).

Tarkārī & varuṇa:

तर्कारीवरुणं स्वादु सतिक्तं कफवातजित् ।

Tarkārī/agnimantha (Clerodendron phlomidis) and *varuṇa* (Crataeva nurvala) are having *madhura, tikta rasa* and they mitigate *kapha, vāta doṣa.*

Tarkāri

Varuṇa

Varṣābhvau & kālaśāka:

वर्षाभ्वी कालशाकं च सक्षारं कटुतिक्तकम् ॥९७॥
दीपनं भेदनं हन्ति गरशोफकफानिलान् ।

Varṣābhu

Kālaśāka

Varṣābhvou (2 kinds of Trianthema portulacastrum) and *kālaśāka* (Corchorus capsularis) are having *kṣāra, katu* and *tikta rasa*. Increases digestive power and break up the solidified stools. Indicated in the management of *garaviṣa, śopha, kapha* and *vāta doṣa*.

Ciribilwa:

दीपना: कफवातघ्नाश्चिरिबिल्वाङ्कुरा: सरा: ॥९८॥

Ciribilwa

Tender leaves of *ciribilwa* (Holoptelia integrifolia) increase digestive power and mitigate *kapha* and *vāta*. It is also having *sara guṇa*.

Śatāvari:

शतावर्यङ्कुरास्तिक्ता वृष्या दोषत्रयापहा: ।

Sprouts of *śatāvarī* (Asparagus racemosus) are having *tikta rasa* and aphrodisiac in property. It mitigates all the three *doṣas*.

Vaṁśa:

रूक्षो वंशकरीरस्तु विदाही वातपित्तल: ॥९९॥

Vaṁśakarīra (tender shoots of bamboo) are having *rūkṣa* and *vidāhi guṇa* and increases *vāta* and *pitta doṣa*.

Pattūra:

पत्तूरो दीपनस्तिक्त: प्लीहार्शःकफवातजित् ।

Pattūra (Aerva lanata) is having *tikta rasa* and increases digestive power. It is useful in the management of *plīhā, arśas, kapha* and *vāta roga*.

Vaṁśa

Pattūra

Kāsamarda:

कृमिकासकफोत्क्लेदान् कासमर्दो जयेत्सरः ॥100॥

Kāsamarda (Cassia occidentalis) is useful in the management of *kṛmi roga, kāsa, kaphotkleśa.* It is also having *sara guṇa.*

Kusumbha:

कक्षोष्णाम्लं कौसुम्भं गुरु पित्तकरं सरम् ।

Kusumbha (Carathamus tinctorius) is having *amla rasa, rūkṣa, guru, sara guṇa* and *uṣṇa vīrya.* It increases *pitta doṣa.*

Sarṣapa:

गुरूष्णं सार्षपं बद्धविण्मूत्रं सर्वदोषकृत् ॥101॥

Sarṣapa (Brassica campestris var. sarson prain) is having *guru guṇa* and *uṣṇa vīrya.* It causes the obstruction of faeces and urine. Increases all the three *doṣas.*

Mūlaka:

यद्वालमव्यक्तरसं किञ्चित्क्षारं मतिक्तकम् । तन्मूलकं दोषहरं लघु सोष्णं नियच्छति ॥102॥
गुल्मकासक्षयश्वासव्रणनेत्रगलामयान् । स्वराग्निसादोदावर्तपीनसांश्च–

Tender root of *mūlaka* (Raphanus sativus) is not having definite taste and is slightly *kṣāra, tikta rasa, laghu guṇa* and *uṣṇa vīrya.* It mitigates all the three *doṣas* and is indicated in the management of *gulma, kāsa, kṣaya, śwāsa, vraṇa, śleṣmā, gala roga, swarasāda, agnisāda, udāvarta* and *pinasa.*

Kāsamarda

Kusumbha

Mūlaka

Sarṣapa

Properties of mūlaka acc. to the change of state:

—महत्पुनः ॥103॥
रसे पाके च कटुकमुष्णवीर्यं त्रिदोषकृत् । गुर्वभिष्यन्दि च–

Mature root of *mūlaka* (Raphanus sativus) is having *kaṭu rasa, guru guṇa, uṣṇa vīrya* and *kaṭu vipāka*. It increases all the *tridoṣas* and causes *abhiṣyandi*.

–स्निग्धसिद्धं तदपि वातजित् ॥104॥
वातश्लेष्महरं शुष्कं सर्वम् आमं तु दोषलम् ।

Mūlaka (Raphanus sativus) when processed with oil is useful to mitigate *vāta*, where as the dried one mitigates *vāta* and *kapha*. Raw one causes increase of the *doṣas*.

Piṇḍālu:

कटूष्णो वातकफहा पिण्डालुः पित्तवर्धनः ॥105॥

Piṇḍālu (Dioscorea sp. or Colocasia esculenta) is having *kaṭu rasa* and *uṣṇa vīrya*. It mitigates *vāta, kapha* and increases *pitta doṣa*.

General properties of kuṭhera etc:

कुठेरशिग्रुसुरससुमुखासुरिभूस्तृणम् । फणिज्जार्जकजम्बीरप्रभृति ग्राहि शालनम् ॥106॥
विदाहि कटु रूक्षोष्णं हृद्यं दीपनरोचनम् । दृक्शुक्रकृमिहृल्लीक्ष्मं दोषोत्क्लेशकरं लघु ॥107॥

Kuṭhera (Orthosiphon sp.), *śigru* (Moringa pterygosperma), *surasa* (Ocimum sanctum), *samukha* (Ocimum sp.), *āsuri* (Brassica nigra), *bhūtṛṇa* (Cymbopogon spreng), *phaṇijja* (Ocimum basilicum), *ārjaka* (Orthosiphon pallidus) and *jambira* (Cymbopogon citrates).

Leafy vegetables prepared with the above drugs are having *kaṭu rasa; rūkṣa, grāhī, vidāhī, tīkṣṇa, laghu guṇa* and *uṣṇa vīrya*. They are delightful and increase digestive power as well as perception of taste. Destroys vision and decreases semen. Kills worms and increases *doṣas*.

Śigru

Bhūtṛṇa

Jambira

Surasā, sumukha & dhānyaka:

हिध्माकासविषश्वासपार्श्वरुक्पूतिगन्धहा । सुरसः–

Surasā (Ocimum sanctum) is useful in the management of *hikkā, kāsa, viṣa, śwāsa, pārśwaśūla* and *pūtigandha* (bad smell from mouth and nose).

Surasā (Tulasi)

–सुमुखो नातिविदाही गरशोफहा ॥1 0 8॥

Sumukha (Ocimum sp.) doesn't cause much burning sensation and cures *gara viṣa* and *śopha*.

Ārdrikā

आर्द्रिका तिक्तमधुरा मूत्रला न च पित्तकृत् ।

Ārdrikā (*dhānyaka* wet form/Coriandrum sativum) is having *tikta, madhura rasa*. It is a diuretic and doesn't increase *pitta*.

Laśuna:

लशुनो धृशतीक्ष्णोष्णः कटुपाकरसः सरः ॥1 0 9॥
हृद्यः केश्यो गुरुर्बृंह्यः स्निग्धो रोचनदीपनः । भग्नसन्धानकृद्वल्यो रक्तपित्तप्रदूषणः ॥1 1 0॥
किलासकुष्ठगुल्मार्शोमेहक्रिमिकफानिलान् । स हिध्मापीनसश्वासकासान् हन्ति रसायनम् ॥1 1 1॥

Laśuna (Allium sativum) is having *kaṭu rasa*, excessive *tikṣṇa, sara, guru, snigdha guṇa, uṣṇa vīrya* and *kaṭu vipāka*. It is a cardiac tonic and increases hair growth. It is an aphrodisiac. Increases the perception of taste as well as digestive power. It is useful to join the fractured bones and also gives strength to the body. Vitiates *rakta* as well as *pitta doṣa*. It is indicated in the management of *kilāsa, kuṣṭha, gulma, arśas, meha, kṛmi, kapha, vāta, hikkā, pīnasa, śwāsa, kāsa*. It is a *rasāyana*.

Palāṇḍu:

पलाण्डुस्तद्गुणन्यूनः श्लेष्मलो नातिपित्तलः ।

Palāṇḍu (Allium cepa) is inferior to *laśuna* in its properties. It increases *kapha* but doesn't increase *pitta* excessively.

कफवातार्शसां पथ्यः स्वेदेऽभ्यवहृतौ तथा ॥1 1 2॥
तीक्ष्णो गृञ्जनको ग्राही पित्तिनां हितकृन्न सः ॥

Gṛñjanaka/Palāṇḍu-bheda (Allium ascelonicum) is having *tikṣṇa* and *grāhī guṇa*. It is suitable for those suffering from *arśoroga* originated from *kapha* and *vāta* for fomentation as well as internal administration. It is not suitable for those suffering from *pitta doṣa*.

Sūraṇa & bhūkanda:

Laśuna

Palāṇḍu

Gṛñjanaka

दीपनः सूरणो रुच्यः कफघ्नो विशदो लघुः ॥1 1 3॥
विशेषादर्शसां पथ्यः–

Sūraṇa (Amorphophallus campanulatus) increases digestive power as well as perception of taste and mitigates *kapha doṣa*. It is having *viśada* and *laghu guṇa*. It is especially wholesome for *arśoroga*.

Sūraṇa

–भूकन्दस्त्वतिदोषलः ।

Bhūkanda (Terrestrial mushrooms) causes excessive increase of *tridoṣas*.

Heaviness of leaves, flowers etc. in their succeeding order:

पत्रे पुष्पे फले नाले कन्दे च गुरुता क्रमात् ॥ 1 1 4 ॥

Patra śāka, puṣpa śāka, phala śāka, nāla śāka and *kanda śāka* are having excessive *guru guṇa* in their succeeding order.

Superior and inferior varieties among vegetables:

वरा शाकेषु जीवन्ती सार्षपं त्ववरं परम् ।

Jīvanti (Leptadenia reticulata) is the best one and *sarṣapa* (Brassica campestris var. sarson prain) is the worst one in the group of leafy vegetables.

इति शाकवर्गः ।

Thus ends the group of vegetables.

*

अथ फलवर्गः

6. Phala Varga

(Group of Fruits)

Drākṣā:

द्राक्षा फलोत्तमा वृष्या चक्षुष्या मृष्टमूत्रविट् ॥ 1 1 5 ॥
स्वादुपाकरसा स्निग्धा सकषाया हिमा गुरुः । निहन्त्यनिलपित्तास्रतिक्तास्यत्वमदात्ययान् ॥ 1 1 6 ॥
तृष्णाकासश्रमश्वासस्वरभेदक्षतक्षयान् ।

Drākṣā

* *Drākṣā* (Vitis vinifera) is the best among the group of fruits. It increases semen, good for eyes and eliminates the urine and faeces freely from the body.
* Grapes are having *madhura, kaṣāya rasa, snigdha, guru guṇa, śīta virya* and *madhura vipāka.*
* Cures *vāta* and bleeding disorders.
* Relieves bitter taste in the mouth.
* Indicated in alcoholic toxicity, thirst, cough, dyspnoea on exertion, hoarseness of voice and injury to the chest.

Dāḍima:

उद्रिक्तपित्तान्प्रयति त्रीन्दोषान्स्वादु दाडिमम् ॥1 1 7॥
पित्तविरोधि नात्युष्णमम्लं वातकफापहम् । सर्वं हृद्यं लघु स्निग्धं ग्राहि रोचनदीपनम् ॥1 1 8॥

Dāḍima

* Sweet pomegranate (Punica granatum) is specially indicated in *pitta* dominant sannipāta disorders.
* Sour pomegranate is not vitiates *pitta.* Slightly hot in potency and mitigates *vāta* and *kapha.*
* Sweet and sour fruit is good for heart. Light and unctuous, increases the perception of taste and appetite, constipated.

General properties of moca and other fruits:

मोचखर्जूरपनसनारिकेलपरूषकम् । आम्रातालकाश्मर्यराजादनमधूकजम् ॥1 1 9॥
सौवीरबदराम्लोल्लफल्गुश्लेष्मातकोद्भवम् । वातामाभिषुकाक्षोडमुकुलकनिकोचकम् ॥1 2 0॥
उरुमाणं ग्रियालं च बृंहणं गुरु शीतलम् । दाहक्षतक्षयहरं रक्तपित्तप्रसादनम् ॥1 2 1॥
स्वादुपाकरसं स्निग्धं विष्टम्भि कफशुक्रकृत् ।

* *Moca*/plantain (Musa paradisiaca), *kharjūra*/dates (Phoenix sylvestris), *panasa*/jackfruit (Artocarpus heterophyllus), *nārikela*/coconut (Cocos nucifera), *parūṣaka* (Grewia asiatica), *āmrātaka* (Spondias pinnata), *tāla* (Borassus flabellifer), *kāśmarya* (Gmelina

Moca (Kadali)

Kharjūra

Panasa

Nūrikela

Parūṣaka

Karamarda

Āmrātaka

Madhūka

Badara

arborea), *rājādana* (Mimusops hexandra), *madhūka* (Madhuca indica), *badara* (Zizyphus jujuba), *aṅkola* (Alangium lamarckii), *phalgu* (Ficus hispida), *ślesmātaka* (Cordia myxa), *bādāma* (Prunus amygdalus), *abhiṣuka* (Pistacia vera), *akṣoḍa* (Juglans regia), *mukūlaka* (a variety of edible fruit of North Himalayas), *nikocaka* (Aesculus indicus), *urumāṇa* (Northern Himalayan zone fruit i.e. Prunus armeniaca), *priyāla* (Buchanania lanzan) etc. are having *madhura rasa, guru guṇa, śīta vīrya* and *madhura vipāka.*

* Gives strength to the body.
* Relieves the burning sensation, indicated in injury to the chest, bleeding disorders and increases *kapha* and semen. Causes constipation.

Tālaphala & kāśmarya:

फलं तु पित्तलं तालं सरं काश्मर्यजं हिमम् ॥ 1 2 2 ॥
शकृन्मूत्रविबन्धघ्नं केश्यं मेध्यं रसायनम् ।

Tāla phala

Tāla Vṛkṣa

* *Tāla phala* (Borassus flabellifer) is having *sara guṇa* and increases *pitta.*
* *Kāśmarya* (Gmelina arborea) is having *śīta vīrya* and is useful to relieve *mala, mūtra-bandha.* It is also useful to grow hair, increase intelligence and acts as a rejuvenator.

Bādāma:

वातामाद्युष्णवीर्यं तु कफपित्तकरं सरम् ॥ 1 2 3 ॥

Bādāma (Prunus amygdalus) is having *sara guṇa* and *uṣṇa vīrya* and is useful to increase *kapha* and *pitta.*

Priyāla:

परं वातहरं स्निग्धमनुष्णं तु प्रियालजम् । प्रियालमज्जा मधुरो बृंह्यः पित्तानिलापहः ॥ 1 2 4 ॥

Priyāla (Buchanania lanzan) is having *snigdha guṇa* and *anuṣṇa vīrya*. It is especially useful to mitigate *vāta*.

Priyāla fruit pulp is having *madhura rasa* and is used as an aphrodisiac. It is also useful to mitigate *pitta* and *vāta*.

Kola majjā:

कोलमज्जा गुणैस्तद्वत्पृट्छर्दिः कासजिच्च सः ।

Kola majjā (fruit pulp of Zizyphus jujuba) is also having similar properties to that of *priyāla majjā* and is useful to relieve *tṛṣṇā*, *chardi* and *kāsa*.

Bilwa:

पक्वं सुदुर्जरं बिल्वं दोषलं पूतिमारुतम् ॥1 2 5॥
दीपनं कफवातघ्नं बालं, ग्राह्यभवं च तत् ।

Ripened fruit of *bilwa* (Aegle marmelos) is not easily digestible and increases all the three *doṣas*. It causes putrefied smell in the flatus.

Where as tender fruits increase digestive power and mitigate *kapha* and *vāta*. Both of them are useful to absorb water as they contain *grāhi guṇa*.

Bādāma

Priyāla

Bilwa

Kapittha:

कपित्थयामं कण्ठघ्नं दोषलं, दोषघाति तु ॥1 2 6॥
पक्वं हिध्मावमवुजित्, सर्वं ग्राहि विषापहम् ।

Unripened fruit of *kapittha* (Feronia limonia) is harmful to the throat and increases all the three *doṣas*. Where as ripened one is useful to mitigate all the *tridoṣas* and also indicated in the management of hiccup and vomiting. Both are having *grāhi guṇa* and will be useful as anti-poisonous.

Jambū:

जाम्बवं गुरु विष्टम्भि शीतलं भृशवातलम् ॥1 2 7॥
सङ्ग्राहि मूत्रशकृतोरकण्ठ्यं कफपित्तजित् ।

Jambū (Syzigium cumini) is having *guru*, *grāhi guṇa* and *śīta vīrya*. It especially causes *vāta*

doṣa and mitigates *kapha* and *pitta*. It causes constipation. It obstructs free flow of urine and faeces. It is harmful to the throat.

Āmra:

वातपित्तास्रकृद्वालं, बद्धास्थि कफपित्तकृत् ॥128॥
गुर्वाम्लं वातजित्पक्वं स्वाद्वम्लं कफशुक्रकृत् ।

Tender fruits of *āmra* (Magnifera indica) increase *vāta*, *pitta* and *rakta*.

Mango fruit after forming seed causes *kapha* and *pitta doṣa*. Ripened mango fruit is having *guru guṇa* and mitigates *vāta doṣa* where as the fruit having *madhura* and *amla rasa* increases *kapha* and *śukra*.

Kapittha

Jambū

Āmra

Vṛkṣāmla:

वृक्षाम्लं ग्राहि रूक्षोष्णं वातश्लेष्महरं लघु ॥129॥

Vṛkṣāmla (Garcinia indica) is having *laghu*, *rūkṣa guṇa* and *uṣṇa vīrya*. It is useful to mitigate *vāta* and *kapha* and also absorbs water as it is having *grāhī guṇa*.

Śamī phala:

शम्या गुरूष्णं केशघ्नं रूक्षम्–

Śamyā (Prosopis spicigera) is having *guru*, *rūkṣa guṇa* and *uṣṇa vīrya*. It is not easily digestable and harmful for hair.

Pilu phala:

–पीलु तु पित्तलम् ।
कफवातहरं भेदि प्लीहार्शःकृमिगुल्मनुत् ॥130॥
सतिक्तं स्वादु यत्पीलु नात्युष्णं तत्त्रिदोषजित् ।

Pilu[*] (Salvadora persica) fruits increase *pitta* and mitigate *kapha* and *vāta*. It breaks the solidified faeces and is indicated in the management of *kṛmi* and *gulma*. The fruits, which are having *tikta* and *madhura rasa* are not so hot in potency and mitigates all the *tridoṣas*.

* It is commonly known as toothbrush tree.

Vṛkṣāmla

Pīlu

Mātuluṅga:

त्वक्तिक्तकटुका स्निग्धा मातुलुङ्गस्य वातजित् ॥1 3 1॥
बृंहणं मधुरं मांसं वातपित्तहरं गुरु। लघु तत्केसरं कासश्वासहिध्मामदात्ययान् ॥1 3 2॥
आस्यशोषानिलश्लेष्मविबन्धच्छर्दिरोचकान्। गुल्मोदरार्शःशूलानि मन्दाग्नित्वं च नाशयेत् ॥1 3 3॥

Epicarp of *mātuluṅga* fruit (external cover of Citrus medica) is having *tikta, kaṭu rasa* and *snigdha guṇa*. It mitigates *vāta*.

Mesocarp of *mātuluṅga* (fleshy part) is having *madhura rasa* and *guru guṇa* and is useful to make the body stout. It is useful to mitigate *vāta* and *pitta*.

Where as its stamens are having *laghu guṇa* and is indicated in the management of *kāsa, śwāsa, hikkā, madātyaya, āsyaśoṣa*, disorders of *vāta, kapha, vibandha, chardi, arochaka, gulma, udara, arśas, śūla* and *agnimāndya*.

Mātuluṅga

Bhallātaka:

भल्लातकस्य त्वङ्मांसं बृंहणं स्वादु शीतलम्।
तदस्थ्यग्निसमं मेध्यं कफवातहरं परम् ॥1 3 4॥

Bhallātaka (Semecarpus anacardium) fruit's outer layer and fleshy part is having *madhura rasa* and *śīta vīrya* and makes the body stout, where as its seed is similar to fire in properties and increases intelligence and mitigates *kapha* and *vāta* especially.

Bhāllataka

Pālevata:

स्वाद्वम्लं शीतमुष्णं च द्विधा पालेवतं गुरु। रूक्षमत्यग्निशमनं—

Pālevata/guava (Psidium guajava) fruit is of two types viz. one having *madhura rasa* contains *śīta vīrya* where as the other having *amla rasa* contains *uṣṇa vīrya*. Both are having *guru guṇa* and useful to increase the perception of taste as well as to cure the diseases caused due to the excessive digestive fire.

Pālevata

Āruka:

—रुच्यं मधुरमारुकम् ॥1 3 5॥
पक्वमाशु जरां याति नात्युष्णगुरुदोषलम् ।

Āruka (Prunus sp.) is having *madhura rasa* and increases the perception of taste. Ripened fruit will be digested quickly and is not having much *uṣṇa vīrya* and increases all the *tridoṣas*.

Properties of ārdra drākṣā etc:

द्राक्षापरूषकं चार्द्रमम्लं पित्तकफप्रदम् ॥1 3 6॥
गुरूष्णवीर्यं वातघ्नं सरं सकरमर्दकम् ।

Drākṣā (Vitis vinifera), *parūṣaka* (Grewia asiatica) and *karamardaka* (Carissa carandas) when they are in the green state they are having *amla rasa, guru* & *sara guṇa* and *uṣṇa vīrya*. They are useful to mitigate *vāta* and increase *pitta* and *kapha*.

Properties of kola & other fruits:

तथाऽम्लं कोलकर्कन्धुलकुचाम्रातकारुकम् ॥1 3 7॥
ऐरावतं दन्तशठं सतूदं मृगलिण्डिकम् । नातिपित्तकरं पक्वं शुष्कं च करमर्दकम् ॥1 3 8॥

Kola (Zizyphus jujuba), *karkandhu* (Zizyphus sp), *lakuca* (Artocarpus lakoocha), *āmrataka* (Spondias pinnata), *āruka* (Prunus sp.), *airāvata* (Grewia sp.), *dantaśaṭha* (Citrus limon), *tūda* (Morus indica), *mrgalinḍika/vibhītaka* (Terminalia belerica) and also ripened & dried fruits of *karamarda* (Carissa carandas) are having *amla rasa* and increases *pitta* slightly. They are having similar properties to that of *drākṣā* and other fruits mentioned in the above text.

Amlikā & kola phala:

दीपनं भेदनं शुष्कमम्लीकाकोलयोः फलम् ।
तृष्णाश्रमक्लमच्छेदि लघ्विष्टं कफवातयोः ॥

Dried fruits of *amlikā* (Tamarindus indica) and *kola* (Zizyphus jujuba) increase the power of digestion and acts as purgative. They are having *laghu guṇa* and useful in the management of *tṛṣṇā* (thirst), *śrama* (fatigue), *klama* (exhaustion). They are wholesome for *kapha, vāta roga*.

Dantaśaṭha

Lakuca

Amlikā

Lakuca:

फलानामधमं तत्र लकुचं सर्वदोषकृत् ।

Lakuca phala (Artocarpus lakoocha) is the worst one among the group of fruits as it increases all the *tridoṣas*.

Dhānya, śāka and phala to be avoided:

हिमानलोष्णदुर्वातव्यालालालादिदूषितम् ॥1 4 0॥
जन्तुजुष्टं जले मग्नमभूमिजमनार्तवम् । अन्यधान्ययुतं हीनवीर्यं जीर्णतयाऽपि च ॥1 4 1॥
धान्यं त्यजेत्तथा शाकं रूक्षसिद्धमकोमलम् । अमञ्जातरसं तद्वच्छुष्कं चान्यत्र मूलकात् ॥1 4 2॥
प्रायेण फलमप्येवं तथाऽऽमं बिल्ववर्जितम् ।

Grains, which have been spoiled by frost, fire, sunlight, wind, saliva of snake and other reptiles, worms, drowned in water, germinated in unsuitable land, unsuitable season, mixed with other grains, which have lost their properties and old one should be rejected.

Similarly vegetables prepared and processed without oils and are not easily digested even after cooking should be rejected.

Except *mūlaka* (Raphanus sativus), vegetables, which have not matured and taste is not fully formed and became dry also should not be used. Similarly except *bilwa phala* (Aegle marmelos) all the other tender fruits should be avoided.

इति फलवर्गः ।

Thus ends the group of fruits.

*

अथौषधवर्गः

7. Ouṣadha Varga

(Group of Drugs)

General properties of lavaṇa:

विष्यन्दि लवणं सर्वं सूक्ष्मं सृष्टमलं मृदु ॥1 4 3॥
वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ।

All the salts are having *sūkṣma, mṛdu, tikṣṇa, uṣṇa* and *visyandī guṇa.* Useful to pass stools easily. Increases digestion and also the perception of taste. Mitigates *vāta* and aggravates *kapha* and *pitta.*

Saindhava lavaṇa:

सैन्धवं तत्र सस्वाद्वृष्यं हृद्यं त्रिदोषनुत् ॥1 4 4॥
लघ्वनुष्णं दृशः पथ्यमविदाह्यग्निदीपनम् ।

Saindhava lavaṇa

Among them *saindhava lavaṇa* is having *lavaṇa* and slightly *madhura rasa, laghu guṇa* and slightly *uṣṇa vīrya.* It is useful as an aphrodisiac, delightful and mitigates all the *tridoṣas.* It is wholesome, doesn't cause burning sensation and increases digestive power.

Sauvarcala lavaṇa:

लघु सौवर्चलं हृद्यं सुगन्युद्गारशोधनम् ॥1 4 5॥
कटुपाकं विबन्धघ्नं दीपनीयं रुचिप्रदम् ।

Sauvarcala lavaṇa is having *laghu guṇa* and *kaṭu vipāka*. It is delightful, aromatic and is useful to purify belching. It is also useful to relieve constipation, and to increases digestive power as well as perception of taste.

Viḍa lavaṇa:

ऊर्ध्वाधःकफवातानुलोमनं दीपनं विडम् ॥ 146 ॥
विबन्धानाहविष्टम्भशूलगौरवनाशनम् ।

Viḍa lavaṇa is useful for the upward as well as downward movement of *kapha* and *vāta*. It increases digestive power and relieves constipation. It is indicated for the management of *ānāha, viṣṭambha, śūla* and *gaurava*.

Sāmudra lavaṇa:

विपाके स्वादु सामुद्रं गुरु श्लेष्मविवर्धनम् ॥ 147 ॥

Sāmudra lavaṇa is having *guru guṇa, madhura vipāka* and aggravates *kapha*.

Oudbhida lavaṇa:

सतिक्तकटुकक्षारं तीक्ष्णमुत्क्लेदि चौद्भिदम् ।

Oudbhida lavaṇa is having *tikta, kaṭu, kṣāra rasa* and *tīkṣṇa guṇa*; and is useful to increase secretions in the body.

Kṛṣṇa lavaṇa:

कृष्णे सौवर्चलगुणा लवणे गन्धवर्जिताः ॥ 148 ॥

Kṛṣṇa lavaṇa is also having similar properties to that of *sauvarcala lavaṇa*, except the odor.

Sāmudra lavaṇa

Kṛṣṇa lavaṇa

Romaka lavaṇa:

रोमकं लघु, पांसूत्थं सक्षारं श्लेष्मलं गुरु ।

Romaka lavaṇa is having *laghu guṇa* where as *pāṁsūka lavaṇa* is slightly *kṣāra rasa* and *guru guṇa* and aggravates *kapha*.

लवणानां प्रयोगे तु सैन्धवादि प्रयोजयेत् ॥ 149 ॥

Saindhava lavaṇa is to be preferred whenever salts are used in the formulations.

Yavakṣāra:

गुल्महृद्ग्रहणीपाण्डुप्लीहानाहगलामयान् । श्वासार्शः कफकासांश्च शमयेद्यवशूकजः ॥ 150 ॥

Yavaśūkaja (*yavakṣāra*) is indicated in the management of *gulma, hṛdroga, grahaṇi, pāṇḍu, plīhā, ānāha, galaroga, śwāsa, arśas* and *kaphaja kāsa*.

General properties of all kṣāras:

क्षारः सर्वश्च परमं तीक्ष्णोष्णः कृमिजिल्लघुः । पित्तासृग्दूषणः पाकी छेद्यहृद्यो विदारणः ॥ 151 ॥
अपथ्यः कटुलावण्याच्छुक्रौजःकेशचक्षुषाम् ।

All *kṣāras* are generally having *kaṭu, lavaṇa rasa, tīkṣṇa, laghu guṇa* and *uṣṇa vīrya*. Useful to kill worms, vitiates *pitta* and *rakta*. Digests other substances, also useful to excise hard masses and puncture the tissues. They are not good for the heart, semen, *ojas*, hair and eyes.

Hiṅgu:

हिङ्गु वातकफानाहशूलघ्नं पित्तकोपनम् ॥ 152 ॥
कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।

Hiṅgu

Hiṅgu (Ferula foetida) is having *kaṭu rasa, laghu guṇa* and *kaṭu vipāka*. It is useful to mitigate *vāta* and *kapha*. It is indicated in the management of *ānāha* and *śūla*. It aggravates *pitta*. It increases the perception of taste, digestive power and process of digestion.

Triphalā:

कषाया मधुरा पाके रूक्षा विलवणा लघुः ॥ 153 ॥
दीपनी पाचनी मेध्या वयसः स्थापनी परम् । उष्णवीर्या सराऽऽयुष्या बुद्धीन्द्रियबलप्रदा ॥ 154 ॥
कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान् । शिरोऽक्षिपाण्डुहृद्रोगकामलाग्रहणीगदान् ॥ 155 ॥
सशोषशोफातीसारमेदमोहवमिक्रिमीन् । श्वासकासप्रसेकार्शःप्लीहानाहगरोदरम् ॥ 156 ॥
विबन्धस्रोतसां गुल्ममूरुस्तम्भमरोचकम् । हरीतकी जयेद्व्याधींस्तांस्तांश्च कफवातजान् ॥ 157 ॥
तद्वदामलकं शीतमम्लं पित्तकफापहम् । कटु पाके हिमं केश्यमक्षमीषच्च तद्गुणम् ॥ 158 ॥
इयं रसायनवरा त्रिफलाऽक्ष्यामयापहा । रोपणी त्वग्गदक्लेदमेदोमेहकफास्रजित् ॥ 159 ॥

Haritaki (Terminalia chebula):

Rasa : Consists all the six tastes except *lavaṇa* and *kaṣāya rasa* is predominant.
Guṇa : *Rūkṣa, laghu, sara.*
Vīrya : *Uṣṇa.*
Vipāka : *Madhura.*

Haritaki

* Increases the power of digestion and digested the undigested food substances.
* Increases the I. Q. & stops ageing. Enhances the life span.
* Strengthens the mind and sense organs.
* Indicated in skin diseases, discoloration, hoarseness of voice, chronic and intermittent fevers, diseases of head and eyes, anemia, heart diseases, jaundice, amoebiasis, emaciation, oedema, diarrhoea, diabetes, fainting, vomiting, worm infestation, dyspnoea, cough, salivation, hemorrhoids, enlargement of spleen, distension of abdomen, artificial poisoning, ascitis, blockage of channels, tumors, anorexia, *ūrustambha* etc., and also for *kaphaja* and *vātaja rogas*.

Āmalakī (Emblica officinalis):

Rasa : *Pañca rasa* except *lavaṇa*. *Amla rasa* is predominant.
Guṇa : *Guru, rūkṣa, śīta.*
Vīrya : *Śīta.*
Vipāka : *Madhura.*

Āmalakī

* It is also having the similar qualities of *haritakī*.
* As it is having *madhura rasa* and *śīta vīrya*, mitigates *pitta* and *kapha* due to its *kaṭu vipāka* and also *vāta* due to the *amla rasa*.
* Good for the throat, eyes and heart.
* Relieves thirst and fever.

Vibhītakī (Terminalia bellerica):

It is somewhat inferior to *āmalakī* in its qualities.

Rasa : *Kaṣāya, madhura.*
Guṇa : *Laghu, rūkṣa.*
Vīrya : *Śīta, uṣṇa.*
Vipāka : *Madhura.*

Vibhītakī

* Relieves cough, dyspnoea and throat infections.
* Mitigates *kapha* & *pitta*.
* Fruit pulp is useful for the growth of the body.
* And if used as collyrium cures corneal ulcer.

General properties of triphalā:

* *Haritakī, āmalakī* and *vibhītakī* are together called as *triphalā*, which is a very good rejuvenator.
* Cures the eye disorders & skin diseases.
* Heals the ulcers.
* Dries up the moisture in the ulcers.
* Indicated in obesity, diabetes, *kapha* and *rakta* disorders.

Trijātaka and Caturjātaka:

सकेसरं चतुर्जातं त्वक्पत्रैलं त्रिजातकम् । पित्तप्रकोपि तीक्ष्णोष्णं रुच्यं रोचनदीपनम् ॥ 160 ॥

Twak

Patra

Elā

Nāgakeśara

* *Twak* (Cinnamomum zeylanicum), *patra* (Cinnamomum tamala) and *elā* (Elattaria cardamomum) are together called as *trijātāka.*
* *Trijātaka* along with *nāgakeśara* (Mesua ferrea) is known as *caturjātaka.*
* They are having *tīkṣṇa, rūkṣa guṇa* and *uṣṇa virya,* and aggravate *pitta.* Increases the perception of taste as well as digestive power.

Marica:

रसे पाके च कटुकं कफघ्नं मरिचं लघु ।

Rasa : *Kaṭu* *Guṇa* : *Laghu*
Vīrya : *Uṣṇa* *Vipāka* : *Kaṭu.*

Increases *pitta* and mitigates *kapha.*

Pippali:

श्लेष्मला स्वादुशीताऽऽर्द्रा गुर्वी स्निग्धा च पिप्पली ॥1 6 1॥
सा शुष्का विपरीताऽतः स्निग्धा वृष्या रसे कटुः । स्वादुपाकाऽनिलश्लेष्मश्वासकासापहा सरा ॥1 6 2॥
न तामत्युषयुञ्जीत रसायनविधिं विना ।

Unripened (tender/green) *pippali* increases *kapha.*

Rasa : *Madhura* *Guṇa* : *Guru, snigdha*
Virya : *Śita* *Vipāka* : *Madhura.*

Dried *pippali* is having exactly opposite qualities of un ripened ones.

Rasa : *Kaṭu* *Vipāka* : *Madhura.*
Guṇa : *Snigdha*

* Good aphrodisiac.
* Mitigates *vāta* and *kapha.*
* Relieves cough and dyspnoea.
* *Pippali* should not be used excessively other than in *rasāyana* therapy.

Marica

Pippali

Śuṇṭhi:

नागरं दीपनं वृष्यं ग्राहि हृद्यं विबन्धघ्नुत् ॥1 6 3॥
रुच्यं लघु स्वादुपाकं स्निग्धोष्णं कफवातजित् ।

Rasa : *Kaṭu* *Guṇa* : *Laghu, snigdha*
Vīrya : *Uṣṇa* *Vipāka* : *Madhura.*

Śuṇṭhi

* Increases appetite.
* Aphrodisiac.
* Absorbs water in the body.
* Good for heart.
* Relieves constipation.
* Increases the taste.
* Mitigates *kapha* and *vāta.*

Ārdraka and trikaṭu:

लहदार्द्रकमेतच्च त्रयं त्रिकटुकं जयेत् ॥ 1 6 4 ॥
स्थौल्याग्निसदनश्वासकासश्लीपदपीनसान् ।

Zinger also having the similar qualities of *śuṇṭhi.*

Śuṇṭhī (Zingiber officinale), *marica* (Piper nigrum) and *pippalī* (Piper longum) are collectively known as *trikaṭu.*

Trikaṭu is indicated in obesity, indigestion, cough & dyspnoea, filariasis and coryza.

Cavika & pippalimūla:

चविकापिप्पलीमूलं मरिचाल्पानलं गुणैः ॥ 1 6 5 ॥

Cavika (Piper chaba) and *pippalimūla* (root of Piper longum) are also having somewhat lesser properties to that of *marica* (Piper nigrum).

Citraka:

चित्रकोऽग्निसमः पाके शोफार्शःकृमिकुष्ठहा ।

Citraka (Plumbago zeylanica) is similar in properties of *agni* as it digests and is indicated in the management of *śopha, arśas, krmi* and *kuṣṭha.*

Citraka

Pañcakola:

पञ्चकोलकमेतच्च मरिचेन विना स्मृतम् ॥ 1 6 6 ॥
गुल्मप्लीहोदरानाहशूलघ्नं दीपनं परम् ।

The above five drugs except *marica* i.e. *pippali, pippalimūla* (*modi*), *cavya* (*cavikā*), *citraka* and *nāgara* (*śuṇṭhi*) are collectively known as *pañcakola.*

Pañcakolas are indicated in tumors, disorders of spleen, *udararoga,* abdominal distention, colic and best stimulator of digestion.

Bṛhat pañcamūla:

बिल्वकाश्यर्यतर्कारीपाटलाटिण्टुकैर्महत् ॥ 1 6 7 ॥
जयेत्कषायतिक्तोष्णं पञ्चमूलं कफानिलौ ।

Bilwa

Kāśmarī

Tarkārī

Pāṭalā

Ṭiṇṭuka

1. *Bilwa* (*śriphala*) (Aegle marmelos)
2. *Kāśmarī* (*gambhārī*) (Gmelena arbora)
3. *Tarkārī* (*agnimanda*) (Clerodendron phlomidis)
4. *Pāṭalā* (*amogha*) (Stereospermum sauveolens)
5. *Ṭiṇṭuka* (*śyonāka*) (Oroxylum indicum)

* *Kaṣāya, tikta rasa, uṣṇa vīrya.*
* Mitigates *kapha* and *vāta.*

Laghu pañcamūla:

ह्रस्वं बृहत्यंशुमतीद्वयगोक्षुरकैः स्मृतम् ॥ 168 ॥
स्वादुपाकरसं नातिशीतोष्णं सर्वदोषजित् ।

Bṛhatī dwaya i.e.

1. *Bṛhatī* (Solamum indicum)
2. *Kaṇṭakārī* (Solanum xanthocarpum)

Aṁśumati dwaya i.e.

3. *Śāliparṇī* (Desmodium gangetium)
4. *Pṛśni parṇi* (Uraria picta)
5. *Gokṣura* (Tribulus terrestris)

* *Madhura rasa, madhura vipāka.*
* Neither cold nor hot in potency.
* Mitigates all the *tridoṣas.*

Madhyama pañcamūla:

बलापुनर्नवैरण्डशुपर्णीद्वयेन तु ॥ 169 ॥
मध्यमं कफवातघ्नं नातिपित्तकरं सरम् ।

Bṛhati

Kaṇṭakāri

Śāliparṇi

Pṛśni parṇi

Gokṣuru

Balā

Punarnavā

Eraṇḍa

Mudga parṇi

Māṣa parṇi

1. *Balā* (Sida cordifolia)
2. *Punarnavā* (Boerhavia diffusa)
3. *Eraṇḍa* (Ricinus communis)

Śūrpa parṇidwaya—

4. *Mudga parṇi* (Phaseolus trilobus)
5. *Māṣa parṇi* (Phaseolus labialis)

Sara guṇa, slightly increases *pitta* and mitigates *vāta* and *kapha*.

Jivaniya pañcamūla:

अभीरुवीराजीवन्तीजीवकर्षभकैः स्मृतम् ॥ 1 7 0 ॥
जीवनाख्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ।

1. *Abhīrū* (Asparagus racemosus)
2. *Virā* (Vetiveria zizanoides)
3. *Jivanti* (Letpadenia reticulata)
4. *Jīvaka* (one of the *aṣṭa varga*)
5. *Ṛṣabhaka* (one of the *aṣṭa varga*)

Good for eyes. Aphrodisiac, mitigates *pitta* and *vāta*.

Abhīrū

Virā

Jivanti

Tṛṇa pañcamūla:

तृणाख्यं पित्तजिद्दर्भकाससेक्षुशरत्नालिभिः ॥ 1 7 1 ॥

1. *Darbhā* (Desmostachya bipinnata)
2. *Kāsa* (Saccharum spontaneum)
3. *Iksu* (Sachharum officnarum)

4. *Śara* (a variety of Desmostachya bipinnata)
5. *Śāli* (Oryza sativa)

Mitigates *pitta doṣa*.

Darbhā

Kāsa

Śāli

Ikṣu

Śara

इत्यौषधवर्गः ।

Thus ends the group of drugs.

Notes:

In Aṣṭāṅga Saṅgraha seven types of *pañcamūlas* have been described as under:

1. *Bṛhat pañcamūla*
2. *Laghu pañcamūla*
3. *Madhyama pañcamūla*
4. *Jīvanīya pañcamūla*
5. *Tṛṇa pañcamūla*
6. *Valli pañcamūla*
7. *Kaṇṭaka pañcamūla*

In addition to the above five types *valli pañcamūla* and *kaṇṭaka pañcamūla* have been additionally enumerated.

Valli pañcamūla:

1. *Ajaśṛṅgī* (Gymnema sylvestre)
2. *Haridrā* (Curcuma longa)
3. *Vidāri* (Pueraria tuberosa)
4. *Sāriba* (Hemidesmus indicus)
5. *Amṛtā* (Tinospora cordifolia)

Mitigates all the *tridoṣas*.

Kaṇṭaka pañcamūla:

1. *Swadaṁṣṭrā* (Tribulus terristris)
2. *Abhirū* (Asparagus racemosa)
3. *Saireyaka* (Barleria prionitis)
4. *Himsra* (Capparis sepiaria)
5. *Karamardaka* (Carrissa carandas)

Mitigates all the *tridoṣas.*

शूकशिम्बीजपक्वान्नमांसशाकफलौषधैः । वर्गितैरन्नलेशोऽयमुक्तो नित्योपयोगिकः ॥1 7 2॥

Different groups of food substances viz: *śūka varga, śimbī varga. kṛtānna varga, māṁsa varga, śāka varga, phala varga* and medicinal substances in *ouṣadha varga* have been enumerated in brief, which are very much needful for everybody in their daily life.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थानेऽन्नस्वरूपविज्ञानीयो नाम षष्ठोऽध्यायः 1 16 1 1

Thus ends the sixth chapter entitled *Annasvarūpa Vijñāniya Adhyāya* of *Sūtra Sthāna* in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Siṁhagupta.

In the chapter *Annasvarūpa Vijñānīya*, Ācārya Vāgbhaṭa classified the food substances in to 7 groups as—*Śūka varga, Śimbī varga, Kṛtānna varga, Māṁsa varga, Śāka varga, Phala varga* and *Ouṣadha varga.* In *śūka varga* different varieties of corns with bristles and their properties have been discussed. Among them *rakta śāli* is superior and *yavaka* is inferior in their qualities. Different types of pulses like green gram, black gram, red gram, horse gram and their properties were discussed in *śimbī varga.* Vāgbhaṭa stated that green gram is the best for preparation of *dāla* and red gram for external application, black gram is not good among the pulses. Different types of food preparations like *maṇḍa, peyā, vilepī, yūsa, māṁsa rasa* etc. and their properties and indications were mentioned in *kṛtānna varga.* In *māṁsa varga* 8 groups of animals like *mṛga, viṣkira, pratuda, vileśaya, prasaha, mahāmṛga, jalacara* and *matsya* and also their properties were discussed. In *śāka varga* different types of leafy vegetables and other vegetables used in daily life have been discussed. In *phala varga, drākṣa* (grapes), *dāḍima* (pomegranate), plantain, dates, wood apple etc. have been discussed. Among them grapes are the best and *likuca* is the worst. In the end Vāgbhaṭa described some of the drugs useful as medicine in a separate group known as *ouṣadha varga.* Hence one must know the properties of various substances individually and the combination of other substances to get the desired effects.

*

7 ANNARAKṢĀ ADHYĀYA
[Protection of Food Substances]

अथातोऽन्नरक्षाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Annasvarūpa Vijñānīyam,'* Ācārya Vāgbhaṭa expounded the chapter entitled *'Annarakṣā'* (Protection of Food Substances), thus said Lord Ātreya and other great sages.

In this chapter Vāgbhaṭa stressed the importance of protecting the food from poisoning and to whom it is necessary to make the food become poisonous, how to test the poisonous food, how to protect the food from poisoning and the preparation of various antitoxic formulations etc. have been discussed.

Usually wealthy persons, landlords and kings will have more enemies rather than friends. So, there is every possibility of poisoning the food and other substances by the close associates of the lords and others, to kill them and snatch the wealth.

Hence the lords should be cautious in this regard and appoint the royal physicians to look after their health and wealth.

Appointment of prāṇācārya (Royal physician):

राजा राजगृहासन्ने प्राणाचार्यं निवेशयेत् । सर्वदा स भवत्येवं सर्वत्र प्रतिजागृविः ॥1॥

The king should arrange the residence for the royal physician very nearer to his palace so that he will be watchful in each and every aspect round the clock.

Duties and responsibilities of prāṇācārya:

अन्नपानं विषाद्रक्षेद्विशेषेण महीपतेः । योगक्षेमौ तदायत्तौ धर्माद्या यन्निबन्धनाः ॥2॥

The foods and drinks taken by the kings should be carefully protected by the royal physicians from poisoning, because the security of the people, and attaining the four pursuits of life depends upon the healthiness and happiness of the lord.

Notes:

The author of Aṣṭāṅga Saṅgraha has delineated the qualities of royal physician as under:

Qualities of prāṇācārya (Royal physician):

* Royal physicians should have good family background.
* Should be affectionate and friendly.
* Having faith in God, soft in nature and should have good conduct and character.
* Should be skillful.

* Should take quick and firm decisions.
* Should be pious physically, mentally and orally and be obedient.
* Should not have any bad habits and should be courageous.
* Perfectly trained in all eight branches of Āyurveda.
* Should have all types of antitoxic and efficacious drugs.

Features of poisonous foods:

ओदनो विषवान् स्नान्द्रो यात्यविस्राव्यतापिव । चिरेण पच्यते पक्वो भवेत्पर्युषितोपमः ॥3॥
मयूरकण्ठतुल्योष्मा मोहमूर्च्छाप्रसेककृत् । हीयते वर्णगन्धाद्यैः क्लिद्यते चन्द्रिकाचितः ॥4॥

* Food mixed with poison will become thick and the grains of boiled rice cannot be separated.
* It takes long time to cook. Even cooked, becomes moist and looses hotness in a short time.
* If thrown the poisonous food into fire, it emits peacock neck colored flames and causes delusion, fainting and salivation.
* Looses the natural color, smell & taste. It becomes watery and full of shiny particles.

Features of poisonous curries or side dishes:

व्यञ्जनान्याशु शुष्यन्ति श्यामक्वाथानि तत्र च । हीनाऽतिरिक्ता विकृता छाया दृश्येत नैव वा ॥5॥
फेनोर्ध्वराजीसंघिन्नतन्तुबुद्बुदसम्भवः । विच्छिन्नविरसा रागाः खाण्डवाः शाकमामिषम् ॥6॥

* Curries or side dishes will become dry quickly and also looks dirty when they get poisoned.
* Foods prepared with poisonous decoction become black.
* In the poisonous decoctions, one's image appears without head and other organs, abnormal or altered and some times not seen at all.
* Frothy and lines appear on the surface and edges, threads and bubbles also seen.
* *Rāga, sāḍava*, vegetables and meat will be separated and lost their taste.

Specific features of various poisonous food items:

नीला राजी रसे, तक्रे क्षीरे, दध्नि दृश्यते । श्यावाऽऽपीतासिता तक्रे, घृते पानीयसन्निभा ॥7॥
मस्तुनि स्यात्कपोताभा, राजी कृष्णा तुषोदके । काली महाम्भसो:, क्षौद्रे हरितैलेऽरुणोपमा ॥8॥
पाकः फलानामामानां पक्वानां परिकोथनम् । द्रव्याणामार्द्रशुष्काणां स्यातां मलानिविवर्णते ॥9॥
मृदूनां कठिनानां च भवेत्स्पर्शविपर्ययः । मांस्यस्य स्फुटिताग्रत्वं मलानिर्गन्धान्तरोद्भवः ॥10॥
श्यामण्डलता वस्त्रे, शदनं तन्तुपक्ष्मणाम् । धातुमौक्तिककाष्ठाश्मरत्नादिषु मलाक्तता ॥11॥
स्नेहस्पर्शप्रभाहानिः, मन्प्रभत्वं तु मृण्मये ।

Different types of colored lines will be seen on different food items when they are poisoned as follows:

* Mutton soup - bluish lines
* Milk - copper colored lines
* Curd - blackish lines
* Buttermilk - yellowish white
* Ghee - lines resembling water.

* Whey - pegion colour.
* *Tuṣodaka* - blackish lines.
* Alcohol, water - blackish
* Honey - greenish lines
* Oil - reddish colored lines.
* Unripe fruits ripen very quickly.
* Ripen fruits undergo putrefaction.
* Wet substances become dull and dried ones become discolored.
* Soft and hard substances change their attributes exactly opposite in nature.
* Flower garland tips will split, fade and altered their smell.
* Dirty patches will appear on clothes and the threads will be peeling off automatically.
* Vessels prepared from metals, pearls, wood, stones and precious gems etc. become dirty and loose their smoothness and luster.
* Earthen wares assume luster.

Viṣa-dātā (Features of the person administering poison):

विषदः श्यावशुष्कास्यो विलक्षो वीक्षते दिशः ॥1 2॥
स्वेदवेपथुमांस्त्रस्तो भीतः स्खलति जृम्भते।

Person who administered the poison will have discolored face, appears miserable, mouth become dried, looks in and around, frightened, sweating and shivering, becomes shy and coward, afraid of being detected, irrelevant in giving answers and yawns too much.

Features of the poisonous food when thrown into fire:

प्राप्यान्नं सविषं त्वग्नेरेकावर्तः स्फुटत्यति ॥1 3॥
शिखिकण्ठाभधूमार्चिरनर्चिर्वोग्रगन्धवान्।

* When poisonous food is thrown into fire it burns with a single point of flame.
* Makes cracking sounds.
* Emits flame and smoke resembling the color of peacock neck.
* At times the flame is sharp and some times it is slow.
* Emits pungent smell.

Features of the poisonous food taken by the birds and animals:

म्रियन्ते मक्षिकाः प्राश्य काकः क्षामस्वरो भवेत् ॥1 4॥
उत्क्रोशन्ति च दृष्ट्वैतच्छुकदात्यूहसारिकाः। हंसः प्रस्खलति, ग्लानिर्जीवञ्जीवस्य जायते ॥1 5॥
चकोरस्याऽक्षिवैराग्यं, क्रौञ्चस्य स्यान्मदोदयः। कपोतपरभृद्दक्षचक्रवाका जहत्यसून् ॥1 6॥
उद्वेगं याति मार्जारः, शकृन्मुञ्चति वानरः। हृष्येन्मयूरस्तद्दृष्ट्वा मन्दतेजो भवेद्विषम् ॥1 7॥
इत्यन्नं विषवज्ज्ञात्वा त्यजेदेवं प्रयत्नतः। यथा तेन विषद्वेरपि न क्षुद्रजन्तवः ॥1 8॥

* Flies don't reach the food, if at all they will die.
* If the crows eat the poisonous food, lose their voice.

* By seeing the poisonous food, parrot, *dātyūha* (gallinule bird) and *sārikā* (mynah) etc. make long, loud sounds.
* Swan looses its gait.
* *Jīvañjīva* (chukur) become exhausted.
* *Cakora* bird eyes become red.
* *Krouñca* (heron) becomes intoxicated.
* Pigeon, cuckoo, cock and *cakravāka* will die.
* Cat becomes shivered.
* Monkey passes stools.
* Peacock by its mere look the poison becomes weak.

By the above tests it should be identified that the food is poisoned and should be disposed off in such a place where minute insects and other animals should not be affected.

Complications of touching poisonous food and the management:

स्पृष्टे तु कण्डूदाहोषाज्वरार्तिस्फोटसुप्तयः । नखरोमच्युतिः शोफः, सेकाद्या विषनाशनाः ॥1 9॥
शस्तास्तत्र प्रलेपाश्च सेव्यचन्दनपद्मकैः । ससोमवल्कतालीसपत्रकुष्ठामृतानतैः ॥2 0॥

Touch of poisonous food causes itching, burning sensation, fever, pain, eruptions, tingling sensation, falling of nails and hair, swelling etc.

Treatment:

* *Parisheka* with anti-poisonous decoctions.
* *Pralepa* with—*sevya/uśīra* (Vetiveria zizanioides), *candana* (Santalum album), *padmaka* (Prunus cerasoides), *soma-valkakhadira* (Acacia catechu), *tālīsapatra* (Taxus baccata), *kuṣṭa* (Saussurea lappa), *amṛtā* (Tinospora cordifolia) and *nata/granthitagara* (Valeriana wallichi).

Effects of poisonous food in the mouth and their management:

लाला जिह्वौष्ठयोर्जाड्यमूषा घिमिचिमायनम् । दन्तहर्षो रसाज्ञत्वं हनुस्तम्भश्च वक्त्रगे ॥2 1॥
सेव्याद्यैस्तत्र गण्डूषाः सर्वं च विषजिद्धितम् ।

If the poisonous food is consumed and the poison is in the mouth causes:

* Salivation.
* Loss of sensation in the tongue and lips.
* Burning sensation in the mouth.
* *Danta-harṣa* (morbid sensitiveness of the teeth).
* Unable to perceive the taste.
* Lockjaw.

Treatment:

* *Gaṇḍūṣa* with the decoction of *sevya* (Vetiveria zizanioides) and other drugs mentioned above.
* Anti-poisonous therapies pertaining to the mouth.

Signs and symptoms of poisonous substances when reaches the stomach & intestines:

आमाशयगते स्वेदमूर्च्छाध्मानमदभ्रमाः ॥2.2॥
रोमहर्षो वमिर्दाहश्चक्षुर्हृदयरोधनम् । बिन्दुधिद्याचयोऽहानां, पक्वाशयगते पुनः ॥2.3॥
अनेकवर्णं वमति मूत्रयत्यतिसार्यते । तन्द्रा कृशत्वं पाण्डुत्वमुदरं बलसङ्क्षयः ॥2.4॥
तयोर्वान्तविरिक्तस्य हरिद्रे कटभीं गुडम् । सिन्दुवारितनिम्बावल्गुजाधिकाशतपर्विकाः ॥2.5॥
तण्डुलीयकमूलानि कुक्कुटाण्डमवल्गुजम् । नावनाञ्जनपानेषु योजयेद्विषशान्तये ॥2.6॥

If the poison is in the stomach, the following signs and symptoms will be seen:

* Severe perspiration all over the body.
* Fainting, abdominal distention, toxicity and giddiness.
* Horripilations.
* Vomiting and burning sensation.
* Obstruction to the vision and functioning of the heart.
* Rash all over the body.

If the poisonous food reaches the intestines:

* Vomit multi colored material.
* Poly urea.
* Diarrhoea.
* Lethargy.
* Emaciation.
* Paleness.
* Abdominal distension.
* Loss of strength.

Treatment:

1. *Vamana* (emesis): Induce vomiting.
2. *Virecana* (purgation): Then administer the purgative drugs. Followed by—
3. *Nasya* (nasal administration)
4. *Añjana* (collyrium)
5. *Pāna* (drinking) with the decoction of the drugs mentioned below.

Haridrā (Curcuma longa), *dāruharidrā* (Berberis arishtata), *kaṭabhī/śirīṣa* (Albizzia procera), *guḍa* (Jaggery), *sinduvārita* (Vitex negundo), *niṣpāva* (Dolichos lablab), *hāṣpika/hingu-parvika* (Gardenia gummifera), *śataparvikā* (one type of sugarcane), *taṇḍuliyaka mūla* (Amaranthus spinosus), *kukkuṭāṇḍa* (hen's egg), *avalgujā* (Psoralia corylifolia).

Hṛdviśodhana (Purification of heart):

विषभुक्तस्य दष्टस्य शुद्धायोर्ध्वमधस्तथा । मूक्ष्मं नावरजः काले सक्षौद्रं हृद्विशोधनम् ॥2.7॥
शुद्धे हृदि ततः शीघ्रं हेमचूर्णस्य दापयेत् । न सज्जते हेमपाङ्गे पद्मपत्रेऽम्बुबिन्दुवत् ॥2.8॥
जायते विपुलं चायुर्नरः ऽप्येष विधिः स्मृतः ।

* After conducting *vamana* and *virecana*, administer fine powder of copper mixed with honey internally for the purification of heart.
* Afterwards administer *swarna bhasma* in a dose of one *śāṇa* (3 gms.) by observing time and place in divided doses over a period of time.
* Whoever is taking gold internally, poison doesn't adhere their body similar to water and the lotus leaf and they will also get long life.
* The same line of treatment is suitable even for artificial poisoning.

Viruddhāhāra:

विरुद्धमपि चाहारं विद्याद्विषगरोपमम् ॥2 9॥

Incompatible foods also can be treated as poison and artificial poisoning.

आनूपमामिषं माषक्षीरक्षीरविरूढकैः । विरुध्यते सह विसैर्मूलकेन गुडेन वा ॥3 0॥
विशेषात्पयसा मत्स्या मत्स्येष्वपि विलीचिमः ।

* Meat of marshy animals taken together with *māṣa* (Phaseolus mungo), *kṣoudra* (honey), *kṣira* (milk), *virūḍhaka* (germinated seeds), *bisa* (stalks of lotus), *mūlaka*/radish (Raphanus sativus), *guda* (jaggery) is incompatible.
* Especially fish and milk should not be taken together as both the substances are having *madhura rasa* and *madhura vipāka*, which cause the obstruction of the channels. Similarly fish and milk are opposite in their potency i.e. hot and cold respectively. Due to the dissimilarity of their potencies they will become incompatible food.
* Out of all types of fish particularly *'cilicima'* variety should not be taken together with milk.

विरुद्धमम्लं पयसा सह सर्वं फलं तथा ॥3 1॥
तद्वत्कुलत्थवरककङ्गुवल्लमकुष्टकाः ।

* Sour substances as well as sour fruits should not be taken together with milk.
* Similarly *kulutthа* (Dolichos biflorus), *varaka* (a variety of coarse cereal grain), *kangu* (cereal), *valla/nispāva* (Dolichos lablab), *makuṣṭaka* (Phaseolus aconitifolius) also should not eat along with milk.

भक्षयित्वा हरितकं मूलकादि पयस्त्यजेत् ॥3 2॥

Milk should be avoided while consuming *haritaka* (green leafy vegetables) *mūlaka*/radish (Raphanus sativus) and other vegetables.

वाराहं श्वाविधा नाद्याद्धना पृषतकुक्कुटौ । आममांसानि पित्तेन, माषमूरेन मूलकम् ॥3 3॥
अविं कुसुम्भशाकेन, विसैः सह विरूढकम् । माषसूपगुडक्षीरदध्याज्यैलाकुचं फलम् ॥3 4॥
फलं कदल्यास्तक्रेण दध्ना तालफलेन वा । कणोषणाभ्यां मधुना काकमाचीं गुडेन वा ॥3 5॥
सिद्धां वा मत्स्यपचने पचने नागरस्य वा । सिद्धामन्यत्र वा पात्रे कामात्तामुषितां निशाम् ॥3 6॥

* Meat of *vārāha* (boar) should not be taken along with meat of *śwāvidhā* (porcupine).
* Meat of *pṛsata* (spotted deer) and *kukkuta* (hen) should not be taken with *dadhi* (curd).
* *Āma māṁsa* (raw or uncooked meat) should not be taken with *pitta* (bile juice).

* Soup of *māṣa* (Phaseolus mungo) should not be taken with *mūlaka* (radish).
* Meat of *avi* (sheep) should not be taken with *kusumbha* (Carathamus tinctorius).
* *Virūḍhaka* (germinated seeds) should not be taken with *bisa* (stalks of lotus).
* *Lakuca phala* (Artocarpus lakoocha) should not be taken with either *māṣa sūpa* or *guḍa* (jaggery) or *kṣira* (milk) or *dadhi* (curd) or with *ājya* (ghee).
* *Kadalī phala* (Musa paradisiaca) should not be taken either with buttermilk or with curd or along with *tāla* phala (Borassus flabellifer).
* *Kākamāci* (Solanum nigrum) should not be taken with *kaṇā/pippali* (Piper longum) and *ūṣaṇa/marica* (Piper nigrum) or with *madhu* (honey) and *guḍa* (jaggery).
* *Kākamāci* also should not be taken when it is processed in a vessel in which fish or *śuṇṭhi* is cooked.
* Similarly *kākamāci* becomes incompatible even though it is prepared in a seperate vessel and was kept overnight.

मत्स्यनिस्तलनस्नेहे साधिताः पिप्पलीस्त्यजेत् । कांस्ये दशाहमुषितं सर्पिरुष्णं त्वरुष्करे ॥३७॥

* *Pippali* (Piper longum) processed with the oil in which fish is fried should not be taken.
* Ghee preserved for more than ten days in a bronze vessel should be discarded.
* Hot substances as well as hot comforts should be avoided while using *aruṣkara/bhallātaka* (Semecarpus anacardium) internally.

भासो विरुध्यते शूल्यः कम्पिल्लस्तक्रसाधितः ।

* Meat of *bhāsa* bird fried with the help of a rod is incompatible.
* Similarly *kampillaka* (Mallotus philippinensis) processed with buttermilk is also incompatible.

ऐकध्यं पायससुराकृशराः परिवर्जयेत् ॥३८॥

Pāyasa (milk pudding), *surā* (alcohol) and *kṛśarā* (*khicaḍī*) etc. should not be eaten together.

मधुसर्पिर्वसातैलपानीयानि द्विशश्त्रिशः । एकत्र वा समांशानि विरुध्यन्ते परस्परम् ॥३९॥

Honey, ghee, muscle fat, oil and water should not be taken in equal quantity in combination of any two of the above substances or any three or all the five substances, as such combination is incompatible.

भिन्नांशे अपि मधवाज्ये दिव्यवार्यनुपानतः । मधुपुष्करबीजं च, मधुभैरेयशार्करम् ॥४०॥
मद्यानुपानः क्षीरेशो, हारिद्रः कटुतैलवान् ।

* Unequal quantity of honey and ghee is also becomes incompatible when rainwater is consumed as *anupāna* (post-prandial drink).
* Honey and *puṣkara bīja/kamala bīja* (Nelumbo nucifera) should not be taken together.
* *Madhvāsava, maireyāsava and śarkarāsava* (alcohol prepared from honey, dates and sugar) should not be taken together.
* Milk products should not be taken along with *mantha* (*saktu*) as they are incompatible.

* *Haridraka* (yellow colored mushroom) processed with *katu taila/sarṣapa taila* (Brassica campestris Var. sarson Prain.) is also incompatible.

उपोदकाऽतिसारार्त तिलकल्केन साधिता ॥4 1॥

Upodaka (Basella rubra) leaves processed with *tila kalka* (Sesamum indicum) are incompatible and cause *atisāra* (diarrhoea).

बलाका वारुणीयुक्ता कुल्माषैश्च विरुध्यते । भृष्टा वराहवसया सैव सद्यो निहन्त्यसून् ॥4 2॥

* Meat of *balākā* (demoiselle crane) and *vāruṇī* (a type of alcohol) as well as *kulmāṣa* (Bengal gram, green gram, peas etc, cooked over steam) are incompatible.
* Meat of *balākā* (demoiselle crane) taken when fried with *varāha vasā* (muscle fat of boar) cause death instantaneously.

तद्वत्तित्तिरिपात्राध्यगोधालावकपिञ्जलाः । ऐरण्डेनाग्निना सिद्धास्तत्तैलेन विमूर्च्छिताः ॥4 3॥

Consumption of meat of *tittiri* (black partridge), *patrādhya* (peacock), *godhā* (iguana lizard), *lava* (common quail) and *kapiñjala* (gray partridge), if cooked with the firewood of *eraṇḍa* (Ricinus communis) or processed with *eraṇḍa taila* (castor oil) also cause instantaneous death.

हारितमांसं हारिद्रशूलकद्रोलपाचितम् । हरिद्राकाष्ठिना सद्यो व्यापादयति जीवितम् ॥4 4॥

Consumption of meat of *hārita* (a kind of yellow bird) by piercing it with the sticks of *haridrā/dāruharidrā* (Berberis aristata) and cooked it with the firewood of *dāruharidrā* also cause death immediately.

भस्मपांशुपरिध्वस्तं तदेव च मधाक्षिकम् ।

Similarly consumption of meat of *harita* (a kind of yellow bird), which is stained by dust and sand or taken along with honey also cause death immediately.

Definition of viruddhāhara:

यत्किञ्चिद्दोषमुत्क्लेश्य न हरेत्तत्समाशयात् ॥4 5॥

The food substances which dislodge the vitiated *doṣas* from their places and unable to expel them out of the body and acts as antagonistic to the tissues are known as *viruddhāhara*.

Notes:

Such drugs and diets are unwholesome for the normal tissue elements, which opposes in proper growth of the tissues; some act due to their mutually contradictory qualities; some by combination; some by the method of preparation; some by virtue of place, time and dose; some drugs by their inherent nature.

1. Milk and horse gram taken together becomes incompatible due to the cold and hot in potency respectively. This is an example for mutually contradictory qualities.
2. Milk and jackfruit should not be taken together. Even though both are having sweet in taste, cold in potency and becomes sweet at the end of digestion, the combination of these two becomes unwholesome. This is an example of incompatible food having similar qualities.

3. Milk and fish should not be taken together. Milk is sweet in taste, cold in potency and becomes sweet at the end of digestion where as fish also sweet in taste and becomes sweet at the end of digestion but hot in potency. This is an example of incompatible food having similar and dissimilar qualities.
4. Curds should not be taken after heating. Eg. for method of preparation.
5. Honey and ghee should not be taken in equal quantity. Eg. for dosage.
6. Water obtained from saline soil is incompatible. Eg. for place.
7. *Saktū* (flour made into thick solution with water) should not be taken in the night time. Eg. for time.
8. Water should not be taken before and immediately after having *saktū*. Eg. for combination.
9. *Yavaka* (small variety of barley) itself is incompatible due to the inherent nature.

For an intelligent person the examples cited are enough to understand. By applying mind one can identify the various other incompatible foods and should avoid in taking such substances.

Line of treatment:

विरुद्धं शुद्धिरत्रेष्टा शमो वा तद्विशेषविधिः ।

Complications arise due to the consumption of incompatible foods should be treated in the following ways.

* Eliminate the vitiated *doṣas* with emesis, purgation and other *śodhana* therapies.
* Treat the complications by administering the drugs having opposite qualities.

द्रव्यैस्तैरेव वा पूर्वं शरीरस्याधिसंस्कृतिः ॥4 6 ॥

Or make them accustomed to the body by the regular use of incompatible foods.

व्यायामस्निग्धदीप्ताग्निवयःस्थबलशालिनाम् । विरोध्यपि न पीडायै सात्म्यमल्पं च भोजनम् ॥4 7 ॥

In compatible foods do not cause harm to the persons doing regular exercises and taking unctuous substances, having increased digestive power, middle aged and strong persons. Similarly foods which have become accustomed and which are in lesser quantity are also not harmful.

Notes:

The use of incompatible foods causes boils, oedema, toxicity, abscess, tumor, tuberculosis, loss of vigor, strength, memory, intelligence, sense perceptions etc. and also *aṣṭa-mahārogas* like *jwara, raktapitta, vāta-vyādhi, kuṣṭa, prameha, udara, bhagandara* and *grahaṇī*.

Even though regular intake of unwholesome foods, becoming wholesome, originally they are unwholesome.

Hence it is instructed that accustomed incompatible food substances also should be discarded gradually in the following way.

Method of discarding unwholesome diet:

पादेनापथ्यमभ्यस्तं पादपादेन वा त्यजेत् । निषेवेत हितं तद्वदेकद्वित्र्यन्तरीकृतम् ॥48॥

Day				
1st	unwholesome	unwholesome	unwholesome	**wholesome**
2nd	unwholesome	unwholesome	unwholesome	**wholesome**
3rd	unwholesome	unwholesome	**wholesome**	**wholesome**
4th	unwholesome	unwholesome	**wholesome**	**wholesome**
5th	unwholesome	**wholesome**	**wholesome**	**wholesome**
6th	unwholesome	**wholesome**	**wholesome**	**wholesome**
7th	unwholesome	**wholesome**	**wholesome**	**wholesome**
8th	**wholesome**	**wholesome**	**wholesome**	**wholesome**

Take 3 parts of unwholesome and one part of wholesome diet in the first 2 days. On 3rd and 4th day 2 parts unwholesome and 2 parts wholesome diet; 5th, 6th and 7th day, 1 part unwholesome and 3 parts wholesome diet is to be given. From 8th day onwards complete wholesome diet is to be given. In this way unwholesome food substances should be discarded.

अपथ्यमपि हि त्यक्तं शीलितं पथ्यमेव वा । सात्म्यासात्म्यविकाराय जायते सहसाऽन्यथा ॥49॥

Discarding unwholesome diet suddenly, and adopting unaccustomed wholesome diet spontaneously also cause diseases due to habituation and non-habituation of such substances.

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः । सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च ॥50॥

Ill effects will be reduced by gradual discontinuation of unwholesome foods and good effects will increase by gradual intake of wholesome foods. In course of time, both become stable and do not revert back to their original state.

अत्यन्तसन्निधानानां दोषाणां दूषणात्मनाम् । अहितैर्दूषणं भूयो न विद्वान् कर्तुमर्हति ॥51॥

A wise person should not give scope to the vitiation of *dosas* by indulging in unwholesome and incompatible foods and habits, which have become very close and vitiate the body to a great extent.

Three secondary supporters of life:

आहारशयनाब्रह्मचर्यैर्युक्त्या प्रयोजितैः । शरीरं धार्यते नित्यमागारमिव धारणैः ॥52॥

Body is mainly supported by the acts performed in the previous life, which determine the present life span.

The three secondary supporters of life are intake of food, sleep and observance of *brahmacarya*. They support the body constantly similar to the pillars supports a house. Being supported by these three well-regulated factors of life, the body is endowed with strength, complexion and growth, and continuous until the full span of life provided a person follows the regimen prescribed.

Āhāra

Nidrā

Brahmacarya

आहारो वर्णितस्तत्र तत्र तत्र च वक्ष्यते ।

Till now different types of food substances, liquids, solids, wholesomeness, unwholesomeness and their incompatibly etc. have been discussed. It is also will be described at the appropriate places.

Here onwards regarding sleep and *brahmacarya* will be enumerated.

Notes:

Nidrā (Sleep):

Sleep was born at the time of commencement of the creation of the universe only, out of *tamas*.

Sleep is another form of *tamas* and manifests due to the predominance of *tamas* generally in nights.

Kapha will stirs up with the food substances and which obstructs the internal channels causes unable to perform normal functions of the sense organs due to exhaustion and thereby manifests sleep.

When the mind gets exhausted or become inactive and the sensory and motor organs became inactive then the individual gets sleep. During sleep different kinds of dreams will be seen.

निद्रायत्तं सुखं दुःखं पुष्टिः कार्श्यं बलाबलम् ॥5 3॥
वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च ।

Happiness and misery, nourishment and emaciation, strength and weakness, virility and sterility, knowledge and ignorance, life and death all these occur depending on the proper and improper sleep.

अकालेऽतिप्रसङ्गात्च न च निद्रा निषेविता ॥5 4॥
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा ।

Excessive, improper and sleeplessness leads to misery and also death similar to Kālarātri (Goddess of death).

Effects of proper sleep:

Proper sleep will make for happiness and long life just as the mind of the sages became clear from the knowledge of the soul.

Effects of vigil, day sleep & dosing:

रात्रौ जागरणं रूक्षं, निस्वं प्रस्वपनं दिवा ॥5 5॥
अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम् ।

* Vigil during night causes roughness, which leads to the vitiation of *vāta*.
* Day sleep increases the unctuous and thereby vitiation of *kapha* takes place.
* Dosing in sitting posture does neither causes roughness nor unctuousness.

Indications of day sleep:

ग्रीष्मे वायुचयादानरौक्ष्यराज्यल्पभावतः ॥5 6॥
दिवास्वप्नो हितोऽन्यस्मिन् कफपित्तकरो हि सः । युक्त्वा तु भाष्ययानाध्वमद्यस्त्रीभारकर्मभिः ॥5 7॥
क्रोधशोकभयैः क्लान्तान् श्वासहिध्मातिसारिणः । वृद्धबालाबलक्षीणक्षततृट्शूलपीडितान् ॥5 8॥
अजीर्ण्यभिहतोन्मत्तान् दिवास्वप्नोचितानपि । धातुसाम्यं तथा ह्येषां श्लेष्मा चाङ्गानि पुष्यति ॥5 9॥

In summer season nights became shorter, and *vāta* gets aggravated in the body due to the absorption of fluid, with its roughness. Hence sleep during daytime in summer is indicated. Day sleep in other seasons cause aggravation of *kapha* and *pitta*.

Sleep during the daytime in all seasons is prescribed for those who are exhausted by excessive study. Riding vehicles, walking long distances, alcoholic drinks, sexual acts, carrying heavy loads, anger, grief and fear, dyspnoea, hiccough, diarrhoea, old persons, children, weak, emaciated, thirst, colic, indigestion, insane, habituated to sleep in day time etc.

This maintains the equilibrium of *dhātus* and strength and *kapha* increases due to day sleep, which nourishes the organs and ensures longevity.

Contraindications for day sleep:

बहुमेदःकफाः स्वप्युः स्नेहमित्याक्ष नाहनि । विषार्तः कण्ठरोगी च नैव जातु निशास्वपि ॥6 0॥

Persons with excessive fat, those who are accustomed to take unctuous substances regularly, those with *kapha* constitution, persons suffering with *kapha* disorders and suffering with artificial poisoning should not sleep in daytime.

Complications of akāla śayana (Sleeping at improper time):

अकालशयनान्मोहज्वरस्तैमित्यपीनसः । शिरोरुक्शोफहृल्लासस्रोतोरोधाग्निमन्दताः ॥6 1॥
तत्रोपवासस्वमनस्वेदनाश्वनस्यीषधम् ।

Moha (delusion), *jwara* (fever), *staimitya* (lassitude), *pīnasa* (nasal catarrh), *śiroruk* (headache), *śopha* (swelling), *hṛllāsa* (nausea), *srotorodha* (obstruction of channels), *agnimāndya* (decreased digestive power) etc. are the complications arise due to sleeping at improper time.

Treatment:

* *Upavāsa* (fasting)
* *Swedana* (sudation therapy)
* *Vamana* (emesis).
* *Nāvana nasya* (nasal administration).

योजयेदतिनिद्रायां तीक्ष्णं प्रच्छर्दनाञ्जनम् ॥6.2॥
नावनं लङ्घनं चिन्तां व्यवायं शोकभीक्रुधः । एभिरेव च निद्राया नाशः श्लेष्मातिसङ्क्षयात् ॥

To manage the complications arise due to excessive sleep, the following measures are to be adopted.

* *Tikṣṇa pracchardana* (strong emetics).
* *Tikṣṇa añjana* (strong collyrium).
* *Nāvana* (nasal administration).
* *Laṅghana* (fasting).
* *Cintā* (be anxious).
* *Vyavāya* (copulation).
* *Śoka* (grief).
* *Bhī* (fear).
* *Krodha* (anger).

By the above measures *kapha* will be decreased leads to loss of sleep.

Features of nidrā-nāśa:

निद्रानाशादङ्गमर्दशिरोगौरवजृम्भिकाः । जाड्यग्लानिश्रमापक्तितान्द्रा रोगाश्च वातजाः ॥6.4॥

Sleeplessness leads to *aṅgamarda* (body pains), *śirogaurava* (heaviness in the head), *jṛmbhā* (yawning), *jāḍyatā* (lassitude), *glāni* (exhaution), *bhrama* (giddiness), *āpakti* (indigestion), *tandrā* (state of unconsciousness) and the diseases originated due to the vitiation of *vāta*.

Instructions regarding sleep:

यथाकालमतो निद्रां रात्रौ सेवेत मात्यवत् । असात्म्याज्जागरार्तं प्रातः स्वप्याद्भुक्तवान् ॥6.5॥

* One should sleep at the proper time in the nighttime as much time as possible according to the individuals need and inculcate the habit of going bed timely.
* Due to his profession if he is unable to sleep during nighttime allow him to sleep in daytime half of the time without taking food.

Measures to get good sleep:

शीलयेन्मन्दनिद्रस्तु क्षीरमद्यरसान् दधि । अभ्यङ्गोद्वर्तनस्नानमूर्धकर्णाक्षितर्पणम् ॥6.6॥
कान्ताबाहुलताश्लेषो निर्वृतिः कृतकृत्यता । मनोऽनुकूला विषयाः कामं निद्रासुखप्रदाः ॥6.7॥
ब्रह्मचर्यरतेर्ग्राम्यसुखनिःस्पृहचेतसः । निद्रा सन्तोषतृप्तस्य स्वं कालं नातिवर्तते ॥6.8॥

* Persons suffering from sleeplessness should take milk, alcoholic preparations, mutton juice and curds regularly.
* They also should be undergone for *abhyaṅga* (body massage with oil), *udvartana* (powder massage), *snāna* (bath), *mūrdhā, karṇa, akṣitarpaṇa* (anointing the head, ears and eyes with suitable oils).
* Comforting embrace by the arms of wife.
* Performing the deeds, which gives pleasure to the mind.

- Controlling the sense organs, not having too much indulgence in sex.
- Those who follow the schedule of celibacy, not having too much indulgence in sex, and having contentment with which what he had will not be suffered from insomnia and will get sleep in time.

Notes:

Classification of sleep:

Sleep has been classified into 7 types by the author of Aṣṭāṅga Saṅgraha as under:

1. *Kāla-swabhāva* (physiological): Caused by the very nature of the night.
2. *Āmayakheda-prabhāva*: Caused as a complication of other diseases like *sannipāta jwara.*
3. *Citta-kheda-prabhāva*: Caused by mental exertion.
4. *Deha-kheda prabhava*: Caused by physical exertion.
5. *Kapha-prabhāva*: Caused by vitiated *kapha.*
6. *Āgantuka*: Indicative of bad prognosis leading to imminent death.
7. *Tamo prabhāva*: Caused by *tamas.*

Instructions regarding copulation:

ग्राम्यधर्मं त्यजेन्नारीमनुत्तानां रजस्वलाम् । अप्रियामप्रियाचारां दुष्टस्त्रीर्णमेहनाम् ॥6 9 ॥
अतिस्थूलकृशां सुतां गर्भिणीमन्ययोषितम् । वर्षि-नीमन्ययोनिं च गुरुदेवनृपालयम् ॥7 0 ॥
चैत्यश्मशानाऽऽयतनचत्वराम्बुचतुष्पथम् । पर्वाण्यनड्वं दिवसं शिरोहृदयताडनम् ॥7 1 ॥
अत्याशितोऽधृतिः क्षुद्मान् दुःस्थितात्मः पिपासितः । बालो वृद्धोऽन्यवेगार्तस्त्यजेद्रोगी च मैथुनम् ॥7 2 ॥

Sexual intercourse should not be conducted;

- With the woman who is not in the supine position.
- During menstruation.
- Unloved.
- Characterless woman.
- Suffering with sexually transmitted diseases.
- Very obese and very lean.
- Recently delivered and also pregnant.
- Other than one's own wife and nun.
- Other than human beings i.e. animals like goat, buffalo.
- Sexual intercourse also should not be conducted in the residence of preceptors, celestials and emperors.
- It should not be conducted in temples, graveyards, places of torture and crossroads.
- Avoid sexual intercourse during the days of new moon, full moon, eclipses etc. and also middays.
- Should not penetrate the organ into any one of the orifices other than vagina.
- Should not cause any injury to the head and heart during the play of sex.
- Avoid sex after taking heavy meal, without wholehearted intention, when hungry, with

uncomfortable postures, when thirsty, during childhood and also in the old age, while suppressing the natural urges like urine and faeces, and when the individual is suffering from any disease.

सेवेत कामतः कामं तृप्तो वाजीकृतां हिमे । व्यहाद् वसन्तशरदोः पक्षाद् वर्षानिदाघयोः ॥7 3॥

* During *hemanta* and *śiśira ṛtu* one can indulge in sex daily according to his wish after using aphrodisiacs as prescribed.
* In *vasanta* and *śarad ṛtu*, it is permitted to have intercourse once in three days.
* Whereas in *varṣā* and *grīṣma ṛtu* it is advised to go for sexual act once in a fortnight.

भ्रमक्लमोरुदौर्बल्यबलधात्विन्द्रियक्षयाः । अपर्वमरणं च स्याद्यथा गच्छतः स्त्रियम् ॥7 4॥

Those who doesn't follow the regimen pertaining to sexual act as prescribed in the above quotation may get dizziness, fatigue, weakness of thighs, loss of strength, reduction of tissues, failure of perception of senses and premature death also.

स्मृतिमेधायुरारोग्यपुष्टीन्द्रियपरोबलैः । अधिका मन्दजरसो भवन्ति स्त्रीषु संयताः ॥7 5॥

One who follows the regimen pertaining to sexual act will get memory, intelligence, longevity, healthiness, nourishment, perception of sense organs, status in the society, body strength and also delayed aging.

Regimen after copulation:

स्नानानुलेपनहिमानिलखण्डखाद्यशीताम्बुदुग्धरसपूषमुराप्रसन्नाः ।
सेवेत चानु शयनं विरती रतस्य तस्यैवमाशु वपुषः पुनरेति धाम ॥7 6॥

After sexual intercourse one should take bath, besmeared with sandalwood paste, expose to cold breeze and had the food substances prepared with sugar candy, milk, mutton soup, cold water, alcoholic preparations like *surā* and *prasannā* and then go to sleep. By these acts the body will get vigor quickly.

Notes:

One who desirous of long life should not have intercourse with a woman before the age of sixteen years and above seventy years.

Before sixteen years of age, all the tissues will not fully developed. Hence they should not perform intercourse otherwise *dhātu kṣaya* takes place as the little quantity of the water in the pond dries up quickly with the sunrays.

Similarly old persons above 70 years of age also should not copulate. If so, he collapses just as an old, dry, worm eaten wood crumbles.

One who controls his mind and sense organs from the temporary pleasure giving activities like intake of food, sleep and sexual intercourse; and there by diverting his mind towards spiritual rites and meditation will get utmost pleasure. These words are enough to a wise man to mould his life accordingly and can lead a healthy, happy and long life.

Conclusion:

श्रुतचरितसमृद्धे कर्मदक्षे दयालौ भिषजिनिरनुबन्धं देहरक्षां निवेश्य ।
भवति विपुलतेजःस्वास्थ्यकीर्तिप्रभावः स्वकुशलफलभोगी भूमिपालश्चिरायुः ॥77॥

If an emperor can put the responsibility of protecting his health on the shoulders of a royal physician (who is well versed in theory and practice and also kind enough), he will attain great courage, healthiness, reputation, influence, capacity to enjoy the fruits of all actions and long life.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थानेऽन्नरक्षा नाम सप्तमोऽध्यायः ॥17॥

Thus ends the seventh chapter entitled *Annarakṣā vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṃhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṃhagupta.

In the chapter *'Annarakṣāvidhi'* Ācārya Vāgbhaṭa explained the situation of good olden days how the poisoning will be happened. Especially kings, landlords and wealthy persons are prone to get poisoning with their close associates. Hence stressed the appointment of royal physician was stated. Features of the person administering poison, how to test the poisonous food with fire, birds and animals, complications of poisonous food and their management; Incompatible foods, the definition, various types of incompatibility due to mutually contradictory qualities, combination, method of preparation etc. with examples. Complications of unwholesome food and the treatment, method of discarding etc. discussed. The secondary supporters of life, intake of food, sleep and observance of *brahmacarya*, their importance and at the end he stated that the emperor will get name and fame only because of the royal physician.

*

8 MĀTRĀŚITĪYA ADHYĀYA
[Partaking Proper Quantity of Food]

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Annarakṣā-vidhi'* Ācārya Vāgbhata expounded the chapter *'Mātrāśitīya'* (Partaking Proper Quantity of Food), thus aid Lord Ātreya and other great sages.

Mātrāśitīya consists two words viz. *mātrā* + *aśita*.

Mātrā means the quantity and *aśita* represents the meaning for all the four types of food substances i.e. *khādya, lehya, peya* and *prāśya*.

Hence *mātrāśita* means the quantity of food is to be taken.

Quantity of food has been classified into two types namely *pinda rūpa* and *pratidravyāpekṣita*. As the quantity of food plays prominent role in the maintenance of positive health as well as the production of several diseases, it has been allocated a separate chapter by name *Mātrāśitīya*.

Mātrā depends upon agni & drarya swabhāva:

मात्राज्ञी सर्वकालं स्यान्मात्रा ह्यग्नेः प्रवर्तिका । मात्रां द्रव्याण्यपेक्षन्ते गुरूण्यपि लघून्यपि ॥1॥
गुरूणामर्धसौहित्यं लघूनां नातितृप्तता । मात्राप्रमाणं निर्दिष्टं सुखं यावद्विजीर्यति ॥2॥

One should always consume proper quantity of food only why because consumption of appropriate quantity of food increases the power of digestion.

Such quantity of food depends upon the nature of food substances, such as light and heavy.

If the digestive power is more, high quantity of the food also can be digested and when the power of digestion decreases one cannot take more quantity of food. Similarly light articles of the food and are by nature even if taken in excess they are less harmful. On the other hand heavy foods are more harmful. Hence heavy food substances should be taken half of the capacity of the individual and the light food substances also should not be taken to his full satiation.

In fact appropriate quantity of the food is that which is digested easily without causing any trouble to the body.

Notes:

In Aṣṭāṅga Saṅgraha Sūtra Sthāna 11th chapter, features of proper quantity of food is more clearly delineated as under:

Āhāramātrā laksana (Features of proper quantity of food):

'कुक्षेरप्रतिपीडनमहारेण हृदयस्यासंरोधः पार्श्वयोरविपाटनमनतिगौरवमुदरस्य श्रीणनमिन्द्रियाणां क्षुत्पिपासोपरतिः स्वस्थानासन-शयनगमनोच्छ्वासप्रश्वासहास्यसङ्कथासु सुखानुवृत्तिः सायं प्रातश्च सुखेन परिणमनं बलवर्णोपचयकरत्वं चेति मात्राया लक्षणम्' । (A.S.Sū. 11/5)

* Doesn't cause any discomfort in the abdomen.
* Which doesn't obstruct the proper functioning of the heart.
* Doesn't cause any pain in the flanks.
* Doesn't cause heaviness in his stomach, after having food.
* Which gives satiation to the sense organs.
* Which relieves hunger and thirst.
* Which doesn't cause any discomfort while sitting, sleeping, walking, taking breath, talking etc.
* Food ingested in the morning being gets digested by evening.
* Which increases the strength and color complexion etc., are the features of the appropriate quantity of the food.

Amātrāhāra (Improper quantity of food):

भोजनं हीनमात्रं तु न बलोपचयौजसे । सर्वेषां वातरोगाणां हेतुतां च प्रपद्यते ॥13॥
अतिमात्रं पुनः सर्वानाशु दोषान् प्रकोपयेत् ।

It is of 2 types viz.

(a) *Hīna mātrā* (Inadequate quantity) (b) *Adhika mātrā* (Excessive quantity)

Features of inadequate quantity of food:

* Consumption of inadequate quantity of food decreases body strength, growth and vigor.
* Causes 80 types of *vāta* disorders.

Features of excessive quantity of food:

Intake of excessive quantity of food leads to the vitiation of all the *tridoṣas* at once and leads to *alasaka, visūcikā* etc.

Clinical features of alasaka:

पीड्यमाना हि वाताद्या युगपत्तेन कोपिताः ॥14॥
आमेनान्नेन दुष्टेन तदेवाविश्य कुर्वते । विष्टम्भयन्तोऽलसकं च्यावयन्तो विसूचिकाम् ॥15॥
अधरोत्तरमार्गाभ्यां सहसैवाजितात्मनः ।

Consumption of excessive food causes the sudden vitiation of the *tridoṣas* at a time, and which leads to the indigestion of the food material and produce diseases such as *alasaka*, by blocking the movement of food. The same if discharged through oral and anal orifices (vomitting and diarrhoea) is known as *visūcikā*.

प्रयाति नोर्ध्वं नाधस्तादाक्षरो न च पच्यते ॥16॥
आमाशयेऽलसीभूतस्तेन सोऽलसकः स्मृतः ।

Such indigested food moves neither upward nor downward direction, and stagnated in the stomach only by the obstruction of the vitiated *doṣas* and causes pain. Such condition is known as *alasaka.*

Clinical features of visūcikā:

विविधैर्वेदनोद्रेकैर्वाय्वादिर्धृशकोपतः ॥7॥
सूचीभिरिव गात्राणि विध्यतीति विसूचिका ।

Due to the vitiation of *doṣas* causes different kinds of discomforts in the body, especially the pain resembles in pricking with needles all over the body and the undigested food material comes out in the form of vomiting and diarrhoea in persons who are not having control while eating. It is known as *visūcikā.*

Features of visūcikā manifested by tridoṣa:

तत्र शूलप्रमानाहकम्पस्तम्भादयोऽनिलात् ॥8॥
पित्ताज्ज्वरातिसारान्तर्दाहतृट्प्रलयादयः । कफाच्छर्ध्यङ्गगुरुतावाक्सङ्गष्ठीवनादयः ॥9॥

In the above conditions, due to the vitiation of:

Vāta: Colic pain, giddiness, abdominal distention, tremors, stiffness of the body etc.
Pitta: Fever, diarrhoea, burning sensation inside the body, thirst, fainting etc.
Kapha: Vomiting, heaviness in the body, loss of verbal communication, salivation etc. are the symptoms observed.

Special features of alasaka:

विशेषादुर्बलस्याल्पवह्नेर्वेगविधारिणः । पीडितं मारुतेनान्नं श्लेष्मणा रुद्धमन्तरा ॥10॥
अलसं क्षोभितं दोषैः शल्यवेनैव संस्थितम् । शूलादीन् कुरुते तीव्रांश्छर्द्यतीसारवर्जितान् ॥11॥
सोऽलसः—

Due to the excessive consumption of food by the persons who are weak, having poor digestive capacity, vitiated by *kapha* and in the suppression of natural urges—leads further aggravation of *vāta* which obstructs the internal channels along with *kapha* causes all the above symptoms except vomiting and diarrhoea.

Daṇḍālasaka:

—अत्यर्थदुष्टास्तु दोषा दुष्टाम्बवद्धखाः । यान्तिर्यक्तुं सर्वा दण्डवत्स्तम्भयन्ति चेत् ॥12॥
दण्डकालसकं नाम तं त्यजेदाशुकारिणम् ।

Due to the obstruction of the channels, the vitiated *doṣas* are unable to move in the upward or downward direction and begin to move in the side ward direction and makes the body stiff like a stick and can be called *daṇḍālasaka,* which is incurable and should be discarded for giving treatment.

Āma viṣa:

विरुद्धाध्यशनाजीर्णशीलिनो विषलक्षणम् ॥13॥
आमदोषं महाघोरं वर्जयेद्विषसंज्ञकम् । विषरूपाशुकारित्वाद्विरुद्धोपक्रमाच्चतः ॥14॥

Due to the ingestion of unwholesome food, excessive food and also the food taken, before the previous meals get digested, *āma* converts into *āmaviṣa*. Whenever *āma* transformed into *āmaviṣa* it will get all the 10 qualities of the poison (*viṣa*).

Hence it is difficult to manage *āmaviṣa* due to the contradictory line of treatment for *āma* and *viṣa* such as *uṣṇa* and *śīta cikitsā* respectively.

Treatment for alasaka:

अथाममलसीभूतं साध्यं त्वरितमुल्लिखेत् । पीत्वा सोग्रापटुफलं वार्युष्णं योजयेत्ततः ॥15॥
स्वेदनं फलवर्तिं च मलवातानुलोमनीम् । नाम्यमानानि चाङ्गानि भृशं स्विन्नानि वेष्टयेत् ॥16॥

* *Vamana* (emesis) with:
  - *Ugrā/Vacā* (Acorus calamus) + ◆ *Saindhava lavaṇa* (rocksalt) +
  - *Phala/Madanaphala* (Randia dumatorum) ◆ Warm water.
* *Swedana* (sudation therapy).
* *Phalavarti* for the downward movement of *mala* and *vāta*.
* Rigid parts should be fomented and then wrap it with a piece of cloth.

Treatment for visūcikā:

विसूच्यामतिवृद्धायां पार्ष्ण्योर्दाहः प्रशस्यते । तदहश्चोपवास्यैनं विरिक्तवदुपाचरेत् ॥17॥

* In the advanced stage of *visūcikā*, the best line of treatment is conducting *agnikarma* over heal region and advised the patient to go for fasting on that day.
* Follow the post-operative regimen (*saṁsarjana krama*) similar to *virecana karma* (purgation therapy).

Treatment for ajīrṇa:

तीव्रार्तिरपि नाजीर्णी पिबेच्छूलघ्नमौषधम् । आमसन्नोऽनलो नालं पक्तुं दोषौषधाशनम् ॥18॥
निहन्यादपि चैतेषां विभ्रमः सहसाऽऽतुरम् ।

* In case of *ajīrṇa* (indigestion), though the patient is suffering with severe pain, he should not be administered the drugs useful to relieve pain.
* Because the digestive power associated with *āma* is unable to digest drug, diet and *doṣa*.
* Not only that but also kill the patient soon due the complications raised by the peculiar combination of drug, diet and *doṣa*.

जीर्णाशने तु भैषज्यं युञ्ज्यात् स्तब्धगुरूदरे ॥19॥
दोषशेषस्य पाकार्थमग्नेः सन्धुक्षणाय च ।

* Soon after the food is digested and stiffness and heaviness is carrying on, then only administer the drugs useful to digest the residual *doṣas* and also helpful to increase the power of digestion.

Apatarpaṇa in āma:

शान्तिरामविकाराणां भवति त्वपतर्पणात् ॥20॥
त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत् ।

* Diseases manifested due to *āma doṣa* viz. *ālasya*, *agnimāndya* etc. will be relieved by *apatarpaṇa* procedures.

* Three types of *apatarpaṇa* should be adopted appropriately in case of *tridoṣas* after careful consideration of *deśa, kāla, agni* etc.

तत्राल्पे लङ्घनं पथ्यं, मध्ये लङ्घनपाचनम् ॥2 1॥
प्रभूते शोधनं, तद्धि मूलादुन्मूलयेन्मलान् ।

* *Laṅghana* is indicated when the *doṣas* are in mild state.
* *Laṅghana-pācana* (both fasting and digestive drugs) is indicated when the *doṣas* gets aggravated moderately.
* When *doṣas* vitiate excessively, expulsion is the only way to root out them from their origin.

Notes:

Types of apatarpaṇa (Laṅghana):
Apatarpaṇa (*laṅghana*) is of 3 types viz.

1. *Laṅghana* (fasting).
2. *Laṅghana-pācana* (fasting & digestive drugs).
3. *Doṣāvasecana* (elimination).

(a) Laṅghana (Fasting):

तत्र लङ्घनमल्पदोषाणाम् ।
.....तेन ह्यनिलानलवृद्ध्या वातातपपरीत इवाल्पः सलिलादयोऽल्पदोषः प्रशोषमापद्यते ।

Laṅghana is indicated when the *doṣas* are mild, just as the little amount of water in a tank absorbed by the wind and sun, the mild vitiated *doṣas* also comes to normal with the help of fasting, which increases the power of digestion as well as *samāna vāta* in the body.

(b) Laṅghana-pācana (Fasting & digestive drugs):

लङ्घनपाचनाभ्यां मध्यदोषो वातातपाभ्यां पांसुभस्मावकिरणैरिव चानतिमहान् सलिलादयः ।

Both fasting and digestive drugs are indicated when the *doṣas* gets aggravated moderately.

To dry up the tank which contains medium quantity of water some dust and sand also required along with the above factors like wind and sun. Similarly both fasting and digestive drugs are essential to manage moderately vitiated *doṣas*.

(c) Doṣāvasecana (Elimination therapy):

बहुदोषाणां पुनर्दोषावसेचनमेव कार्यम् । न ह्यस्रावितेपल्वलोदकौघे शाल्यादिपुष्टिर्भवति ।

When *doṣas* are high, expulsion is the only way, just as the crops in a field don't grow well, unless the excessive water drained out.

Hetu-viparita & vyādhi-viparita cikitsā:

एतमन्यानपि व्याधीन् स्वनिदानविपर्ययात् ॥2 2॥
चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् । त्यक्त्वा यथायथं वैद्यो युञ्ज्याद्व्याधिविपर्ययम् ॥2 3॥

* Fasting and digestive drugs are useful for the management of the diseases originated due to

overeating. The same line of treatment i.e. *hetu-viparyaya cikitsā* (opposite of their causative factors) can be adopted to treat other diseases also.

* If the disease is not cured due to the above line of treatment, then follow *vyādhi-viparyaya cikitsā* (opposite to the disease).

Ubhayārthakāri cikitsā:

तदर्थकारि वा, पक्वे दोषे त्रिद्धे च पावके । हितमभ्यञ्जनस्नेहपानबस्त्यादि युक्तितः ॥2 4 ॥

* Or adopt *ubhayārthakāri cikitsā*, which is neither against the cause nor disease.
* When *doṣas* are devoid of *āma* and the digestive power is improved adopt the following therapeutic procedures.
* *Abhyaṅga* (body massage).
* *Snehapāna* (administration of medicated oils internally).
* *Vasti* (medicated enemata).

Types of ajirṇa:

अजीर्णं च कफादाद्यं तत्र शोफोऽक्षिगण्डयोः । मद्योद्गुक्त इवोद्गारः प्रसेकोत्क्लेशगौरवम् ॥2 5 ॥
विदग्धमनिलाच्छूलविबन्धाध्मानसादकृत् । पित्तात् विदग्धं तृण्मोहभ्रमाम्लोद्गारदाहवत् ॥2 6 ॥

Due to the dominancy of *kapha*	:	*āmājirṇa.*
Due to the dominancy of *pitta*	:	*vidagdhājirṇa.*
Due to the dominancy of *vāta*	:	*viṣṭabdhājirṇa.*

Symptoms of āmājirṇa:

* *Akṣi-ganda śopha* (swelling in the cheeks and eyelids).
* *Sadyobhuktaiva udgara* (belching/eructation similar to those having immediately after food).
* *Praseka* (excessive salivation).
* *Utkleśa* (nausea).
* *Gaurava* (heaviness in the body).

Symptoms of viṣṭabdhājirṇa:

* *Śūla* (colic pain)
* *Vibandha* (constipation)
* *Ādhmāna* (abdominal distention)
* *Sāda* (decreased power of digestion).

Symptoms of vidagdhājirṇa:

* *Tṛṣṇā* (thirst)
* *Moha* (fainting)
* *Bhrama* (giddiness)
* *Amlodgāra* (sour eructation)
* *Dāha* (burning sensation in the body)

Ajirṇa cikitsā:

लङ्घनं कार्यमामे तु, विष्टब्धे स्वेदनं भृशम् । विदग्धे वमनं, यद्वा यथावस्थं हितं भवेत् ॥2 7 ॥

For *āmājīrṇa* : *laṅghana* (fasting)
viṣṭabdhājīrṇa : *svedana* (sudation therapy)
vidagdhājīrṇa : *vamana* (emesis) should be conducted.

or

Any other therapeutic procedure can be followed that is suitable to the condition of the disease.

Vilambikā:

गरीयसो भवेल्लीनादामादेव विलम्बिका । कफवातानुबद्धाऽऽमलिङ्गा तत्समसाधना ॥28॥

Vilambikā is another type of indigestion, occurs due to the excessive accumulation of *āma* and also due the vitiation of *kapha* and *vāta doṣa*. Symptoms and the line of treatment for *vilambikā* are similar to *āma*.

Rasaśeṣājīrṇa:

अश्रद्धा हृद्व्यथा शुद्धेऽप्युद्गारे रसशेषतः । शयीत किञ्चिदेवात्र सर्वश्चानाशितो दिवा ॥29॥
स्वप्यादजीर्णी, सञ्जातबुभुक्षोऽद्यान्मितं लघु ।

Though eructation are clear, lack of interest towards food and discomfort in the chest region suggests that the individual is suffering from *rasaśeṣājīrṇa*.

Treatment:

* Bed rest for some time is the treatment for *rasaśeṣājīrṇa*.
* For all other types of *ajīrṇa* it is advised to sleep in daytime without taking food and whenever he feels hunger provide food in a little quantity and that should be easily digestible.

Ajīrṇa sāmānya lakṣaṇa:

विबन्धोऽतिप्रवृत्तिर्वा ग्लानिर्मारुतमूढता ॥30॥
अजीर्णलिङ्गं सामान्यं विष्टम्भो गौरवं भ्रमः ।

* *Vibandho atipravṛtti va* (obstruction or excessive elimination of urine and faeces).
* *Glāni* (exhaustion).
* *Māruta muḍhatā* (obstruction of movement of *vāta*).
* *Viṣṭambha* (abdominal distention).
* *Gaurava* (heaviness in the body).
* *Bhrama* (giddiness).

Some other causes for indigestion:

न चातिमात्रमेवान्नमामदोषाय केवलम् ॥31॥
द्विष्टविष्टम्भिदग्धामगुरुरूक्षहिमाशुचि । विदाहि शुष्कमत्यम्बुप्लुतं चान्नं न जीर्यति ॥32॥
उपतप्तेन भुक्तं च शोकक्रोधक्षुदादिभिः ।

* Excessive quantity of food.
* Having aversion towards food.

* Foods that cause abdominal distention.
* Foods that are over cooked or uncooked.
* Which are not easily digestible.
* Which are dry and very cold.
* Contaminated.
* Which cause burning sensation.
* Dried or soaked in more water.
* Similarly food taken by the persons suffering from grief, anger and hunger also don't undergo proper digestion.

Three types of food to be discarded:

मिश्रं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥3 3॥
विद्याद्ध्यशनं भूयो भुक्तस्योपरि भोजनम् । अकाले बहु चाल्पं वा भुक्तं तु विषमाशनम् ॥3 4॥
त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन् सृजन्ति वा ।

Similar to unwholesome food, the following 3 types of food—1. *samaśana* 2. *adhyaśana* and 3. *viṣamāśana* are also to be discarded, as they cause horrible diseases and at times death also.

(a) *Samaśana* : तत्र पथ्यापथ्यमेकत्र भुक्तं समशनम् ।
Taking wholesome and unwholesome foods together is known as *samaśana*.

(b) *Adhyaśana* : भुक्तस्योपरि भुक्तमध्यशनम् ।
Taking food without the digestion of the food taken earlier.

(c) *Viṣmāśana* : अप्राप्तातीतकालं तु भुक्तं विषमाशनमिति ।
Taking less or more quantity of food too early or too late than prescribed time.

Recommended or ideal regimen for the consumption of food:

काले सात्म्यं शुचि हितं स्निग्धोष्णं लघु तन्मनाः ॥3 5॥
षड्रसं मधुरप्रायं नातिद्रुतविलम्बितम् । स्नातः क्षुधान् विविक्तस्थो धौतपादकराननः ॥3 6॥
तर्पयित्वा पितॄन् देवानतिथीन् बालकान् गुरून् । प्रत्यवेक्ष्य तिरश्चोऽपि प्रतिपन्नपरिग्रहान् ॥3 7॥
समीक्ष्य सम्यगात्मानमनिन्दन्नभुवन् द्रवम् । इष्टमिष्टैः सहाश्नीयाच्छुचिभक्तजनाहृतम् ॥3 8॥

* The food should be taken at the proper time only.
* It should be habituated, clean, wholesome, unctuous, hot and light.
* Have food with a pleasant mind.
* It should contain all the six tastes especially sweet.
* Food should be consumed neither too fast nor too slow.
* One should take food after having bath, and whenever he feels hunger only.
* Privacy is essential while taking food.
* Wash hands, foot and mouth prior to take food.

* Should not eat without offering spiritual rites, thrown into fire (little quantity of food), offering to the animals and birds. By the above acts, indirectly the food is being tested whether poisoned or not.
* Afterwards offer food to the guests whoever come at that particular time.
* After careful consideration of their constitution, one should take food according to their nature.
* Should not abuse the food and should not talk, while eating.
* Take more liquid food, which is liked in company of friends and is served by neat, clean and faithful persons.

Other food to be discarded:

भोजनं तृणकेशादिदुष्टमुष्णीकृतं पुनः । शाकावराब्रभूयिष्ठमत्युष्णालवणं त्यजेत् ॥3 9 ॥

* Food polluted with grass, hair and insects like houseflies etc. should be discarded.
* It should not make hot for the second time.
* Food containing more vegetables and unwholesome pulses like *māṣa* (Phaseolus mungo), and which is too hot and too salty also should not be taken.

Food not to be taken on regular basis:

किलाटदधिकूर्चिकाक्षारशुक्तामूलकम् । कृशशुष्कवराहाविगोमत्स्यमहिषामिषम् ॥4 0 ॥
माषनिष्पावशालूकबिसपिष्टविरूढकम् । शुष्कशाकानि यवकान् फाणितं च न शीलयेत् ॥4 1 ॥

The following food substances should not be taken regularly but can be used occasionally.

Kilāṭa (inspissated milk i.e. making thick by evaporating moisture), *dadhi* (curds), *kūrcika* (solid portion of curds), *kṣāra* (alkalies), *śuktā* (fermented gruel), *āma mūlaka* (uncooked/raw Raphanus sativus), *kṛśa* (meat of animals, which are emaciated), *śuṣka māṁsa* (dry meat), *varāha, avi, go, matsya, mahiṣa āmiṣa* (meat of boar, sheep, cow, fish, buffalo), *māṣa* (Phaseolus mungo), *niṣpāva* (Dolichos lablab), *śālūka* (lotus tubers), *bisa* (lotus stalks), *piṣṭa* (*śāli dhānya* power), *virūḍhaka* (germinated grains), *śuṣka śāka* (dried vegetables), *yavaka* (small variety of barley), *phāṇita* (half cooked molasses).

Recommended food to be taken daily:

शीलयेच्छालिगोधूमयवषष्टिकजाङ्गलम् ।
सुनिषण्णकजीवन्तीबालमूलकवास्तुकम् ॥4 2 ॥
पथ्यामलकमृद्वीकापटोलीमुद्गशार्ङ्गटाः । घृतदिव्योदककक्षीरक्षौद्रदाडिमसैन्धवम् ॥4 3 ॥

The following food substances can be taken regularly or habitually.

Śāli (Oryza sativa), *godhūma* (Triticum aestivum), *yava* (Hordeum vulgare), *saṣṭika* (rice yield in 60 days), *jāṅgala māṁsa* (meat of animals dwelling in desert like lands), *sunişaṇṇaka* (Marsilea minuta), *jīvanti* (Leptadenia reticulata), *bāla mūlaka* (tender tubers of Raphanus sativus), *pathyā/harītakī* (Terminalia chebula), *āmalaka* (Emblica officinalis), *mṛdwikā/drākṣā* (Vitis vinifera), *paṭola* (Trichosanthes cucumerina), *mudga* (Phaseolus

radiatus), *śarkarā* (sugar), *ghṛta* (ghee), *divyodaka* (*gangāmbu*/uncontaminated rain water), *kṣīra* (milk), *kṣoudra* (honey), *dādima* (Punica granatum), *saindhava* (rock salt).

Recommended food during night hours:

त्रिफलां मधुसर्पिर्भ्यां निशिनेत्रबलाय च । स्वास्थ्यानुवृत्तिकृद्यच्च रोगोच्छेदकरं च यत् ॥4 4॥

- Habitual intake of *triphalā* along with honey and ghee during nighttime will be useful to improve eyesight.
- One should consume the food substances regularly, which will be useful to promote the positive health as well as the drugs such as *kirātatikta* (Swertia chirata), useful to cure diseases.

Recommended tastes of food substances to be taken at the start, middle and end of meal:

बिसेक्षुमोचचोचाम्रमोदकोत्कारिकादिकम् । अश्नाद्गुरुस्निग्धस्वादुमन्दस्थिरगुरु: ॥4 5॥
विपरीतमतश्चान्ते मध्येऽम्ललवणोल्कटम् ।

- Food substances which are having *madhura rasa*, *guru*, *snigdha*, *manda*, *sthira guṇa* such as *bisa* (lotus stalks), *ikṣu* (Saccharum officinarum), *moca/kadali* (Musa paradisiacal), *coca/nārikela* (Cocos nucifera), *āmra* (Mangifera indica), *modaka* (*laḍḍū*), *utkārikā* (sweet dish) etc. should be consumed at the beginning of the meal.
- Whereas the food substances that are having exact opposite qualities (*kaṭu rasa*, *laghu*, *rūkṣa*, *tikṣṇa*, *sara guṇa*) should be taken at the end of the meal.
- While those substances, which are predominantly having *amla* and *lavaṇa rasa* should be consumed in the middle of the meal.

Stomach capacity and the allotment of food:

अन्नेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ॥4 6॥
आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।

Divide the stomach into 4 parts and filled the stomach with 2 parts of the solid foods, one part with the liquid and the remaining part should be kept vacant for the movement of *vāta* etc.

Anupāna (Postprandial drinks):

अनुपानं हिमं वारि पवगोधूमयोर्हितम् ॥4 7॥
दध्नि मद्ये विषे क्षौद्रे, कोष्णं पित्तमयेषु तु । शाकमुद्गादिविकृती मस्तुतक्राम्लकाञ्जिकम् ॥4 8॥
सुरा कृशानां पुष्टयर्थं स्थूलानां तु मधूदकम् । शोषे मांसरसो, मद्यं मांसे स्वल्पे च पायके ॥4 9॥
व्याधौषधाध्वभाष्यस्त्रीलङ्घनातपकर्मभि: । क्षीणे वृद्धे च बाले च यथा: पथ्यं यथाऽमृतम् ॥5 0॥

Anu means afterwards. *Anupāna*—drink that has been taken after meals or food substances is known as *anupāna*. Water is the best postprandial drink.

Ideal anupāna:

विपरीतं पदव्यस्य गुणै: स्यादविरोधि च । अनुपानं समासेन, सर्वदा तत्प्रशस्यते ॥5 1॥

In brief all the postprandial drinks should have the properties opposite to those of the food taken. But at the same time, such drinks should not be harmful to the tissue elements of the body.

S. No.	Type of food substances/Regimen	Best postprandial drinks
1.	Food prepared with barley, wheat, curds, alcohol, poison or poisonous drugs & honey	Cold water
2.	Corn flour and other foods which are hard to digest	Hot water
3.	Vegetables, *mudga*	*Mastu* (whey), Buttermilk, Sour gruel
4.	Lean persons for stouten	*Surā* (alcohol)
5.	Obese to become lean	Honey + water
6.	*Soṣa* (emaciation)	Mutton soup
7.	After eating meat & in *agnimāndya*	Wine
8.	Persons debilitated by disease, medicine, long walk, speaking long-time, sexual intercourse, fasting, exposing to sun, exercise, aged and children.	Milk

Anupāna guṇa (Effect of postprandial drinks):

अनुपानं करोत्यूर्जां तृप्तिं व्याप्तिं दृढाङ्गताम् । अन्नसङ्घातशैथिल्यविक्लित्तिजरणानि च ॥5.2॥

* Postprandial drink gives energy and satiation to the human beings.
* Gives energy and nourishment to the body and sense organs.
* Helps in proper digestion, assimilation and instant diffusion of the food taken.

Contraindications:

नोर्ध्वजत्रुगदश्वासकासार्तः क्षतपीनसे । गीतभाष्यप्रसङ्गे च स्वरभेदे च तद्धितम् ॥5.3॥

Postprandial drinks should not be taken by those suffering from the diseases of the head, cough, injury to chest, running nose, engaged in singing and speaking, hoarseness of voice.

प्रक्लिन्नदेहमेहाक्षिगलरोगव्रणातुरः । पानं त्यजेत्—

Those who are over hydrated, suffering from poly urea, eye and throat disorders and wounds should avoid drinking liquids.

—सर्वं च भाष्याध्वशयनं त्यजेत् ॥5.4॥

पीत्वा, भुक्त्वाऽऽशयं वह्निं यानं प्लवनवाहनम् ।

Soon after taking food and drinks—

* One should not give lectures.
* Should not walk long distances or travel by vehicles.
* Should not sleep.
* Should not expose to sun and wind.

If so, causes disturbance in the stomach and leads indigestion etc.

Recommended or ideal time for consumption of food:

प्रसृष्टे विण्मूत्रे हृदि सुविमले दोषे स्वपवने विशुद्धे चोद्गारे क्षुदुपगमने वातेऽनुसरति ।

तथाऽन्नावुड्रिक्ते विशदकरणे देहे च सुलघौ प्रवृत्तोत्साहं विधिनियमितं, काल: स हि मत: ॥5 5॥

* After proper expulsion of natural urges like urine and faeces, the heart is in a pleasant condition and is devoid of *rasaśeṣājīrṇa*, is the ideal time to take food.
* Similarly all the *tridoṣas* should be in the balanced state and they should move in their natural paths.
* Feeling of hunger, clear eructation, downward movement of *vāta* are the signs to eat.
* When the digestive activity is excited.
* Whenever all the sense organs are pleasant and the body is light.

Then only one should consume food after observing the rules and regulations prescribed in the text.

Notes :

Regimen after taking food: Immediately after taking food—

* Wash the hands.
* Remove the residue of food by cleaning the teeth with the help of tooth pricks.
* Mouth gargles.
* *Pāna* chewing.
* Walk about hundred yards.
* Should not travel by vehicles, carrying loads, exposing to sun.

A wise man should follow the rules and regulations of the food prescribed, so that attains perfect healthy, happy and long life and the diseases cannot invade him.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने मात्राशितीयो नामाष्टमोऽध्याय: ॥18॥

Thus ends the eighth chapter entitled *Mātrāśitīya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhata son of Śrī Vaidyapati Siṁhagupta.

In this chapter *Mātrāśittya*, Ācārya Vāgbhata explained the definition of proper quantity of food and their features. Qualities of light and heavy food substances, types of improper quantity of food, inadequate, excessive quantity; their complications and treatment were discussed. *Āmadoṣa*, treatment, etc., food taken in proper quantity helps in bringing about the strength, complexion, happiness and longevity whereas the improper food leads all sorts of *tridoṣas* in the human beings. Three types of food to be discarded viz. *samaśana, adhyaśana, viṣamāśana*. Rules and regulations of taking food, postprandial drinks—advantages and cotra-indications and at the end recommended time to eat etc. have been discussed.

*

9 Dravyādi Vijñānīya Adhyāya

[Knowledge of Rasa Pañcaka]

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Mātrāśitiya Adhyāya'* Ācārya Vāgbhaṭa expounded the chapter *'Dravyādi-vijñāniya'* (Knowledge of Rasa Pañcaka), thus said Lord Ātreya and other great sages.

Basic concepts of the drug were not touched so far. Hence a separate chapter has been allocated to discuss the basics such as *rasa, guṇa, vīrya, vipāka* and *prabhāva* as under.

Importance, nature and origin of dravya:

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाश्रयाः । पञ्चभूतात्मकं तत्तुल्यमधिष्ठाय जायते ॥1॥
अम्बुयोन्यग्निपवननभसां समवायतः । तत्रिवृत्तिविशेषश्च व्यपदेशस्तु भूयसा ॥2॥

- *Dravya* (substance) is the chief component among *rasa, guṇa, vīrya, vipāka* etc. as it is providing shelter to the latter.
- All the substances in the universe are composed with *pañca mahābhūtas. Pṛthivī* is its subtratum and *ap* (*udaka*) or water is its origin, *ākāśa, vāyu* and *tejas* are its other supporting parts.
- The inseparable concomitance of *pṛthivī* and the other basic elements causes the origin of the substances as well as peculiarity among them. In the formation of shape-*ākāśa mahābhūta;* for causing hardness-*vāyu mahābhūta;* germinating parts of the plants-*teja mahābhūta;* origin of the drugs-*ap mahābhūta;* substratum-*pṛthivī mahābhūta* etc. plays the prominent role.
- In this way the inseparable combination of all these 5 basic elements are responsible for the formation of all the drugs as well as diet.

Rasa (Taste):

तस्माद्रौक्ष्यं द्रव्यं भूतसङ्घातसम्भवात् । नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः ॥3॥
अव्यक्तोऽनुरसः किञ्चिदन्ते व्यक्तोऽपि चेष्यते । गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्रये ॥4॥
रसेषु व्यपदिश्यन्ते साहचर्योपचारतः ।

All the substances in the universe are composed with *pañca mahābhūtas* and no substance is formed with only one *mahā bhūta.* Similarly diseases are also manifested due to the vitiation of the *tridoṣas.*

Eg: *Pārthiva dravya* means that the drug which is predominantly consisting of *pṛthivī*

mahābhūta along with the other four. *Madhura rara dravya* means the drug which is predominantly sweet in taste along with the other five. Similarly *vāta jwara* means the fever caused due to the vitiation of *vāta* predominantly and associated with the other two *dosas*.

Rasa and anurasa (Primary and secondary tastes):

In a substance *rasa* (primary/main taste) is clearly perceptible where as the *anurasa* (secondary taste) is not perceptible due to the dominance of primary taste or slightly perceptible at the end.

Rasa has been described by having the qualities of the *guru, laghu, śīta, uṣṇa* etc. But strictly speaking these are the qualities of the basic elements, which are present in the substance. It is only a categorical attribution and should not be taken as actual position. It is the quality of the substance but not of *rasas*.

Pārthiva dravya guṇa:

तत्र प्रथ्वं गुरुस्थूलस्थिरगन्धगुणोल्बणम् ॥5॥
पार्थिवं गौरवस्थैर्यसङ्घातोपचयावहम् ।

Pṛthivi

* The drugs that are having the qualities of *guru* (heavy), *sthūla* (bulky), *sthira* (immobile) and also having the predominance of *gandha guṇa* (smell) can be called as *pārthiva dravyas*.
* Those drugs are responsible for the weight, firmness, steadiness and also the development of the body.

Jaliya (āpya) dravya guṇa:

द्रवशीतगुरुस्निग्धमन्दसान्द्ररसोल्बणम् ॥6॥
आप्यं स्नेहनविष्यन्दक्लेदप्रह्लादबन्धकृत् ।

Jala

* The drugs that are having the qualities of *drava* (liquid), *śīta* (cold), *guru* (heavy), *snigdha* (unctuous), *manda* (dull), *sāndra* (thick) and having the predominance of *rasa guṇa* (taste) can be called as *jaliya dravyas*.
* These drugs will produce unct-uousness, secretions, moistness, contentment and bindingness (holding together) in the body.

Āgneya dravya guṇa:

रूक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥7॥
आग्नेयं दाहभावर्णप्रकाशपचनात्मकम् ।

Agni

* The substances that are having the qualities of *rūkṣa* (dry), *tīkṣṇa* (sharp), *uṣṇa* (hot), *viśada* (non slimy), *sūkṣma* (minute) and also having the predominance of *rūpa guṇa* (vision) are known as *āgneya dravyas*.
* These are responsible for burning, brightness, complexion and color, digestion etc.

Vāyaviya dravya guṇa:

वायव्यं रूक्षविशदलघुस्पर्शगुणोल्बणम् ॥8॥
रौक्ष्यलाघववैशद्यविचारग्लानिकारकम् ।

Vāyu

* The drugs that are having the qualities of *rūkṣa* (dry), *viśada* (non slimy), *laghu* (light), and also having the predominance of *sparśa guṇa* (touch) are known as *vāyavya dravyas*.
* These drugs are responsible for dryness, lightness, non-sliminess, weakness and division in the body.

Ākāśiya dravya guṇa:

नाभसं सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥9॥
सौषिर्यलाघवकरम्–

Ākāśa

* The drugs that are having the qualities of *sūkṣma* (minute), *viśada* (non-slimy), *laghu* (light) and also having the dominance of *śabda guṇa* (sound) are known as *ākāśa dravyas*.
* They are responsible for hollowness and lightness in the body.

All the substances are medicines:

–जगत्येवमनौषधम् । न किञ्चिद्विद्यते द्रव्यं वशाज्ञानार्थयोगयोः ॥10॥

Nothing exists in the world that is non-medicinal. That means all the substances available in the universe are useful for treatment in either way.

Dominance of mahābhūta and the drug action:

द्रव्यमूर्ध्वगमं तत्र प्रायोऽग्निपवनोत्कटम् । अधोगामि च भूयिष्ठं भूमितोयगुणाधिकम् ॥11॥

* The drugs abounding with the qualities of *agni* and *vāyu* have a tendency of upward movement. This is because of the lightness and upward mobile nature of *vāyu* and upward flames of *agni*.
* The drugs abounding with the qualities of *pṛthivī* and *ap* on the other hand have a tendency of downward movement because of the heaviness of *pṛthivī* and downward flow of *jala*.

इति द्रव्यं रसान् भेदैरुत्तरत्रोपदेक्ष्यते ।

Thus ends the description of *dravya*. Detailed classification of *rasas* will be discussed in the forthcoming chapter *Rasa-bhediya Adhyāya*.

Vīrya
(Potency)

Aṣṭavidha vīrya:

वीर्यं पुनर्वदन्त्येके गुरु स्निग्धं हिमं मृदु ॥12॥
लघु रूक्षोष्णतीक्ष्णं च तदेवं मतमष्टधा ।

According to some medical authorities *vīrya* has been classified into 8 types:

1. *Guru* (Heavy)
2. *Snigdha* (Unctuous)
3. *Hima/Śīta* (Cold)
4. *Mṛdu* (soft)
5. *Laghu* (Light)
6. *Rūkṣa* (Dry)
7. *Uṣṇa* (Hot)
8. *Tīkṣṇa* (Sharp)

Opinion of Caraka on vīrya:

चरकस्त्वाह वीर्यं तत् क्रियते येन या क्रिया ॥ 13 ॥
नावीर्यं कुरुते किञ्चित्सर्वा वीर्यकृता हि सा ।

Vīrya is nothing but the potency of the drugs. Maharṣi Caraka opines that all these actions of the drugs like elimination, mitigation etc are influenced by the potency of the drugs and without having potency no drug will show its action.

Doctrine of eight-fold potency:

गुर्वादिष्वेव वीर्याख्या तेनान्वर्थेति वर्ण्यते ॥ 14 ॥
समग्रगुणसारेषु शक्त्युत्कर्षविवर्तिषु । व्यवहाराय मुख्यत्वाद् बह्वग्रग्रहणादपि ॥ 15 ॥

Reasons for giving the designation of *vīrya* to *guru* and other *guṇas*:

* As *guru* and the other seven qualities (total eight) have been mentioned predominantly.
* As they have been attributed in many a number of drugs.
* As they were mentioned in Āyurveda prior to *rasa* and others.
* As they are potent in comparison with *rasas* and the rest of *guṇas*.

अतश्च विपरीतत्वात्सम्भवत्यपि नैव सा । विवक्ष्यते रसाद्येषु, वीर्यं गुर्वादयो ह्यतः ॥ 16 ॥

Rasa and other 12 qualities cannot consider as *vīrya* because they are having the opposite reasons mentioned in the above text.

In this way eight types of potencies have been described by some *ācāryas*.

Out of the twenty, the eight qualities mentioned here are only those, which are capable of over coming the effects of *rasa*, and the other twelve are not contradicting the effects of *rasa*.

Hence the above eight types of qualities of the drugs only can be identified as the potency of the drugs.

For e.g. the effect of the pungent taste in *pippali* could normally be the aggravation of *pitta*, but by virtue of *mṛdu guṇa* and *śīta vīrya*, *pippali* alleviates rather than aggravates *pitta*.

The effect of bitter and astringent tastes in *pañcamūla* usually should aggravate *vāta*, but due to the hot in potency they are alleviating *vāta*.

Two types of vīrya:

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षते अपि च । नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ ॥ 17 ॥
व्यक्ताव्यक्तं जगदिव नातिक्रामति जातुचित् ।

Generally *vīrya* is of 2 types viz. (1) *uṣṇa vīrya* and (2) *śīta vīrya*.

The qualities such as *guru, laghu* etc. and the seasons like debilitating and nourishing periods are having the predominance of only two elements *agni* (hot) and *soma* (cold). So, *vīrya* is also of 2 kinds—hot and cold, even though the substances are having many qualities in them, heat and cold are more powerful than all others and the rest are within the scope of these two only.

- Usually the drugs containing *kaṭu, amla* and *lavaṇa rasas* are predominantly having *uṣṇa vīrya* in their succeeding order.
- Similarly *tikta, kaṣāya, madhura rasa dravyas* are predominantly having *śīta vīrya* in their succeeding order.
- The potency of the drugs and diets can be ascertained while they are in association with the body and are immediately after they come in contact with the body. For example hot potency of meat of marshy animals is ascertained while it is under the process of digestion, where as the sharpness of *marica* can be determined immediately after its contact with the tongue.

Effects of uṣṇa and śīta vīrya dravya:

तत्रोष्णं भ्रमतृड्ग्लानिस्वेददाहाशुपाकिताः ॥1 8॥
शमं च वातकफयोः करोति, शिशिरं पुनः ।क्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ॥1 9॥

- *Uṣṇa vīrya* drugs are responsible for dizziness, thirst, fatigue, sweating, burning, rapid digestion and mitigation of *vāta* and *kapha* in the body.
- Where as *śīta vīrya dravyas* cause happiness, supporting life, obstruction/withhold and purification of *rakta* and *pitta*.

Vipāka
(Taste after Digestion)

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम् ।रसानां परिणामान्ते स विपाक इति स्मृतः ॥2 0॥

After the intake of drugs or diet having different tastes gets digested by the digestive enzymes and undergo transformation in the form of another taste is known as *vipāka*.

It is of three types:

1. *Madhura vipāka* 2. *Amla vipāka* 3. *Kaṭu vipāka*

Vipākaja rasabheda:

स्वादुः पटुश्च मधुरमम्लोऽम्लं पच्यते रसः ।तिक्तोषणकषायाणां विपाकः प्रायशः कटुः ॥2 1॥

Generally, the substances having *madhura* and *lavaṇa rasa* (sweet and saline in taste) will be transformed into *madhura vipāka* after getting digested. *Amla rasa dravyas* (sour substances) will be transformed into *amla vipāka* while the drugs having *kaṭu, tikta* and *kaṣāya rasa* (pungent, bitter and astringent taste substances) will be transformed into *kaṭu vipāka*.

रसैरसौ तुल्यफलस्तत्र द्रव्यं शुभाशुभम् ।

Generally the effects of *rasa* and *vipāka* are similar to one another. That means the substances having *madhura, amla* and *kaṭu vipaka* will act according to the taste of those substances in most of the cases.

Drug action depends on either rasa, guṇa, vīrya, vipāka or prabhāva:

किञ्चिद्रसेन कुरुते कर्म पाकेन चापरम् ॥2 2॥
गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन ।

Some drugs will act by their tastes, some others by their qualities, some by their potency some other by *vipāka* and still others by their special effect known as *prabhāva.*

Powerful one only comes into action among rasa etc:

यद्यद्द्रव्ये रसादीनां बलवत्त्वेन वर्तते ॥2 3॥
अभिभूयेतरांस्तत्तत्कारणत्वं प्रपद्यते ।विरुद्धगुणसंयोगे भूयसाऽल्पं हि जीयते ॥2 4॥

Among the different factors such as taste, quality, potency etc. whichever is more powerful that makes the actions of others insignificant. In case of co-existence of opposing factors the weaker one is overlooked by the stronger and comes into force.

Natural order of strength of rasa and others:

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति ।बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥2 5॥

When *rasa, vipāka, vīrya* and *prabhāvas* are in equal strength, *vipāka* defeats *rasa, vipāka* and *rasa* together defeated by *vīrya, prabhāva* defeats all of them. This is the natural order of strength.

* Eg. honey consists of *madhura rasa* and *kaṭu vipāka.* Though *madhura rasa* is capable to mitigate *vāta* due to the dominance of *kaṭu vipāka* it is increasing *vāta.* Here the *rasa* is dominated by *vipāka.*
* Even though the meat of buffalo is having *madhura rasa* and *madhura vipāka* they will be dominated by *uṣṇa vīrya* and aggravates *pitta.*
* Similarly *surā,* a type of wine containing *amla rasa, amla vipāka* and *uṣṇa vīrya,* they were dominated by *prabhāva* and acts as a galactogogue.

Prabhāva
(Specific Action)

रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम् । दन्ती रसाद्यैस्तुल्याऽपि चित्रकस्य विरेचनी ॥2 6॥
मधुकस्य च मृद्वीका, घृतं क्षीरस्य दीपनम् ।

Where there is similarity in two drugs in relation to their *rasa, vipāka* and *vīrya* but in spite of this similarity these two drugs differ in their action. The distinctive feature responsible for their distinctive effects not supported by their *rasa, vipāka* and *vīrya* is considered as *prabhāva* or specific action.

Eg. both *citraka* (Plumbago zeylanica) and *dantī* (Balliospermum montanum) are *kaṭu rasa, kaṭu vipāka* and *uṣṇa vīrya.* But, in spite of this similarity *dantī* acts as a purgative while *citraka*

creates constipation. Similarly *drākṣā* and *yaṣṭimadhu* are having similar properties; *drākṣā* acts as a laxative while *yaṣṭi* causes constipation.

Though ghee and milk are having *madhura rasa, śīta vīrya* and *madhura vipāka*, ghee increases the power of digestion whereas milk doesn't.

Vicitra pratyayārabdha dravya:

इति सामान्यतः कर्म द्रव्यादीनां, पुनश्च तत् ॥2 7॥
विचित्रप्रत्ययारब्धद्रव्यभेदेन भिद्यते । स्वादुर्गुरुश्च गोधूमो बालजिद्बालकृच्छ्रवः ॥2 8॥
उष्णा मत्स्याः पयः शीतं कटुः सिंहो न शूकरः ।

Till now the general mode of action of the drugs has been described. In addition there is a special category of substances known as *vicitra pratyayārabdha dravya*.

Eg. even though both wheat and barley are having *madhura rasa* and *guru guṇa*, wheat mitigates *vāta* where as barley aggravates *vāta*.

Though milk and fish are having *madhura rasa* and *guru guṇa*, their *vīrya* is differed with one another as *śīta* and *uṣṇa* respectively.

Similarly meat of lion and boar are also having *madhura rasa* and *guru guṇa*. Boar's meat will be transformed into *madhura vipāka* at the end of the digestion, as it is *samāna pratyayārabdha dravya*. Whereas lion's meat is transformed into *kaṭu vipāka* as it is *vicitra pratyayārabdha dravya*.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने द्रव्यादिविज्ञानीयो नाम नवमोऽध्यायः ॥19॥

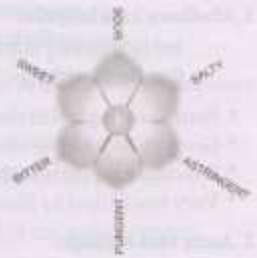
Thus ends the ninth chapter entitled *Dravyādi Vijñāniya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Simhagupta.

In the chapter *Dravyādi Vijñāniya*, Ācārya Vāgbhaṭa explained the basic concepts of *Dravyaguṇa* such as *rasa, guṇa, vīrya, vipāka, prabhāva* etc. Definition of *rasa*, actions, qualities of 5 kinds of substances *pārthiva, jaliya* etc. Definition of *vīrya*, different types of *vipāka* and *prabhāva*. *Samāna pratyayārabdha dravya, vicitra pratyayārabdha dravya* etc. have been discussed in detail.

*

10 Rasabhedīya Adhyāya

[Different Types of Rasa and their Combinations]



अथातो रसभेदीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥

After '*Dravyādi Vijñānīya Adhyāya*' Ācārya Vāgbhaṭa expounded the chapter '*Rasabhedīya*' (Different Types of Rasa and Their Combinations), thus said Lord Ātreya and other sages. In this chapter Vāgbhaṭa discussed the various types of *rasas* and their combinations.

Sweet, sour, salt, bitter, pungent and astringent is the six-fold combination of the taste and are giving better nourishment to the body in their preceding order.

Rasa-utpatti (Formation of tastes):

Rasa or taste of the drugs and diet can be ascertained immediately after their contact with the tongue.

Rasa

Rasa is the object of gustatory sense organ. Primarily *ap* and *pṛthivī* constitute the substratum for the manifestation of *rasa* and the other three basic elements viz. *ākāśa, vāyu* and *tejas* are only efficient causes of the manifestation of the specific qualities of the taste.

The taste does not manifest itself while the water is in the atmosphere. As soon as it starts falling on the ground it comes in contact with the atoms of five basic elements impelled by the atmosphere itself and there comes the first stage of the manifestation of the *rasa*. The culminating point of this manifestation is however reached when the water falls on the ground and it comes in contact with the individuals of plant and animal kingdom. At this stage the six tastes manifests themselves in the individuals. Different seasons also play an important role, in the manifestation of tastes by the combination of the basic elements in different proportions.

Relationship of pañca mahābhūtas with the tastes:

क्ष्माम्भोऽग्निक्ष्माम्बुतेज खखाख्यान्यखिलगोनिलैः । द्वयोल्बणैः क्रमाद्भूतैर्मधुराद्रिसोद्भवः ॥ ॥

Madhura and other *rasas* will be formed due to the predominance of two, two *mahābhūtas* as under.

Rasa	Bhūta	Rasa	Bhūta
1. *Madhura*	*Pṛthivī+Jala*	4. *Tikta*	*Vāyu+Ākāśa*
2. *Amla*	*Pṛthivī+Agni*	5. *Kaṭu*	*Agni+Vāyu*
3. *Lavaṇa*	*Agni+Jala*	6. *Kaṣāya*	*Vāyu+Pṛthivī*

1. Madhura rasa lakṣaṇa:

तेषां विद्याद्रसं स्वादुं यो वक्त्रमनुलिम्पति । आस्वाद्यमानो देहस्य ह्लादनोऽक्षप्रसादनः ॥12॥
प्रियः पिपीलिकादीनाम्–

* Forms coating inside the mouth.
* Gives pleasure to the sense organs.
* Provides happiness to the body.
* Very much liked by flies and insects also.

2. Amla rasa lakṣaṇa:

–अम्लः क्षालयते मुखम् । हर्षणो रोमदन्तानामक्षिभ्रुवनिकोचनः ॥13॥

* Stimulates the tongue immediately after having the sour substances and causes salivation.
* Produces a feeling of chills inside the teeth and causes horripilations.
* Makes the person to close the eyes and eyebrows tightly.

3. Lavaṇa rasa lakṣaṇa:

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत् ।

* Excessive salivation.
* Burning sensation in the throat and cheeks.
* Causes deliciousness of food.

4. Tikta rasa lakṣaṇa:

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च ॥14॥

* Cleanse the mouth and throat by removing the sticky accumulations.
* Hinder the perception of other tastes.

5. Kaṭu rasa lakṣaṇa:

उद्वेजयति जिह्वाग्रं कुर्वंश्चिमिचिमां कटुः । स्रावयत्यक्षिनासास्यं कपोलौ दहतीव च ॥15॥

* Stimulates and irritates the tip of the tongue.
* Causes tingling sensation.
* Causes watery discharge from the mouth, eyes and nose.
* Burning sensation in the throat and cheeks.

6. Kaṣāya rasa lakṣaṇa:

कषायो जडयेज्जिह्वां कण्ठस्रोतोविबन्धकृत् । रसानामिति रूपाणि कर्माणि–

* Inactivates the tongue.
* Obstructs the throat.
* Produces discomfort in the region of the heart.

These are the features of the tastes and now the actions of the tastes are described as under.

Madhura rasa karma:

–मधुरो रसः ॥16॥
आजन्मसात्म्यात् कुरुते धातूनां प्रबलं बलम् । बालवृद्धक्षतक्षीणवर्णकेशेन्द्रियौजसाम् ॥17॥

प्रशस्तो बृंहणः कण्ठ्यः स्तन्यसन्धानकृद्गुरुः । आयुष्यो जीवनः स्निग्धः पित्तानिलविषापहः ॥8॥
कुरुते ऽत्युपयोगेन स मेदः श्लेष्मजान् गदान् । स्थौल्याग्निसादसत्रश्वासमेहगण्डार्बुदादिकान् ॥9॥

* As *madhura rasa* is wholesome to all living beings since birth, it helps for the development of all the tissues in the body and enhances the life span.
* Specially indicated for children, aged and heal up emaciation and consumption.
* Promotes the strength and complexion and soothen the sense organs.
* Promotes healthy skin, hair and voice.
* They are soothing, nourishing, invigorating, brings about stability and galactogogue.
* Alleviates *vāta, pitta* and effects of poison.
* Relieves fainting and thirst.
* They are unctuous, cold and heavy.

Complications due to excessive use:

* Vitiation of *kapha* resulting in obesity.
* Causes indigestion, heaviness, diabetes, diseases of the throat, tumors, lymphadinitis etc.

Amla rasa karma:

अम्लो ऽग्निदीप्तिकृत् स्निग्धो हृद्यः पाचनरोचनः । उष्णवीर्यो हिमस्पर्शः प्रीणनः क्लेदनो लघुः ॥10॥
करोति कफपित्तास्रं मृद्वानानुलोमनः । सो ऽत्यभ्यस्तस्तनोः कुर्यात्क्षैक्ष्यं तिमिरं भ्रमम् ॥11॥
कण्डूपाण्डुत्वदीसर्पशोफविस्फोटतृड्ज्वरान् ।

* *Amla rasa* drugs stimulate the power of digestion.
* They are having *snigdha guṇa* and are exceptional for heart.
* Add to the deliciousness of the food. Increases the digestive power.
* Having *laghu, snigdha* and *vyavāyī guṇas* and *uṣṇa vīrya* along with cold touch.
* Increases *kapha, pitta, rakta* and causes downward movement of accumulated *vāta.*

Complications due to excessive use of sour substances:

* It produces the looseness of the body.
* And also causes blindness, giddiness, itching, anemia, herpes, oedema, boils, thirst and fever.

Lavaṇa rasa karma:

लवणः सम्यगद्भूतवन्ह्याविध्मापनो ऽग्निकृत् ॥12॥
स्नेहनः स्वेदनस्तीक्ष्णो रोचनश्छेदभेदकृत् । सो ऽतियुक्तो ऽक्षपक्वं खलतिं पलितं वलिम् ॥13॥
तृट्कुष्ठविषवीसर्पान् जनयेत् क्षपयेद्बलम् ।

* Removes the stiffness in the body parts.
* Relieves the obstruction of the internal channels.
* Increases the perception of the taste.
* Digest the undigested food material.
* Causes unctuousness, sweating and purgation.

Complications due to excessive use:

* Aggravates *rakta* and *vāta*.
* Causes baldness, graying of hair, wrinkles on the skin, thirst, skin diseases, increases the ulcers, effects of poison and intoxication, decreases the strength and *ojas*.

Tikta rasa karma:

तिक्तः स्वयमरोचिष्णुररुचिं कृमितृड्विषम् ॥ 1 4 ॥
कुष्ठमूर्च्छाज्वरोत्क्लेशदाहपित्तकफान् जयेत् । क्लेदमेदोवसामज्जशुक्रन्यूनोपशोषणः ॥ 1 5 ॥
लघुर्मेध्यो हिमो रूक्षः स्तन्यकण्ठविशोधनः । धातुक्षयानिलव्याधीनतियोगात्करोति सः ॥ 1 6 ॥

* Drugs and diets having bitter taste are by themselves are not delicious but they promote the taste of food.
* Antitoxic, germicidal, relieves fainting, thirst, fever, nausea and burning sensation, cures itching and skin disorders.
* Cause drying and help in depletion of moisture, fat, muscle fat, bone marrow, sweat, urine, stool, *pitta* and *kapha*.
* They are having *laghu, rūkṣa guṇa, śīta vīrya*.
* Purifies breast milk and good for throat.
* Increases the I.Q.

- Complications due to excessive use:

* Causes weakness in the tissues and *vāta* disorders.

Kaṭu rasa karma:

कटुर्गलामयोदर्दकुष्ठालसकशोफजित् । व्रणावसादनः स्नेहमेदःक्लेदोपशोषणः ॥ 1 7 ॥
दीपनः पाचनो रुच्यः शोधनोऽप्रस्य शोषणः । छिनत्ति बन्धान् स्रोतांसि विवृणोति कफापहः ॥ 1 8 ॥
कुरुते सोऽतियोगेन तृष्णां शुक्रबलक्षयम् । मूर्च्छामाकुञ्चनं कम्पं कटिपृष्ठादिषु व्यथाम् ॥ 1 9 ॥

* Cures diseases of the throat, urticarial rashes, skin diseases, *alasaka* (indigestion), oedema, heals the wounds.
* Dries up the unctuousness and moisture.
* Increases the taste. Promotes the hunger and digestion.
* Eliminates the vitiated *doṣas*.
* Breaks and clotting blood and removes the block.
* Alleviates *kapha* as they are having *laghu, rūkṣa, tikṣṇa guṇa* and *uṣṇa vīrya*.

Complications due to excessive use:

* Causes thirst.
* Decreases the body strength and semen.
* Results in fainting, contractures and tremors in the body.
* Also causes pain in the hip and back.

Kaṣāya rasa karma:

कषायः पित्तकफहा गुरुरस्रविशोधनः । पीडनो रोपणः शीतः क्लेदमेदोविशोषणः ॥2 0॥
आमसंस्तम्भनो ग्राही रूक्षोऽति त्वक्प्रसादनः । करोति शीलितः सोऽति विष्टम्भाध्मानहृद्रुजः ॥2 1॥
तृट्काश्यर्यपीरुषभ्रंशस्रोतोरोधमलग्रहान् ।

- Alleviates *pitta* and *kapha*.
- Having *guru guṇa* and purifies the blood.
- Heals ulcers and scratches the adhering material.
- *Kaṣaya rasa dravyas* are having *śita vīrya* and dries up moisture.
- Decreases fat.
- Causes dryness, constipation.
- Enhances the skin complexion.

Complications due to excessive use:

- Causes stasis of food without digestion, abdominal distention, pain in the chest region, thirst, emaciation, loss of virility, constricts the vessels, and obstructs flatus, faeces and urine.

Madhura gaṇa (Group of sweet substances):

घृतहेमगुडाक्षोडमोचचोचपरूषकम् ॥2 2॥
अभीरुवीरापनसराजादनबलात्रयम् । मेदे चतस्रः पर्णिन्यो जीवन्ती जीवकर्षभौ ॥2 3॥
मधूकं मधुकं बिम्बी विदारी श्रावणीयुगम् । क्षीरशुक्ला तुगाक्षीरी क्षीरिण्यौ काश्मरी महे ॥2 4॥
क्षीरेक्षुगोक्षुरक्षौद्रद्राक्षादिर्मधुरो गणः ।

Ghṛta (ghee), *hema* (gold), *guḍa* (jaggery), *akṣoḍa* (Juglans regia), *moca/kadalī* (Musa paradisiaca), *coca/dālacinī* (Cinnamomum tamala), *parūṣaka* (Grewia asiatica), *abhīru/śatāvarī* (Asparagus racemosus), *vīrā* (one of the *jīvanīya pañcamūla*), *panasa* (Artocarpus heterophyllus), *rājādana* (Mimusops hexandra), *balā* (Sida cordifolia), *atibalā* (Abutilon indicum), *nāgabalā* (Sida veronicaefolia), *medā* and *mahāmedā* (belongs to the group *aṣṭavarga*), *mudgaparṇī* (Phaseolus trilobus), *māṣaparṇī* (Teramnus labialis), *śāliparṇī* (Desmodium gangeticum), *pṛśniparṇī* (Uraria picta), *jīvantī* (Leptadenia reticulata), *jīvaka* (one of the *aṣṭavarga*), *ṛṣabhaka* (one of the *aṣṭavarga*), *madhūka* (Madhuca indica), *madhuka* (Glycyrrhiza glabra), *bimbī* (Coccinia indica), *vidārī* (Pueraria tuberosa), *śrāvaṇī* (Sphaeranthus indicus), *mahāśrāvaṇi* (Blumea sp.), *kṣīraśuklā/kṣīravidārī, tugākṣīri/vaṁśalocana* (Bambusa arundinacea), two types of *kṣīriṇī/dugdhikā* (Euphorbia hitra and Euphorbia microphylla), *kāśmarī* (Gmelina arborea), *kṣudrasahā* and *mahāsahā* (*mudgaparṇī* and *māṣaparṇī*), *kṣīra* (milk), *ikṣu*/sugarcane (Saccharum officinarum), *gokṣura* (Tribulus terrestris), *kṣoudra* (honey), *drākṣā* (Vitis vinifera) etc.

Ghṛta

Suvarṇa

Guḍa

Kadalī

Śatāvarī

Panasa

Yaṣṭimadhu

Kṣīra

Vidāri

Ikṣu

Madhu

Drākṣā

Amla gaṇa (Group of sour substances):

अम्लो धात्रीफलाम्लीकामातुलुङ्गाम्लवेतसम् ॥2 5॥
दाडिमं रजतं तक्रं चुक्रं पालेवतं दधि । आम्रमाम्रातकं भव्यं कपित्थं करमर्दकम् ॥2 6॥

Dhātriphala/āmalakī (Emblica officinalis), *amlikā* (Tamarindus indica), *mātuluṅga* (Citrus medica), *āmlavetasa* (Garcinia pedunculata), *dāḍima* (Punica granatum), *rajata* (silver), *takra* (buttermilk), *cukra* (Rumex vesicarius), *pālevata/*guava (Psidium guajava), *dadhi* (curd), *āmra* (Mangifera indica), *āmrātaka* (Spondias pinnata), *bhavya* (Dillaenia indica), *kapittha* (Feronia limonia), *karamardaka* (Carissa carandas) etc.

Āmalaki

Āmra

Mātuluṅga

Dadhi

Dāḍima

Pālevata

Kapittha

Rajata

Amlikā

Lavaṇa gaṇa (Group of salts):

वरं सौवर्चलं कृष्णं बिडं सामुद्रमौद्भिदम् । रोमकं पांसुजं शीर्षं क्षारश्च लवणो गणः ॥2 7॥

Vara (*saindhava lavaṇa*), *sauvarca lavaṇa*, *kṛṣṇa lavaṇa*, *biḍa lavaṇa*, *sāmudra lavaṇa*, *oudbhida lavaṇa*, *romaka lavaṇa*, *pāṁsuja lavaṇa*, *śīsa* (lead), *kṣāra* (*sarjakṣāra*, *yavakṣāra*) etc.

Saindhava lavaṇa

Kṛṣṇa lavaṇa

Sāmudra lavaṇa

Śīsa

Tikta gaṇa (Group of bitters):

तिक्तः पटोली त्रायन्ती बालकोशीरचन्दनम् । भूनिम्बनिम्बकटुकातगरागुरुवत्सकम् ॥2 8॥
नक्तमालद्विरजनीमुस्तमूर्वाटरूषकम् । पाठापामार्गकांस्यायोगूढुचीधन्वयासकम् ॥2 9॥
पञ्चमूलं महद्व्यञ्च्यौ विशाला ऽतिविषा वचा ।

Paṭola (Trichosanthes cucumerina), *trāyanti* (Gentiana kurroo), *bālaka* (Coleus vettiveroides), *uśīra* (Vetiveria zizanioides), *candana* (Santalum album), *bhūnimba* (Andrographis paniculata), *nimba* (Azadirachta indica), *kaṭuka* (Picrorhiza kurroa), *tagara* (Valeriana wallichii), *aguru* (Aquilaria agallocha), *vatsaka* (Holarrhena antidysenterica), *naktamāla/karañja* (Pongamia pinnata), *dwi rajani—haridrā* and *dāruharidrā* (Curcuma longa & Berberis aristata), *mustā* (Cyperus rotundus), *mūrvā* (Marsdenia tenacissima), *aṭarūṣa/vāsā* (Adhatoda vasika), *pāṭhā* (Cissampelos pariera), *apāmārga* (Achyranthus aspera), *kāṁsya* (bronze), *ayas* (iron), *gudūci* (Tinospora cordifolia), *dhanvayāsaka* (Fagonia cretica), *bṛhat pañcamūla* (*bilwa*-Aegle marmelos, *kāśmarya*-Gmelena arbora, *tarkāri*-Clerodendron phlomidis, *pāṭalā*-Stereospermum sauveolens, *tiṇṭuka*-Oroxylum indicum), *vyāghrou* (*bṛhati*-

Paṭola

Guḍūci

Kirāta

Candana

Haridrā

Nimba

Vāsā

Uśīra

Karañja

Dāruharidrā

Apāmārga

Kāñsya

Solanum indicum, *kaṇṭakāri*-Solanum xanthocarpum) *viśālā/indravāruṇī* (Citrullus colocynthis), *ativiṣā* (Aconitum heterophyllum), *vacā* (Acorus calamus) etc.

Kaṭu varga (Group of pungents):

कटुको हिङ्गुमरिचकृमिजित्पञ्चकोलकम् ॥३०॥
कुठेराम्ला हरितका: पित्तं मूत्रमरुष्करम् ।

Hingu (Ferula foetida), *marica* (Piper nigrum), *kṛmijit* (Embelia ribes), *pañcakola—pippali* (Piper longum), *pippalīmūla* (root of Piper longum), *cavya* (Piper chaba), *citraka* (Plumbago zeylanica), *nāgara/śunthi* (Zingiber officinale) , *kuṭheruka* (Ocimum sp.) and others, *pitta* (bile), *mūtra* (urine), *aruṣkara* (Semecarpus anacardium) etc.

Nāgara

Bhallātaka

Marica

Pippali

Citraka

Kaṣāya varga (Group of astringents):

वर्गः कषायः पथ्याऽक्षं शिरीषः खदिरो मधु ॥३१॥
कदम्बोदुम्बरं मुक्ताप्रवालाञ्जनगैरिकम् । बालं कपित्थं खर्जूरं बिसपद्मोत्पलादि च ॥३२॥

Pathyā/haritakī (Terminalia chebula), *akṣa/vibhītakī* (Terminalia bellerica), *śirīṣa* (Albizzia lebbeck), *khadira* (Acacia catechu), *madhu* (honey), *kadamba* (Anthocephalus indicus), *udumbara* (Ficus racemosa), *muktā* (pearl), *pravāla* (coral), *añjana* (antimony), *gairika* (red ochere), *bāla kapittha* (tender fruits of Feronia limonia), *kharjūra* (Phoenix sylvestris), *bisa* (leaf stalks of lotus), *padma* (Prunus padam), *utpala* (Nymphea stellata) etc.

Pathyā

Padma

Śirīṣa

Akṣa

Kadamba

Udumbara

Madhu

Muktā

Pravāla

General properties of the six tastes and their exceptions:

मधुरश्लेष्मलं प्रायो जीर्णाच्छालियवादृते । मुद्गाद्गोधूमतः क्षौद्रात्सिताया जाङ्गलामिषात् ॥3 3॥
प्रायोऽम्लं पित्तजननं दाडिमामलकादृते । अपथ्यं लवणं प्राचक्षुष्यमेऽन्यत्र सैन्धवात् ॥3 4॥
तिक्तं कटु च भूयिष्ठमवृष्यं वातकोपनम् । ऋतेऽमृतापटोलीभ्यां शुण्ठीकृष्णारसोनतः ॥3 5॥
कषायं प्रायशः शीतं स्तम्भनं चाभयां विना ।

* In general all the substances having *madhura rasa* increases *kapha* except old *śāli* rice (Oryza sativa), *yava* (Hordeum vulgare), *mudga* (Phaseolus radiatus), *godhuma* (Triticum aestivum), *kṣoudra* (honey), *sitā* (sugar) and *jāṅgala māṁsa* (meat of desert animals).
* Generally *amla rasa dravyas* increases *pitta* except *dāḍima* (Punica granatum) and *āmalaka* (Emblica officinalis).
* Similarly *lavaṇa rasa dravyas* are unwholesome to the eyes except *saindhava lavaṇa*.
* *Tikta* and *kaṭu rasa dravyas* doesn't have aphrodisiac action in general and aggravates *vāta* except *amṛtā* (Tinospora cordifolia), *paṭola* (Trichosanthes cucumerina), *śunṭhi* (Zingiber officinale), *kṛṣṇā/pippalī* (Piper longum) and *rasona* (Allium sativum).

* Similarly drugs of *kaṣāya rasa* are having *śīta vīrya* and *sthambhana guṇa* except *abhaya* (Terminalia chebula).

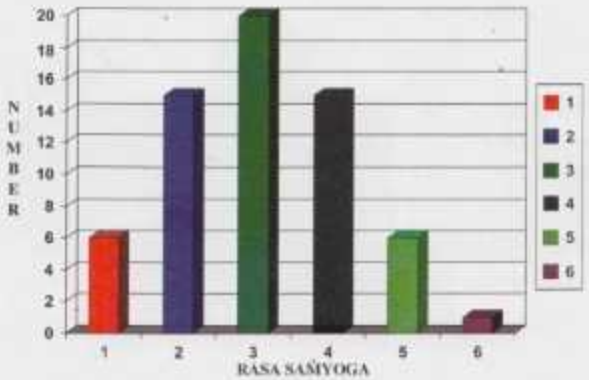
Relationship between rasas & virya; and rasas & guṇa:

रसाः कटवम्ललवणा वीर्येणोष्णा यथोत्तरम् ॥3 6॥
तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः । तिक्तः कटुः कषायश्च रूक्षा बद्धमलास्तथा ॥3 7॥
पटवम्लमधुराः स्निग्धाः सृष्टविण्मूत्रमारुताः । पटोः कषायस्तस्माच्च मधुरः परमं गुरुः ॥3 8॥
लघुरम्लः कटुस्तस्मात् तस्मादपि च तिक्तकः ।

* Drugs having *kaṭu, amla* and *lavaṇa rasas* are having *uṣṇa vīrya* predominantly, whereas *tikta, kaṣaya* and *madhura rasa* drugs will be having *śīta vīrya* predominantly in their succeeding order.
* *Tikta, kaṭu* and *kaṣāya* drugs are having *rūkṣa guṇa* and causing constipation. While *lavaṇa, amla* and *madhura dravyas* contain *snigdha guṇa* and helps in the elimination of faeces, urine and flatus.
* Drugs having *lavaṇa, kaṣāya* and *madhura rasa* contain *guru guṇa* and the remaining i.e. *amla, kaṭu* and *tikta* are having *laghu guṇa* excessively in their succeeding order.

Fiftyseven combinations & sixty three kinds of tastes:

संयोगाः सप्तपञ्चाशत्कल्पना तु त्रिषष्टिधा ॥3 9॥
रसानां यौगिकत्वेन यथास्थूलं विभज्यते ।



The above *rasas* have been divided into 57 types of combinations, and the total number of tastes can be classified into 63 including the individual six tastes as under.

एकैकहीनास्तान् पञ्चदश यान्ति रसा द्विके ॥4 0॥
त्रिके स्वादुर्दशाम्लः षट् त्रीन् पटुस्तिक्त एककम् । चतुष्केषु दश स्वादुश्चतुरोऽम्लः पटुः सकृत् ॥4 1॥
पञ्चकेष्वेकमेवाम्लो मधुरः पञ्च सेवते । द्रव्यमेकं षडास्वादमसंयुक्ताश्च षड्समाः ॥4 2॥

I. Without any combination (6 types)

1. *Madhura*
2. *Amla*
3. *Lavaṇa*
4. *Kaṭu*
5. *Tikta*
6. *Kaṣāya.*

II. By the combination of two rasas (15 in number)

1. *Madhura + Amla*
2. *Madhura + Lavaṇa*
3. *Madhura + Kaṭu*
4. *Madhura + Tikta*
5. *Madhura + Kaṣāya*
6. *Amla + Lavaṇa*
7. *Amla + Kaṭu*
8. *Amla + Tikta*
9. *Amla + Kaṣāya*
10. *Lavaṇa + Kaṭu*
11. *Lavaṇa + Tikta*
12. *Lavaṇa + Kaṣāya*
13. *Kaṭu + Tikta*
14. *Kaṭu + Kaṣāya*
15. *Tikta + Kaṣāya*

III. By the combination of three rasas (20 in number)

1. *Madhura + Amla + Lavaṇa*
2. *Madhura + Amla + Kaṭu*
3. *Madhura + Amla + Tikta*
4. *Madhura + Amla + Kaṣāya*
5. *Madhura + Lavaṇa + Kaṭu*
6. *Madhura + Lavaṇa + Tikta*
7. *Madhura + Lavaṇa + Kaṣāya*
8. *Madhura + Kaṭu + Tikta*
9. *Madhura + Kaṭu + Kaṣāya*
10. *Madhura + Tikta + Kaṣāya*
11. *Amla + Lavaṇa + Kaṭu*
12. *Amla + Lavaṇa + Tikta*
13. *Amla + Lavaṇa + Kaṣāya*
14. *Amla + Kaṭu + Tikta*
15. *Amla + Kaṭu + Kaṣāya*
16. *Amla + Tikta + Kaṣāya*
17. *Lavaṇa + Kaṭu + Tikta*
18. *Lavaṇa + Kaṭu + Kaṣāya*
19. *Lavaṇa + Tikta + Kaṣāya*
20. *Kaṭu + Tikta + Kaṣāya*

IV. By the combination of four rasas (15 in number)

1. *Madhura + Amla + Lavaṇa + Kaṭu*
2. *Madhura + Amla + Lavaṇa + Tikta*
3. *Madhura + Amla + Lavaṇa + Kaṣāya*
4. *Madhura + Amla + Kaṭu + Tikta*
5. *Madhura + Amla + Kaṭu + Kaṣāya*
6. *Madhura + Amla + Tikta + Kaṣāya*
7. *Madhura + Lavaṇa + Kaṭu + Tikta*
8. *Madhura + Lavaṇa + Kaṭu + Kaṣāya*
9. *Madhura + Lavaṇa + Tikta + Kaṣāya*
10. *Madhura + Kaṭu + Tikta + Kaṣāya*
11. *Amla + Lavaṇa + Kaṭu + Tikta*
12. *Amla + Lavaṇa + Kaṭu + Kaṣāya*
13. *Amla + Lavaṇa + Tikta + Kaṣāya*
14. *Amla + Kaṭu + Tikta + Kaṣāya*
15. *Lavaṇa + Kaṭu + Tikta + Kaṣāya*

V. By the combination of 5 rasas (6 in number)

1. *Madhura + Amla + Lavaṇa + Kaṭu + Tikta*
2. *Madhura + Amla + Lavaṇa + Kaṭu + Kaṣāya*
3. *Madhura + Amla + Lavaṇa + Tikta + Kaṣāya*
4. *Madhura + Amla + Kaṭu + Tikta + Kaṣāya*

5. *Madhura + Lavaṇa + Kaṭu + Tikta + Kaṣāya*
6. *Amla + Lavaṇa + Kaṭu + Tikta + Kaṣāya*

VI. By the combinations of all the 6 tastes (1 in number)

1. *Madhura + Amla + Lavaṇa + Kaṭu + Tikta + Kaṣāya*

षट् पञ्चकाः, षट् च पृथग्रसाः स्युश्चतुर्द्विकौ पञ्चदशप्रकारौ ।
भेदास्त्रिका विंशतिरेकमेव द्रव्यं षडास्वादमिति त्रिषष्टिः ॥4 3॥

Without any combination	:	6
By the combination of 2 tastes	:	15
By the combination of 3 tastes	:	20
By the combination of 4 tastes	:	15
By the combination of 5 tastes	:	6
By the combination of all the 6 tastes	:	1
		63

Innumerable combinations of tastes:

ते रसानुरसतो रसभेदास्तारतम्यपरिकल्पनया च । सम्भवन्ति गणनां समतीता दोषभेषजबलाद्वयवोज्याः ॥4 4॥

The above combinations of the tastes will become innumerable if *rasa, anurasa* and their degrees of differentiation are being taken into consideration. Hence one must know the condition of the *doṣa* prior to prescribe the drug and accordingly select the right choice of the drug after duly considering the suitable combination of the taste.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने रसभेदीयो नाम दशमोऽध्यायः ॥10॥

Thus ends the tenth chapter entitled *Rasabhedīya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa explained the definition of *rasa* and the formation of six tastes in a substance.

Then the features of different tastes, actions and the complications due to excessive use of such substances and some of the substances pertaining to the group of all the six tastes have been presented. At the end 63 combinations of the tastes have been enumerated.

Such combination and types are enunciated because they are useful in connection with maintenance of health and cure of diseases.

*

11 Doṣādi Vijñānīya Adhyāya
[Knowledge of Doṣa, Dhātu and Mala]

अथातो दोषादिविज्ञानीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

After *'Rasabhedīya Adhyāya'* Ācārya Vāghbata expounded the chapter *'Doṣādi Vijñānīya'*(Knowledge of Doṣa, Dhātu and Mala), thus said Lord Ātreya and other great sages.

The word *'doṣādi'* represents the *tridoṣas, sapta dhātus* and *trimalas.*

Chief constituents of the body:

दोषधातुमला मूलं सदा देहस्य-

Body is nothing but the combination of *doṣa, dhātu* and *malas.* If these body constituents are in the equilibrium, body will be in the healthy state.

Doṣas when aggravated manifest their signs and symptoms in accordance with the degree of aggravation, those in the state of diminution gave up their normal signs and symptoms and those in a state of equilibrium operate properly. Hence it is very much essential to know the features of *doṣa, dhātu* and *malas* of normal, abnormal and below normal levels, so that the drug and diet of different types, which have been already studied in the previous chapters, can be utilized to maintain the equilibrium.

Specially to get the knowledge of normal and abnormal features of *doṣa, dhātu* and *malas,* this chapter has been explained.

Prākṛta Doṣa Karma
(Normal Functions of Doṣas)

-तं चलः । उत्साहोच्छ्वासनिश्वासचेष्टावेगप्रवर्तनैः ॥१॥
सम्यगग्नत्वा च धातुनामक्षाणां पाटवेन च । अनुगृह्णन्विकृतः, पित्तं पक्त्वदृग्दर्शनैः ॥२॥
क्षुत्तृड्रुचिप्रभामेधाधीशौर्यतनुमार्दवैः । श्लेष्मा स्थिरत्वस्निग्धत्वसन्धिबन्धक्षमादिभिः ॥३॥

Functions of normal vāta:

Maintenance the body with enthusiasm, expiration, inspiration, movement of various parts, maintenance of *dhātus,* expulsion of natural urges and keenness of sense perceptions are the normal functions of *vāta.*

Functions of normal pitta:

Pitta in the normal state causes digestion, production of heat, desire, causing hunger, thirst, color and complexion of the body, vision, intelligence, bravery and softness to the body parts etc.

Functions of normal kapha:

Kapha maintains the body with stability, unctuousness, compactness of joints, virility, tolerance (with bold emotions, intelligence, strength, attachment etc.

Tridoṣa

Prākṛta Dhātu Karma
(Functions of Normal Dhātus)

Normal functions of sapta dhātus:

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे ।
गर्भोत्पादश्च धातूनां जेष्ठे कर्म क्रमात्स्मृतम् ॥4॥

- ***Rasa dhatu*** causes satisfaction, nutrition to the tissues and nourishment to *rakta.*
- ***Rakta dhatu*** causes sustenance of life, imparts color and nourishment of *māṁsa dhātu.*
- ***Māṁsa dhātu*** causes covering to the body, gives strength and nourishment to the *medo dhātu* and also the waste products.
- ***Medo dhātu*** causes unctuousness, lubrication and stability to the eyes and body and nourishment to the *asthi dhātu.*
- ***Asthi dhātu*** causes erecting posture of the body and nourishment to the *majjā dhātu.*
- ***Majjā dhātu*** causes unctuousness, strength, fills the cavity of the bones and nourishes the *śukra dhātu.*
- ***Śukra dhātu*** gives pleasure, strength and cause for pregnancy.

Prākṛta Mala Karma
(Functions of Normal Malas)

Normal functions of trimalas:

अवष्टम्भः पुरीषस्य मूत्रस्य क्लेदसंग्रहः । स्वेदस्य क्लेदविधृतिः–

- **Faeces** cause strength and supports *vāta* and *pitta.*
- **Urine** causes the elimination of excessive moisture from the body.
- **Sweat** causes and maintains the moistness and unctuousness of the body and supports the hair on the skin.

Vṛddha Doṣa Karma
(Functions of Aggravated Doṣas)

Functions of aggravated vāta:

–वृद्धस्तु कुरुतेऽनिलः ॥5॥
कार्श्यकार्ष्ण्यपैष्णाकामत्यकम्यानाहशकृद्ग्रहान् । बलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः ॥6॥

Aggravated *vāta* causes emaciation, blackish discoloration, desire towards hot substances, tremor, abdominal distension, constipation, decreases strength of the body and sense organs, insomnia, speaks irrelevantly, dizziness and nervousness etc.

Functions of aggravated pitta:

पीतविण्मूत्रनेत्रत्वक्क्षुत्तृड्दाहाल्पनिद्रताः । पित्ते–

Aggravated *pitta* causes yellowish discoloration of the faeces, urine, eyes and skin; excessive hunger and thirst, burning sensation and insomnia etc.

Functions of aggravated kapha:

–श्लेष्माऽग्निमदनप्रसेकालस्यगौरवम् ॥7॥
शैत्यप्रीत्यश्लथाङ्गत्वं श्वासकासातिनिद्रताः ।

Aggravated *kapha* causes decreased digestive power, salivation, laziness, , heaviness, whitish discoloration of the faeces, urine, eyes and skin, coldness, looseness of joints and other parts, dyspnoea, cough, excessive sleep etc.

Vṛddha Dhātu Karma

(Functions of Aggravated Dhātus)

Features of increased rasa dhātu:

रसोऽपि श्लेष्मवत्–

Increased *rasa dhātu* causes salivation, anorexia, nausea and blockage of channels, aversion towards sweets, body pains and also the symptoms of aggravated *kapha*.

Features of increased rakta dhātu:

–रक्ते विसर्पप्लीहविद्रधीन् ॥8॥
कुष्ठवातासृपित्तास्रगुल्मोपकुशकाग्लाः । व्यङ्गाग्निनाशसम्मोहरक्तत्वङ्नेत्रमूत्रताः ॥9॥

Increased *rakta* causes *visarpa* (herpes), enlargement of spleen, abscess, skin disorders, *vātarakta* (gout), *raktapitta* (bleeding disorders), abdominal tumors, *upakuśa* (tooth problems), jaundice, blackish spots on the face, decreased digestive power, darkness before eyes, redness on the body, eyes and urine.

Features of increased māṁsa dhātu:

मांसं गण्डार्बुदग्रन्थिगण्डोरुदरवृद्धिताः । कण्ठादिष्वधिमांसं च–

Increased *māṁsa dhātu* causes enlargement of glands in the neck and scrofula, tumors of different nature, enlargement and heaviness in the buttocks, neck, lips, shoulders, abdomen, thighs and calf muscles etc.

Features of increased medo dhātu:

–तद्वन्मेदस्तथा श्रमम् ॥10॥
अल्पेऽपि चेष्टिते श्वासं स्फिक्स्तनोदरलम्बनम् ।

Increased *medo dhātu* also produces the similar features of *māṁsa dhātu* and also causes fatigue, dyspnoea on exertion, drooping of buttocks, breasts and abdomen.

Features of increased asthi dhātu:

अस्थ्यधिदन्तांश्च–

Increased *asthi dhātu* causes extra growth of bones and teeth.

Features of increased majjā dhātu:

–मज्जा नेत्राङ्गगौरवम् ॥ 1 1 ॥
पर्वसु स्थूलमूलानि कुर्यात्कृच्छ्राण्यरूंषि च ।

Increased *majjā dhātu* causes heaviness in the eyes and body parts. Produces boils on the phalanges, which are difficult to manage.

Features of increased śukra dhātu:

अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मरीमपि ॥ 1 2 ॥

Increased *śukra dhātu* causes excessive desire in sexual acts and formation of stone in the seminal tract.

Vṛddha Mala Karma
(Functions of Aggravated Malas)

Features of increased faeces:

कुक्षावाध्मानघाटोपं गौरवं वेदनां शकृत् ।

Increased faeces causes colic pain, gurgling sounds and heaviness in the abdomen.

Features of increased urine:

मूत्रं तु बस्तिनिस्तोदं कृते ऽप्यकृतसंज्ञताम् ॥ 1 3 ॥

Increased urine causes pain and distension of the urinary bladder.

Features of increased sweat:

स्वेदोऽतिस्वेददौर्गन्ध्यकण्डूः–

Increased sweat causes excessive perspiration, itching and foul smell on the skin.

–एवं च लक्षयेत् । दृषिकार्दीनपि मलान् बाहुल्यगुरुतादिभिः ॥ 1 4 ॥

Similarly aggravated waste products of eyes, ears, nose etc. can be assessed by the increased quantity of their discharges, heaviness, itching and other symptoms.

Kṣīna Doṣa Karma
(Functions of Decreased Doṣas)

Functions of decreased vāta:

लिङ्गं क्षीणेऽनिलेऽङ्गस्य सादोऽल्पं भाषितेहितम् । संज्ञामोहस्तथाश्लेष्मवृद्धयुक्तामयसम्भवः ॥ 1 5 ॥

Decreased *vāta* causes weakness in the body parts, diminished speech and physical activity, loss of consciousness and also the symptoms of increased *kapha*.

Functions of decreased pitta:

पित्ते मन्दोऽनलः शीतं प्रभाहानिः–

Decreased *pitta* causes indigestion, coldness and loss of skin texture.

Functions of decreased kapha:

– कफे भ्रमः । श्लेष्माशयानां शून्यत्वं हृद्द्रवः श्लथसन्धिता ॥16॥

Decreased *kapha* causes giddiness, emptiness of the seats of *kapha*, palpitation of the heart and looseness of joints.

Kṣīṇa Dhātu Karma
(Functions of Decreased Dhātus)

Features of decreased rasa dhātu:

रसे रौक्ष्यं श्रमः शोषो ग्लानिः शब्दासहिष्णुता ।

Decreased *rasa dhātu* causes dryness in the body, tiredness, emaciation, exhaustion even with a simple work and unable to bear huge sounds.

Features of decreased rakta dhātu:

रक्तेऽम्लशिशिरप्रीतिशिराशैथिल्यरूक्षताः ॥17॥

Decreased *rakta dhātu* leads dryness of the skin, desire towards sour and cold substances and flaccidity in the veins.

Features of decreased māṁsa dhātu:

मांसेऽङ्गग्लानिगण्डस्फिक्शुष्कतासन्धिवेदनाः ।

Decreased *māṁsa dhātu* causes weakness of sense organs, wasting of buttocks, neck, lips, shoulders, abdomen, thighs etc, and pain in the joints.

Features of decreased medo dhātu:

मेदसि स्वपनं कट्याः प्लीह्नो वृद्धिः कृशाङ्गता ॥18॥

Decreased *medo dhātu* causes loss of sensation in the hip region, enlargement of spleen, emaciation of the body.

Features of decreased asthi dhātu:

अस्थ्यस्थितोदः शदनं दन्तकेशनखादिषु ।

Decreased *asthi dhātu* causes pricking pain in the bones and joints, fall of teeth, nails and hair.

Features of decreased majjā dhātu:

अस्थां मज्जनि सौषिर्यं भ्रमस्तिमिरदर्शनम् ॥19॥

Decreased *majja dhātu* causes hollowness and severe pain in the bones, giddiness, darkness before eyes.

Features of decreased śukra dhātu:

शुक्रे चिरात् प्रसिच्येत शुक्रं शोणितमेव वा । तोदोऽत्यर्थं वृषणयोर्मेढ्रं धूमायतीव च ॥20॥

Decreased *śukra dhātu* causes ejaculation of semen becomes delay or sometimes mixed with blood, pricking pain in the scrotum, feeling of hot fumes moving inside the penis.

Kṣīṇa Mala Karma
(Functions of Decreased Malas)

Features of decreased faeces:

पुरीषे वायुरन्त्राणि सशब्दो वेष्टयन्निव । कुक्षौ भ्रमति चात्यूर्ध्वं हृत्पार्श्वे पीडयन् भृशम् ॥2 1 ॥

Decreased faeces causes the movement of *vāta* associated with sound in the sideward and upward directions, twisting of the intestines, pain in the flanks and chest region.

Features of decreased urine:

मूत्रे ऽल्पं मूत्रयेत्कृच्छ्राद्विवर्णं सास्रमेव वा ।

Decreased urine causes pricking pain in the bladder, elimination of little quantity of urine with difficulty and of varied color or mixed with blood.

Features of decreased sweat:

स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं त्वचः ॥2 2 ॥

Decreased sweat causes stiffness and falling of hair follicles, cracks in the skin.

Clinical features of decreased state of mala:

मलानामतिसूक्ष्माणां दुर्लक्ष्यं लक्षयेत् क्षयम् । स्वमलायनसंशोषतोदशून्यत्वलाघवैः ॥2 3 ॥

If the *malas* are decreased it is not so easy to identify the condition but anyhow it can be inferred by the symptoms like dryness, pricking pain, emptiness and lightness of their sites.

Vṛddhi-kṣaya:

दोषादीनां यथास्वं च विद्याद्वृद्धिक्षयौ भिषक् । क्षयेण विपरीतानां गुणानां वर्धनेन च ॥2 4 ॥
वृद्धिं मलानां सङ्घात्च्च क्षयं चाति विसर्गतः ।

- If the opposite qualities of *doṣa, dhātu* and *malas* decreases in the body, it can be inferred that those *doṣa, dhātu* or *malas* are increased in the body.
- Similarly the opposite qualities of *doṣas* etc. increases in the body, that means the concerned *doṣas* are decreased.
- For eg.—the opposite qualities of *vāta* like unctuousness, heaviness and hotness decreases in the body means *vāta* is increased.
- Unctuousness, heaviness and hotness increased in the body infers that *vāta* is decreased.
- Accumulation of waste products in the body indicates the increase of *malas* and the excessive elimination suggests the decrease of *malas*.

मलोचितत्वाद्देहस्य क्षयो वृद्धेस्तु पीडनः ॥2 5 ॥

Accumulation of *malas* in the body is natural. Their decrease causes harm to the body. Hence decreased quantity of *malas* is more harmful than the accumulation.

Āśraya-āśrayi bhāva (Relationship of dhātus and doṣas):

तत्राम्बनि स्थितो वायुः, पित्तं तु स्वेदरक्तयोः । श्लेष्मा शेषेषु, तेनैषामाश्रया आश्रयिणां मिथः ॥2 6 ॥

यदेकस्य तदन्यस्य वर्धनक्षपणौषधम् । अस्थिमारुतयोर्नैवं, प्रायो वृद्धिर्हि तर्पणात् ॥27॥
श्लेष्मणाऽनुगता तस्मात् सङ्घातस्तद्विपर्ययात् । वायुनाऽनुगतोऽस्माच्च वृद्धिक्षयसमुद्भवान् ॥28॥
विकारान् साधयेच्छीघ्रं क्रमाल्लङ्घनबृंहणैः । वायोरन्यत्र, तज्जांस्तु तैरेवोत्क्रमयोजितैः ॥29॥

There is a definite relationship between *doṣas* and *dhātus* because all the substances in the universe are formed by the five basic elements only.

Āśrayī	Āśraya
Vāta	*Asthi dhātu*
Pitta	*Rakta* and *sveda*
Kapha	*Rasa, māṁsa, meda, majjā, śukra* and *mala-mūtra.*

* *Vāta* resides in *asthi dhātu, pitta* in *rakta* and *sweda* where as *kapha* resides in the rest of *dhātus.* viz. *rasa, māṁsa, medas, majjā, śukra, mala* and *mūtra.*
* The causative factors which are responsible for the increase and decrease of the *āśrayis* (*doṣas*) also causes to increase and decrease of *āśrayas* (*dhātu* and *malas*) respectively except in the case of *vāta.*

That means:

* The factors responsible for the increase of *pitta,* also increases *rakta* and *sweda,* and vice versa.
* Similarly, the factors which increases *kapha* also increases *rasa, māṁsa, meda, majjā, śukra, mala, mūtra* and vice versa.
* But the factors which increases *vāta,* doesn't increase *asthi dhātu,* moreover it decreases.
* Similarly those factors increasing *asthi* causes diminishing of *vāta.*
* Generally the increases of all *dhātus* are due to over nutrition and predominance of *kapha.*
* Nourishing therapy increases *kapha* and all other *dhātus* but reduces *vāta.*
* Reducing therapy decreases all the *dhātus* and increases *vāta.*
* Hence the diseases caused by increase or decrease of *dhātus* is to be treated with reducing or nourishing therapies respectively except in *vāta.*
* In all the cases the use of substances, qualities and actions either opposite or similar but not antagonistic to the *dhātus* is to be planned appropriately.

Notes:

Causes for increase/decrease of the tissues and the treatment:

* The body tissues generally increases by the use of foods and activities which are similar or possessing similar properties, they undergo decrease by the use of food and activities which are opposite or possessing opposite properties.
* The *dhātus* which are heavy, undergo increase by the use of the substances having similar properties of heaviness, similarly the *dhātus* which are light, undergo increase by the use of light substances. By the use of opposite substances they undergo decrease.
* The substances, which are materially similar causes the increase rapidly.

- *Rakta dhātu* increases rapidly by the use of the blood.
- *Māṁsa dhātu* increases rapidly by the use of ingestion of meat.
- *Medo dhātu* increases rapidly by the use of muscle fat.
- *Asthi dhātu* increases rapidly by the use of bones.
- *Majjā dhātu* increases rapidly by the use of bone-marrow.
- *Śukra dhātu* increases rapidly by the use of semen or eggs.

* The substances possessing similar qualities may not present near by or not available (or) though available may not be suitable to the individuals (or) being unwholesome (or) causing aversion (or) tastelessness (or) due to any other reason it is the best to make use of the substances possessing similar properties.

Eg.—in the condition of *śukra dhātu-kṣaya* , the use of milk, ghee and other substances possessing sweet in taste, unctuousness and cold in potency are indicated.

Line of treatment for increased and decreased states of rakta etc:

विशेषाद्रक्तवृद्ध्युत्थान् रक्तस्रुतिविरेचनैः । मांसवृद्धिभवान् रोगान् शस्त्रक्षाराग्निकर्मभिः ॥३० ॥
स्थौल्यकार्श्योपचारेण मेदोजानस्थिसङ्क्षयात् । जातान्क्षीरघृतैस्तिक्तसंयुतैर्बस्तिभिस्तथा ॥३१ ॥
विड्वृद्धिजानतीसारक्रियया, विट्क्षयोद्भवान् । मेधाजमध्यकुल्माषयवमाषद्वयादिभिः ॥३२ ॥
मूत्रवृद्धिक्षयोत्थांश्च मेहकृच्छ्रचिकित्सया । व्यायामाभ्यञ्जनस्वेदमर्दैः स्वेदक्षयोद्भवान् ॥३३ ॥

Diseases	Line of treatment
1. Diseases caused by increase of blood	• Blood letting, purificatory therapies. • Purgation.
2. Due to the increase of *māṁsa dhātu*	• *Śodhana* therapy. • Surgical treatment, use of alkalies and thermal cauterisation.
3. Due to the increase of *medo dhātu*	• Obesity treatment. • Reduction therapy.
4. Due to the decrease of *rasa dhātu*	• Mutton soup. • Alcohol. • Milk.
5. Due to the decrease of *asthi dhātu*	• Use of bitter substances. • *Kṣira vasti*.
6. Due to the increase of *purīṣa* (faeces)	• Purgation.
7. Due to decrease of *purīṣa*	• Barley, blackgram, *kulmāṣa*, meet of the middle part of the body of goat and sheep.
8. Due to the decrease of urine	• Dysurea treatment.

9. Due to the increase of urine • Treatment of diabetes.
10. Due to the decrease of sweat • Body massage, exercise, alcohol, sleep, staying in the air tight rooms and other sudation therapeutic techniques.

Reason for the increase or decrease of body tissues:

स्वस्वानस्वस्य कायाग्नेरंशा धातुषु संश्रिताः। तेषां साम्यातिदौर्बल्यां धातुवृद्धिक्षयोद्भवः ॥3 4॥
पूर्वो धातुः परं कुर्याद्वृद्धः क्षीणश्च तद्विधम्।

Dhātwagni is nothing but the part or share of *jatharāgni* (digestive power), which is present in side of all the *sapta dhātus*. This is also another factor responsible for the increase or decrease of bodily tissues due to the debility and intensity of the *dhātwagni* respectively.

Though the forest fire (*dāvāgni*) is continuously burning, gets flared up greatly at certain times and decreased at other times, depending upon the nature of the fuel available. So also the transformation of tissues undergoes increase or decrease depending upon nature of food substances.

Substances, which are similar or dissimilar to the *dhātus*, are the causes for their increase or decrease respectively because each one has its own specific action in quickly transforming them.

Doṣa, dhātu, mala & sroto-duṣṭi:

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् ॥3 5॥
अधो द्वे, मूर्ध्नि शिरसि, खानि स्वेदवहानि च। मला मलायनानि स्युर्यथास्वं तेष्वतो गदाः ॥3 6॥

Doṣas gets vitiated due to the irregular diet and activities. Afterwards they vitiate the *dūṣyas* and they in turn vitiate *malas*. Such vitiated *malas* further vitiates the *malāyana* (anus, urethral passage, mouth, ears, eyes and nostrils) and causes diseases.

Ojas

Definition:

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम्। हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम् ॥3 7॥

Ojas is the essence of the cream of seven tissues of the body. It is the first essential element of the embryo and gets localized in its heart earlier to the formation of the different parts of the foetus.

Features:

स्निग्धं सोमात्मकं शुद्धमीषल्लोहितपीतकम्।

Ojas is soft, pure and slightly reddish yellow in color.

Importance of ojas:

पञ्चाशे नियतं नाशो यस्मिंस्तिष्ठति तिष्ठति ॥3 8॥
विपद्यन्ते यतो भावा विविधा देहसंश्रयाः।

Ojas

* *Ojas* is the chief fluid material of the body.
* Life depends on *ojas* only.
* Loss of *ojas* leads to death.
* Main seat of *ojas* is the heart.
* Though it is residing in the heart, it is circulating all over the body and helps the activities of life.

ओजः क्षीयेत कोपक्षुद्ध्यानशोकश्रमादिभिः ॥3 9॥
बिभेति दुर्बलोः भीक्ष्णं ध्यायति व्यथितेन्द्रियः । दुःच्छायो दुर्मना रूक्षो भवेत्क्षामश्च तक्षये ॥4 0॥
जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् ।

Causes for the decrease of ojas:

Anger, hungry, worry, grief, excessive physical exertion and others leads to the decrease of *ojas*.

Signs and symptoms of diminution of ojas:

Fear complex, constant weakness, worry, affliction of sense organs, loss of complexion, instability of mind, cheerlessness, dryness and emaciation.

Treatment:

* Milk with *jīvanīya gaṇa dravyas*.
* Mutton juice (soup).
* Others, which confer strength.

ओजोवृद्धौ हि देहस्य तुष्टिपुष्टिबलोदयः ॥4 1॥

Increase of *ojas* gives nourishment to the body, cheerfulness to the mind and strength to the body etc.

Line of treatment for vṛddhi & kṣaya:

यदभ्रं द्वेष्टि यदपि प्रार्थयेतविरोधि तु । तत्तत्त्यजन् समश्नंश्च तौ तौ वृद्धिक्षयौ जयेत् ॥4 2॥

The person who dislikes such substances should be avoided and shows interest in such substances should be made available. So that the diseases caused by the vitiation of various *doṣas* can be managed.

Reason for paying the interest and haterdness of substances:

कुर्वते हि रुचिं दोषा विपरीतसमानयोः । वृद्धाः क्षीणाश्च भूयिष्ठं लक्षयन्त्यबुधास्तु न ॥4 3॥

If the *doṣas* are in the increased state, the person wishes to take the substances, which are having exactly opposite in nature of such *doṣas*. Similarly if they are in decreased state, the person wishes to take the food having the similar qualities to that of the diminished *doṣas*. By knowing the above fact it is easy to know the vitiation i.e. either increase or decrease of the *doṣas*, but the unintelligent persons are unable to recognize status of *doṣas*.

Action of doṣas according to their state:

यथाबलं यथास्वं च दोषा वृद्धा वितन्वते । रूपाणि, जहति क्षीणाः, समाः स्वं कर्म कुर्वते ॥4 4॥

Whenever the *doṣas* increase they amplify their respective features depending upon their strength. Similarly if they decrease, their functions are also diminishing. If they are in the balanced state they will attend their normal functions.

Keep doṣas under control:

य एव देहस्य समा विवृद्ध्यै त एव दोषा विषमा वधाय । यस्मादतस्ते हितचर्यया च क्षयाद्विवृद्धेश्च रक्षणीयाः ॥4 5 ॥

The same *doṣas* whenever they are in the normal state causes for the proper growth and development of the body. But whenever they are in the imbalanced state i.e. either increased or decreased state causes the destruction of the body. Hence one should be cautious and protect the *doṣas* without undergoing any abnormal changes by adopting wholesome diet and deeds.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीवाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने दोषादिविज्ञानीयो नामैकादशोऽध्यायः ॥११॥

Thus ends the eleventh chapter entitled *Doṣādivijñānīya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Siṁhagupta.

In the chapter *Doṣādi Vijñānīyam* Ācārya Vāgbhaṭa expressed that *doṣa, dhātu* and *malas* are the constituents of the body and imbalanced state of those are responsible for the production of various disorders. The basic principles of the treatment is to bring back the normal state of the *doṣas* either increased or decreased by applying *sāmānya-viśeṣa siddhānta*. Hence it is very much essential to know the normal functions and the features of the increased or decreased state of *doṣa, dhātu* and *malas*. After that *doṣa, dhātu* and *malas* relationship (*āśrayāśrayi bhāva)* was discussed. At the end definition of *ojas*, features, importance, causes for diminution and their signs & symptoms, and also the treatment was explained.

*

12 Doṣabhedīya Adhyāya
[Classification of Doṣas]

अथातो दोषभेदीयाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥

After '*Doṣādi Vijñāniya*' Ācārya Vāgbhaṭa expounded the chapter '*Doṣabhedīya*' (Classification of Doṣas) thus said Ātreya and other great sages. In the previous chapter normal functions and the abnormal functions of the body constituents have been discussed.

The present chapter dealt with the different types of *doṣas*, their places and the normal functions, factors responsible for their accumulation, aggravation and alleviation, types of diseases caused by different *doṣas*—various combinations of increased and decreased *doṣas* etc.

Relationship between doṣas and pañcamahābhūtas:

Vāta is formed by the combination of *vāyu* and *ākāśa*. *Pitta* is formed from *agni* and *kapha* is formed by the combination of *pṛthivi* and *ap mahābhūtas*.

Seats of Doṣas

Seats of vāta:

पक्वाशयकटीसक्थिश्रोत्रास्थिस्पर्शनेन्द्रियम् । स्थानं वातस्य, तत्रापि पक्वाधानं विशेषतः ॥१॥

Vāta occupies or resides in various places like large intestines, hip region, thighs, ears, bones and skin, especially in the large intestines.

Seats of pitta:

नाभिगयाशयः स्वेदो लसीका रुधिरं रसः । दृक् स्पर्शनं च पित्तस्य, नाभिरत्र विशेषतः ॥२॥

Pitta resides in various places like umbilicus, stomach, sweat, lymph, blood, plasma, eyes and skin and especially in the place of umbilical region.

Seats of kapha:

उरःकण्ठशिरःक्लोमपर्वाण्यामाशयो रसः । मेदो घ्राणं च जिह्वा च कफस्य, मूलमुरः ॥३॥

Kapha resides in various places like chest, throat, head, pancreas, phalanges, stomach, plasma, fat, nose, tongue and especially in the region of chest.

Doṣa-bheda
(Divisions of Doṣas)

Each one of them is again of 5 types:

Pañcavidha vāta (5 types of vāta): *Prāṇa, udāna, vyāna, samāna* and *apāna*.

Pañcavidha pitta (5 types of pitta): *Pācaka, rañjaka, sādhaka, ālocaka* and *bhrājaka.*

Pañcavidha kapha (5 types of kapha): *Avalambaka, kledaka, bodhaka, tarpaka* and *śleṣaka.*

Pañcavidha vāta:

1. Prana vāta:

प्राणादिभेदात्यज्ञात्वा वायुः प्राणोऽत्र मूर्धगः । उरःकण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥4॥
क्षवनक्षवधुद्गारनिःश्वासान्नप्रवेशकृत् ।

Location or main seat	: Head.
Moving places	: Chest & throat.
Functions	: Maintenance of intellect, sense organs & mind. Spitting, sneezing, eructation, inspiration, expiration, swallowing of food etc.

2. Udāna vāta:

उरःस्थानमुदानस्य नासानाभिगलांश्चरेत् ॥5॥
वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिक्रियः ।

Location or main seat	: Chest.
Moving places	: Nose, umbilicus, throat.
Functions	: Producing speech, physical activity, invigorating, strength, color, memory etc.

3. Vyāna vāta:

व्यानो हृदि स्थितः कृत्स्नदेहचारी महाजवः ॥6॥
गत्यपक्षेपणोत्क्षेपनिमेषोन्मेषणादिकाः । प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम् ॥7॥

Location or main seat	: Heart.
Moving places	: Moves all over the body with great speed.
Functions	: Movement (locomotion), upward and downward movement of the body parts, opening and closing of eyelids and all the functions of the body related to the movement such as flow of sweat and blood, separation of nutrients and waste products, supplying nutrients to all the parts of the body etc.

4. Samāna vāta:

समानोऽग्निसमीपस्थः कोष्ठे चरति सर्वतः । अन्नं गृह्णाति पचति विवेचयति मुञ्चति ॥8॥

Location or main seat	: Nearer to *jatharāgni* (stomach).
Moving places	: All over the gastro-intestinal tract.
Functions	: Retaining the food, digestion, separation of essence and waste products.

5. Apāna vāta:

अपानोऽपानगः श्रोणिबस्तिमेढ्रोरुगोचरः । शुक्रार्तवशकृन्मूत्रगर्भनिष्क्रमणक्रियः ॥9॥

Location or main seat : Rectum.
Moving places : Pelvis, urinary bladder, penis, groin.
Functions : Elimination of semen, menstrual fluid, faeces, urine and foetus.

Pañcavidha pitta:

1. Pācaka pitta:

पित्तं पञ्चात्मकत्वेऽपि पक्वामाशयमध्यगम् । पञ्चभूतात्मकत्वेऽपि पत्तैजसगुणोदयात् ॥1 0॥
त्यक्तद्रवत्वं पाकादिकर्मणाऽनलशब्दितम् । पचत्यन्नं विभजते सारकिट्टौ पृथक् तथा ॥1 1॥
तत्रस्थमेव पित्तानां शेषाणामप्यनुग्रहम् । करोति बलदानेन पाचकं नाम तत्स्मृतम् ॥1 2॥

Location : In between the stomach and large intestines.
Features : Even though it is composed of all the 5 basic elements, predominantly it consists *'tejo mahābhūta'* which causes for the deficiency of the properties of liquids.
Functions : As it helps in the process of digestion, it obtains the name of *agni* (*anala*). It digests the food substances; separate the essence and waste products. It remains in it's own place and supports by giving strength to other four types of *pitta* and is known as *pācaka pitta.*

2. Rañjaka pitta:

आमाशयाश्रयं पित्तं रञ्जकं रसरञ्जनात् ।

Location : *Rañjaka pitta* is located in the stomach (*āmāśaya*).
Functions : Imparts red color to the plasma.

3. Sādhaka pitta:

बुद्धिमेधाभिमानाद्यैरधिप्रेतार्थसाधनात् ॥1 3॥
साधकं हृदितं पित्तं–

Location : Heart.
Functions : To achieve the aims of the life by attending functions such as discrimination, intelligence, pride etc.

4. Ālocaka pitta:

–रूपालोचनतः स्मृतम् । दृक्स्थमालोचकं–

Location : Eyes.
Functions : Helps in vision.

5. Bhrājaka pitta:

–त्वक्स्थं भ्राजकं भ्राजनात्त्वचः ॥1 4॥

Location : Skin.
Functions : Gives color and complexion to the skin.

Pañcavidha kapha (śleṣmā):

1. Avalambaka śleṣmā:

श्लेष्मा तु पञ्चधा उरस्यः स त्रिकस्य स्ववीर्यतः । हृदयस्थानवीर्याच्च तत्रस्थ एवाम्बुकर्मणा ॥15॥
कफधाम्नां च शेषाणां यत्करोत्यवलम्बनम् । अतोऽवलम्बकः श्लेष्मा–

Location : Heart.
Functions : Helps the areas around shoulders, arms and neck and heart by giving strength.
Remaining in its own place and supports the other four types of *kapha* by contributing the properties of fluid is known as *avalambaka*.

2. Kledaka śleṣmā:

–यस्त्वामाशयसंस्थितः ॥16॥
क्लेदकः सोऽन्नसङ्घातक्लेदनात्–

Location : Stomach.
Functions : Moistens the food substances.

3. Bodhaka śleṣmā:

–रसबोधनात् । बोधको रसनास्थायी–

Location : Tongue.
Functions : Perception of the taste.

4. Tarpaka śleṣmā:

–शिरःसंस्थोऽक्षतर्पणात् ॥17॥
तर्पकः–

Location : Head.
Functions : Nourishment to all the sense organs.

5. Śleṣaka śleṣmā:

–सन्धिसंश्लेषाच्छ्लेषकः सन्धिषु स्थितः ।

Location : Joints.
Functions : Providing lubrication in the joints.

इति प्रायेण दोषाणां स्थाना-न्यविकृतात्मनाम् ॥18॥
व्याधिनामपि जानीयात्कर्माणि च पृथक्पृथक् ।

In this way the *doṣas* present all over the body, are also found in some specific places in their normal condition and performing their duties usually.

Factors responsible for the accumulation, aggravation and alleviation of doṣas:

उष्णेन युक्ता रूक्षाद्या वायोः कुर्वन्ति सङ्क्षयम् ॥19॥
शीतेन क्षीणमुष्णेन शमं स्निग्धादयो गुणाः । शीतेन युक्तास्तीक्ष्णाद्याश्चयं पित्तस्य कुर्वते ॥20॥

उष्णेन कोपं, मन्दाद्याः शमं शीतोपसंहिताः । शीतेन युक्ताः स्निग्धाद्याः कुर्वते श्लेष्मणश्चयम् ॥2 1॥
उष्णेन कोपं, तेनैव गुणा रूक्षादयः शमम् ।

The increase of *dosas* is of two kinds viz.

(a) *Caya* (accumulation)
(b) *Prakopa* (aggravation)

Doṣa	Caya (Accumulation)	Prakopa (Aggravation)	Praśama (Alleviation)
Vāta	*Rūkṣa* and other qualities of *vāta* associated with *uṣṇa guṇas*.	*Rukṣa* & others associated with *śita guṇa*.	*Snigdha* associated with *uṣṇa guṇa*.
Pitta	*Tīkṣṇa* and other qualities of *pitta* associated with *śita guṇa*.	*Tīkṣṇa* & others associated with *uṣṇa guṇa*.	*Mandu* associated with *śita guṇa*.
Kapha	*Snigdha* and other qualities of *kapha* associated with *śita guṇa*.	*Snigdha* & others associated with *uṣṇa guṇa*.	*Rūkṣa* associated with *uṣṇa guṇa*.

Caya (Mild increase):

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषो वृद्धिहेतुषु ॥2 2॥
विपरीतगुणेच्छा च–

* Increase of the *doṣas* in their own places is known as *caya*.
* In that condition, the persons gets aversion towards the diet and regimen which are responsible for the increase of the *doṣas* and develop the desire to have the opposite qualities of those of diet and regimen.

Prakopa (Great increase):

–कोपस्तु-मार्गगमिता । लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः ॥2 3॥

* *Doṣas* gets further increase (vitiation) and spreads in the other parts of the body by leaving from their original place is known as *prakopa*.
* In such condition, the vitiated *doṣas* manifest their abnormal symptoms and results in the occurrence of diseases.

Praśama (Normalcy):

स्वस्थानस्थस्य समता विकारासम्भवः शमः ।

Equilibrium state of *doṣas* in their original places is known as *praśama*.

Notes:

* Just as the clouds are brought together at one place by the wind and made to rain, the aggravated *doṣas* produce diseases either in the whole part of the body, half of it, in any one organ being brought there by the influence of *vāta*.
* The vitiated *doṣas* causes troubles to the body by producing various types of diseases. Among them, 80 are produced by *vāta*, 40 are due to *pitta* and 20 by the vitiation of *kapha*.

All the diseases are manifested due to the vitiation of *doṣas* only and such diseases are innumerable. Major diseases are mentioned in the Nidāna sthāna. Minor diseases are named with the prefix of the name of the organ, which they affect. For eg. *nakha bheda, śaṅkha bheda, śalāṭa bheda, antardāha* etc. The diseases, which are not mentioned in the text also can be known by the features of the *doṣas* and can be treated according to the general line of treatment.

Relationship between doṣas and seasons:

चयप्रकोपप्रशमा वायोर्ग्रीष्मादिषु त्रिषु ॥2 4॥
वर्षादिषु तु पित्तस्य, श्लेष्मणः शिशिरादिषु । चीयते लघुरूक्षाभिरोषधीभिः समीरणः ॥2 5॥
तद्विधस्तद्विधे देहे कालस्यौष्ण्याच्च कुप्यति । अद्भिरम्लविपाकाभिरोषधीभिश्च तादृशम् ॥2 6॥
पित्तं याति चयं कोपं न तु कालस्य शैत्यतः । चीयते स्निग्धशीताभिरुद्कौषधिभिः कफः ॥2 7॥
तुल्येऽपि काले देहे च स्वक्रमत्वान्न प्रकुप्यति ।

Doṣa	Chaya	Prakopa	Praśama
Vāta	*Grīṣma*	*Varṣā*	*Śarad*
Pitta	*Varṣā*	*Śarad*	*Hemanta*
Kapha	*Śiśira*	*Vasanta*	*Grīṣma*

In *grīṣma ṛtu*, generally all the drugs and diet are light and dry. As the *vāta* also having the similar qualities, *vāta* undergoes *caya* (mild increase) only, but not *prakopa* (further aggravation) merely because of the hotness of the season. The *vāta* (*samīraṇa*), which, accumulates in *grīṣma ṛtu*, will be aggravated in *varṣā ṛtu* due to its coldness and subsides automatically in *śarad ṛtu*.

In *varṣā ṛtu*, *pitta* undergoes only *caya*, because of the food substances that are used possess *amla vipāka*, but not *prakopa* mearly because of the coldness of the season. The *pitta*, which accumulates *in varṣā ṛtu*, will be aggravated in *śarad ṛtu* and subsides automatically in *hemanta ṛtu*.

In *śiśira ṛtu*, *kapha* undergoes only *caya* by the use of food substances, which are unctuous, cold etc. that are similar to the *doṣa*. *Kapha* becomes solidified by the effect of season and doesn't undergo *prakopa*. *Kapha* become liquified in *vasanta ṛtu* and gets aggravated, and subsides automatically in *grīṣma ṛtu*.

इति कालस्वभावोऽयमाहारादिवशात् पुनः ॥2 8॥
चयादीन् यान्ति सद्योऽपि दोषाः कालेऽपि वा न तु ।

* The above changes of the *doṣas* will be taken place naturally by the influence of the seasons.
* Accumulation, aggravation and normalcy of the *doṣas* will be taken place instantaneously by the diet and activities without observing the influence of seasons.

Nature of aggravation and subsidence of doṣas:

व्याप्नोति सहसा देहमापादतलमस्तकम् ॥2 9॥
निवर्तते तु कुपितो मलोऽल्पाल्पं जलौषवत् ।

Doṣas when gets aggravated circulate the entire body from head to toes very quickly and subsides slowly similar to the stream of water.

नानारूपैरसङ्ख्येयैर्विकारैः कुपिता मलाः ॥30॥
तापयन्ति तनुं तस्मात्तद्धेत्वाकृतिसाधनम् । शक्यं नैकैकशो वक्तुमतः सामान्यमुच्यते ॥31॥

Vitiated *doṣas* cause various types of innumerable diseases like *jwara* and others and is responsible for making uneasiness in the body. It is not possible to describe all aspects of each and every disease condition minutely and hence common factors responsible for the production of diseases, their signs and symptoms and the general line of treatment is being delineated.

Doṣa-vaiṣamya is the chief cause for the manifestation of all diseases:

दोषा एवं हि सर्वेषां रोगाणामेककारणम् । यथा पक्षी परिपतन् सर्वतः सर्वमप्यहः ॥32॥
छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यदः । विकारजातं विविधं त्रीन् गुणान्नातिवर्तते ॥33॥
तथा स्वधातुवैषम्यनिमित्तमपि सर्वदा । विकारजातं त्रीन्दोषान्–

All the endogenous diseases occur invariably due to the vitiation of *vāta, pitta* and *kapha*. As the bird cannot transgress its own shadow even though flying throughout the day, just as all the things of the universe cannot exist apart from the *triguṇas* (*sattwa, rajas* and *tamas*), so also no endogenous disease caused by the disturbance of the equilibrium of the *dhātus* can occur without the vitiation of *tridoṣas*.

Three types of etiological factors:

–तेषां कोपे तु कारणम् ॥34॥
अर्थैरसात्म्यैः संयोगः कालः कर्म च दुष्कृतम् । हीनातिमिथ्यायोगेन भिद्यते तत्पुनस्त्रिधा ॥35॥

In total, there are only the three causative factors, which are responsible for the production of the diseases, viz.

1. *Asātmyendriyārtha saṁyoga* (Improper correlation of sense organs with their objects).
2. *Prajñāparādha* (Intellectual blemish).
3. *Pariṇāma* (Effects of time).

Each of them is again of 3 types:

(a) *Atiyoga* (Excessive);
(b) *Ayoga* (Inadequate);
(c) *Mithyayoga* (Perversion).

1. Asātmyendriyārtha saṁyoga:

हीनोऽर्थेनेन्द्रियस्याल्पः संयोगः स्वेन नैव वा । अतियोगोऽतिसंसर्गः सूक्ष्मभासुरभैरवम् ॥36॥
अत्यासन्नातिदूरस्थं विप्रियं विकृतादि च । यदक्ष्णा वीक्ष्यते रूपं मिथ्यायोगः स दारुणः ॥37॥
एवमत्युच्चपूत्यादीनिन्द्रियार्थान् यथायथम् । विद्यात्–

The unwholesome correlation of sense organs like ears, skin, eyes, tongue and nose with their

objects sound, touch, vision, taste and smell respectively is known as *asātmyendriyārtha saṁyoga*.

(a) Atiyoga: Excessive utilisation of sense organs with their objects is known as *atiyoga*. Ex. seeing the objects for a long time. Perception of tastes excessively. Smelling the substances excessively.

(b) Ayoga: Conducting the usual functions of the sense organs inadequately is known as *ayoga*.
Ex. seeing the objects for a short time or not using the eye at all.

(c) Mithyāyoga: Wrong utilisation of the sense organs is called *mithyā yoga*. Eg.:
(i) For eyes: Seeing the objects which are very small, very far away, very near, unsteady, very bright, terrible, unpleasant and unnatural.
(ii) For ears: Hearing sounds which are hatred, very loud, very rough and very fearful.
(iii) For nose: Smells such as putrefied, foul, very strong such as *vacā* (Acorus calamus) which are not palatable to the mind.
(iv) For tongue: Taking foods which are not having natural taste, not properly prepared and unwholesome.
(v) For skin: Use of cold and hot substances irregularly for bathing and other purposes, impure and poisonous air etc.

2. Kāla/Pariṇāma (Effects of time):

–कालस्तु शीतोष्णवर्षाभेदात् त्रिधा मतः ॥3 8॥
स हीनो हीनशीतादिरतियोगोऽतिलक्षणः। मिथ्यायोगस्तु निर्दिष्टो विपरीतस्वलक्षणः ॥3 9॥

(a) Atiyoga: Severe hotness in summer. Heavy rains in rainy season. Severe cold in winter.
(b) Ayoga: Less temperature than normal in summer. No rains and less rains in rainy season. Not much cold in winter.
(c) Mithyāyoga: Rains in summer and hotness in winter etc.

3. Karma/Prajñāparādha (Intellectual blemish):

कायवाक्चित्तभेदेन कर्मापि विभजेत् त्रिधा। कायादिकर्मणो हीनः प्रवृत्तिर्हीनसंज्ञकः ॥4 0॥
अतियोगोऽतिवृत्तिस्तु, वेगोदीरणधारणम्। विषमाङ्गक्रियारम्भपतनस्खलनादिकम् ॥4 1॥
भाषणं सामिभुक्तस्य रागद्वेषभयादि च। कर्म प्राणातिपातादि दशधा यच्च निन्दितम् ॥4 2॥
मिथ्यायोगः समस्तोऽसाविह वाऽमुत्र वा कृतम्।

All the three kinds of unwholesome actions pertaining to body, speech and mind is known as *prajñāparādha*.

(a) Atiyoga: Too much indulgence in such action is *atiyoga*.
(b) Ayoga: Very little or no action is *ayoga*.
(c) Mithyāyoga: Wrong utilisation of mental faculties is known as *mithyāyoga*.

(i) Kāyika mithyāyoga: Suppression of the natural urges when they are explicit. Unnatural postures and movements. Controlling the breath etc.

(ii) Vācika mithyāyoga: Speaking while eating and drinking.

(iii) Mānasika mithyāyoga: Emotions like fear, grief, greed, anger etc. and the sinful acts pertaining to mind.

निदानमेतद्दोषाणां, कुपितास्तेन नैकधा ॥4 3॥
कुर्वन्ति विविधान् व्याधीन् शाखाकोष्ठास्थिसन्धिषु ।

The above three causative factors are responsible for the vitiation of all the *doṣas* and which they in turn produces all the three pathways of the diseases pertaining to *śākhā* (*bāhya rogamārga*), *koṣṭha* (*ābhyantara rogamārga*) and *asthi sandhis* (*madhyama rogamārga*).

Trividha Rogamārga
(Three Pathways of Diseases)

The pathways of the diseases are of 3 types viz.

1. *Bāhya rogamārga* (Exterior)
2. *Madhyama rogamārga* (Middle)
3. *Ābhyantara rogamārga* (Interior)

1. Bāhya rogamārga:

शाखा रक्तादयस्त्वक् च बाह्यरोगाश्रयं हि तत् ॥4 4॥
तदाश्रया मषव्यङ्गगण्डालजव्यर्बुदादयः । बहिर्भागाश्च दुर्नामगुल्यशोफादयो गदाः ॥4 5॥

* *Raktādayastwak ca* i.e. blood and the rest of other tissues and the skin form to the exterior pathway of the diseases. It is also known as *śākhā*.
* Diseases such as *maṣa* (mole), *vyaṅga* (hyperpigmentation) *gaṇḍa* (goitre), *alaji* (a type of ascess; painful, copper coloured and pointed boil), *arbuda* (tumor), *bahirbhāga durnāma* (external piles), *gulma* (lumps), *śopha* (ocdema) etc. are related to *bāhya rogamārga*.

2. Ābhyantara rogamārga:

अन्तःकोष्ठो महास्रोत आमपक्वाशयाश्रयः । तत्स्थानाः छर्द्यतीसारकासश्वासोदरज्वराः ॥4 6 ॥
अन्तर्भागं च शोफार्शोगुल्मवीसर्पविद्रधिः ।

* *Koṣṭha* is the central part of the body. *Mahā srotas, śarīra madhya, mahānimna, āmapakvāśayāśraya (āmāśaya* and *pakvāśaya)* etc. are synonyms for *koṣṭha.* This is the internal pathway of the diseases.
* Diseases such as *chardi* (vomiting), *atisāra* (diarrhoea), *kāsa* (cough), *śwāsa* (dyspnoea), *udara* (abdominal disease with distension), *jwara* (fever), *antarbhāga-śopha* (internal-odema), *arśas* (internal piles), *gulma* (internal lumps), *visarpa* (cellulitis), *vidradhi* (internal abscess) etc. are related to *ābhyantara rogamārga.*

3. Madhyama rogamārga:

शिरोहृदयबस्त्यादिमर्माण्यस्थ्नां च सन्धयः ॥4 7 ॥
तन्निबद्धाः शिरास्नायुकण्डराद्याश्च मध्यमः । रोगमार्गः स्थितास्तत्र यक्ष्मपक्षवधार्दिताः ॥4 8 ॥
मूर्धादिरोगाः सन्ध्यस्थिवक्रिशूलग्रहादयः ।

* The vital organs head, heart and the bladder etc., the joints of the bones, include the bones joined together by the ligaments and tendons attached there to form to the middle pathway of the diseases.
* Diseases such as *yaksmā* (tuberculosis), *pakṣavadha* (hemiplegia), *ardita* (facial paralysis), *mūrdhādi roga* (diseases pertaining to head, heart, bladder are other vital organs), *sandhi-śūla* (joint pains), *asthi-śūla* (pain in the bones), *trika-śūla* (pain in the sacrum), *sandhi-asthi-trika graha* (rigidity in the joints, bones and sacral region) etc. are related to *madhyama rogamārga.*

Features of increased vāta:

स्वंसव्यासव्यधस्वापसादरुक्स्तोदभेदनम् ॥4 9 ॥
सङ्काङ्कभङ्गसङ्कोचवर्तहर्षणतर्षणम् । कम्पपारुष्यसौषिर्यशोषस्यन्दनवेष्टनम् ॥5 0 ॥
स्तम्भः कषायरसता वर्णः श्यावोऽरुणोऽपि वा । कर्माणि वायोः–

Vitiated *doṣas* can be recognised by observing the following features:
Śraṃsa (drooping), *vyāsa* (dilation), *vyadha* (piercing pain), *svāpa* (numbness), *sāda* (fatigue), *ruk* (pain), *toda* (pricking pain), *bheda* (splitting pain), *saṅga* (obstruction of urine and faeces), *aṅgabhaṅga* (throbbing of body parts), *saṅkoca* (contractions), *varta* (rolling or twisting), *harṣaṇa* (horripilations), *tarṣaṇa* (thirst), *kampa* (tremors), *pārusya* (roughness), *sausirya* (porosity), *śoṣa* (wasting), *spandana* (pulsating), *veṣṭana* (compressing pain), *stambha* (stiffness) *kaṣāya rasatā* (astringent test in the mouth), *syāvāruṇa varṇa* (blackish red discoloration of the skin) etc. are the features of increased *vāta.*

Features of increased pitta:

–पित्तस्य दाहरागोष्मपाकिताः ॥5 1 ॥
स्वेदः क्लेदः स्रुतिः कोथः सदनं मूर्च्छनं मदः ।

कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः ॥5 2॥

Dāha (burning sensation), *rāga* (redness), *ūṣma* (rise in temparature), *pāka* (suppuration), *sweda* (sweating), *kleda* (moisture), *śruti* (exudation), *kotha* (putrefaction), *sadana* (exhaustion), *mārcchana* (fainting), *mada* (intoxication), *kaṭu-amla rasatā* (pungent and sour taste in the mouth), *pāṇḍu- aruṇa varṇa varjita* (appearance of other colours on the skin except white and red) are the features of increased *pitta*.

Features of increased kapha:

श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम् । बन्धोपलेपसैमित्यशोफापक्वप्तिनिद्रताः ॥5 3॥
वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।

Sneha (unctuousness), *kāṭhinya* (hardness), *kaṇḍū* (itching), *śītatva* (feeling of coldness), *gourava* (Heaviness), *bandha* (obstruction of channels), *upalepa* (coating on the tongue), *staimitya* (lazyness), *śopha* (odema), *apakti* (indigestion), *atinidratā* (excessive sleep), *śweta varṇa* (pallor), *swādu-lavaṇa rasatā* (sweet and salt taste in the mouth), *cirakāritā* (doing all behind time) etc. are the features of increased *kapha*.

इत्यशेषामयव्यापि यदुक्तं दोषलक्षणम् ॥5 4॥
दर्शनादौरवहितस्तत्सम्यगुपलक्षयेत् । व्याध्यवस्थाविधागज्ञः पञ्चप्रज्ञान् प्रतिक्षणम् ॥5 5॥

Till now the signs and symptoms of vitiated *dosas* have been enumerated. Physician must be known all these things through various investigation techniques viz. *darśana* (inspection), *sparśana* (palpation) and *praśna* (interrogation).

In order to gain the appropriate knowledge pertaining to various stages of the disease, physician must observe the patient constantly.

Importance of practical knowledge:

अभ्यासात्प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी । रत्नादिसदमज्ञानं न ज्ञास्त्रादेव जायते ॥5 6॥

Knowledge pertaining to precious metals and gems can be obtained through constant observation of various types of metals and gems. Simply by textual knowledge one cannot identify the good and bad ones. Similarly along with theoretical knowledge practical knowledge is equally essential to become a successful practitioner.

Trividha roga (Three types of diseases):

दृष्टापचाराजः कश्चित्कश्चित्पूर्वापराधजः । तत्सङ्करादुभयतश्च व्याधिरेवं त्रिधा स्मृतः ॥5 7॥

Diseases are of 3 types as under:

1. *Drṣṭāpacāraja/Pratyutpanna karmaja* (caused by the activities of present life).
2. *Pūrvāparādhaja/Pūrvakarmaja* (caused by the activities of previous lives).
3. *Saṅkara bhava/Ubhayātmaka* (combination of both the above conditions).

Features of three types of diseases:

यथानिदानं दोषोत्थः कर्मजो हेतुमिर्विना । महारम्भोऽल्पके हेतावतद्वो दोषकर्मजः ॥5 8॥

(a) Doṣottha vyādhi:
These are the diseases caused due to non-observance of wholesome diet and regimen and simultaneously adopting the unwholesome diet and regimen.

Hence the diseases caused by the vitiation of *doṣas* are having the visible causative factors.

(b) Karmaja vyādhi:
These are the diseases caused by the sinful acts of the previous life and are having exactly opposite qualities of *doṣottha rogas* and are having the invisible causative factors.

(c) Doṣakarmaja vyādhi:
Eventhough the visible causative factors are less and causing dreadful diseases are known as *doṣa karmaja vyādhi* or combination of both the above.

Line of treatment for the above three types of diseases:

विपक्षशीलनात्पूर्वः कर्मजः कर्मसङ्क्षयात् । गच्छत्युभयजन्मा तु दोषकर्मक्षयात्क्षयम् ॥59॥

* In the above diseases, *doṣottara vyādhi* is caused due to vitiation of *doṣas* only. Hence the opposite qualities of drug, diet and regimen are to be adopted to manage such diseases.
* The diseases caused by providence (actions of past life) will be relieved only after the effect of such actions, comes to an end, inspite of the use of opposites.
* *Doṣa karmaja vyādhis* will be cured by the diminution of both the effects.

Dwividha roga (Two types of diseases):

द्विधा स्वपरतन्त्रत्वाद्व्याधयोऽन्त्याः पुनर्द्विधा । पूर्वजाः पूर्वरूपाख्या, जाताः पश्चादुपद्रवाः ॥60॥
यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः । विपरीतास्ततोऽन्ये तु–

In another way diseases have been classified into 2 types viz.

1. *Svatantra roga* (Primary diseases)
2. *Paratantra roga* (Secondary diseases)

Svatantra-parantantra roga (Primary and secondary diseases):

* The diseases manifest either as the chief one or associated with another disease are known as *svatantra* and *paratantra* respectively.
* *Svatantra rogas* are also known as *anubandhya vyādhi*, which are independent, and here specific well defined signs and symptoms and also specific causative factors and the line of treatment is available.

Diseases, which are secondary are of 2 kinds:

(a) *Purogāmī* (Manifested prior to the primary disease).
(b) *Anugāmī* (Manifested after the primary disease).

Purogāmī: It is also known as *pūrvarūpa* i.e. premonitory symptoms.

Anugāmī: It is called *upadrava* or complications. They generally subside with the cure of the primary diseases.

–विद्यादेवं मलानपि ॥61॥

तांल्लक्षयेदवहितो विकुर्वाणान् प्रतिज्वरम् । तेषां प्रधानप्रशमे प्रशमोऽशाम्यतस्तथा ॥62॥

पश्चाच्चिकित्सेत्तूर्णं वा बलवन्तमुपद्रवम् । व्याधिक्लिष्टशरीरस्य पीडाकरतरो हि सः ॥63॥

* When they don't subside they should be treated after treating the primary diseases generally. But when they are acute and powerful, treat the complications first and then go for treating the primary diseases.
* By knowing all these, the physician should carefully examine each and every aspect in the light of the science.

विकारनामाकुशलो न जिह्रीयात् कदाचन । न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥64॥

The physician need not feel inferiority complex even though he doesn't know the nomenclature of the disease as there is no rule that every disease has a name. Hence one can treat the patient according to the *doṣas* by applying *sāmānya-viśeṣa siddhānta.*

स एव कुपितो दोषः समुत्थानविशेषतः । स्थानान्तराणि च प्राप्य विकारान् कुरुते बहून् ॥65॥

तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च । बुद्ध्वा हेतुविशेषांश्च शीघ्रं कुर्यादुपक्रमम् ॥66॥

Depending upon the nature of causative factors, *doṣas* gets vitiated and travels all over the body and settles down at a weak point and causes various diseases in the body. Hence treatment should be given according to the nature of the disease.

Daśavidha parikṣā:

दूष्यं देशं बलं कालमनलं प्रकृतिं वयः । सत्त्वं सात्म्यं तथाऽऽहारमवस्थाश्च पृथग्विधाः ॥67॥

सूक्ष्मसूक्ष्माः समीक्ष्यैषां दोषौषधनिरूपणे । यो वर्तते चिकित्सायां न स स्खलति जातुचित् ॥68॥

One he, who should prescribe a drug after observing the following factors as well as the vitiated *doṣa* never commits a mistake in treating a patient.

1. *Dūṣya* (*dhātu* & *mala*), 2. *deśa* (habitat), 3. *bala* (strength of the patient), 4. *kāla* (season), 5. *anala* (digestive power), 6. *prakṛti* (body constitution), 7. *vaya* (age of the patient), 8. *sattwa* (strength of *manas*/mind), 9. *sātmya* (habituate yourself to) and 10. *āhāra* (food and food habits).

Examination of the intensity of disease:

गुर्वल्पव्याधिसंस्थानं सत्त्वदेहबलाबलात् । दृश्यतेऽप्यन्यथाकारं तस्मिन्नवहितो भवेत् ॥69॥

The signs and symptoms of easygoing and dreadful diseases might appear in a different way due to the strength and weakness of the mind. That means a person, though suffering with a grievous disease and having strong will power can withhold pain and appears that he is suffering with a mild disease and vice versa. Hence a physician should carefully examine the patient in all aspects.

गुरुं लघुमिति व्याधिं कल्पयंस्तु भिषग्ध्रुवः । अल्पदोषाकलनया पथ्ये विप्रतिपद्यते ॥70॥

The physician, who is not having the proper idea of the disease condition will be mistaken the

grievous disease as mild one and unable to decide the appropriate dosage i.e. prescribe lower potency drugs instead of selecting higher potency and vice versa.

Ill effects of wrong prescription:

तत्रोऽल्पमल्पवीर्यं वा गुरुव्याधौ प्रयोजितम् । उदीरयेत्तरां रोगान् संशोधनमयोगतः ॥7 1॥
शोधनं त्वतियोगेन विपरीतं विपर्यये । क्षिणुयान्न मलानेव केवलं वपुरस्यति ॥7 2॥

Low potency drugs prescribed in a dreadful disease cannot cure the signs and symptoms and also causes the increase of vitiation of *doşas*. Similarly higher potency drugs prescribed in a mild disease causes harm at times to the life of the patient also.

Physician's responsibility:

अतोऽभियुक्तः सततं सर्वमालोच्य सर्वथा । तथा युञ्जीत भैषज्यमारोग्याय यथा ध्रुवम् ॥7 3॥

Hence the physician should continuously study the principles of Āyurveda and examine the patient carefully in all investigative aspects and then administer the appropriate dosage of the specific drug to restore the health successfully.

Sixty two (+one) types of combinations of doşas:

वक्ष्यतेऽतःपरं दोषा वृद्धिक्षयविभेदतः । पृथक् त्रीन् विद्धि संसर्गत्रिधा, तत्र तु ताप्रत ॥7 4॥
त्रीनेव समया वृद्ध्या षडेकस्यातिशायने । त्रयोदश समस्तेषु षट् द्वयोर्वातिशयेन तु ॥7 5॥
एकं तुल्याधिकैः षट् च तारतम्यविकल्पनात् । पञ्चविंशतिमित्येवं बुद्धैः क्षीणैश्च तावतः ॥7 6॥
एकैकवृद्धिसमताक्षयैः षट् ते पुनश्च षट् । एकक्षयद्वन्द्ववृद्ध्या सविपर्ययया ऽपि ते ॥7 7॥

Simultaneous aggravation of all the three *doşas* (*sannipāta*) is of thirteen types. They are as follows:

(a) Two doşas aggravated in excess and the remaining one just aggravated:

1. *Vāta* and *pitta* aggravated in excess and *kapha* just aggravated.
2. *Pitta* and *kapha* aggravated in excess and *vāta* just aggravated.
3. *Kapha* and *vāta* aggravated in excess and *pitta* just aggravated.

(b) One doşa aggravated in excess and the remaining two just aggravated:

4. *Vāta* aggravated in excess and *pitta* and *kapha* just aggravated.
5. *Pitta* aggravated in excess and *vāta* and *kapha* just aggravated.
6. *Kapha* aggravated in excess and *vāta* and *pitta* just aggravated.

(c) Aggravation of doşas in progressive order:

7. *Vāta* aggravated, *pitta* more aggravated, *kapha* most aggravated.
8. *Vāta* aggravated, *kapha* more aggravated, *pitta* most aggravated.
9. *Pitta* aggravated, *kapha* more aggravated, *vāta* most aggravated.
10. *Pitta* aggravated, *vāta* more aggravated, *kapha* most aggravated.
11. *Kapha* aggravated, *pitta* more aggravated, *vāta* most aggravated.
12. *Kapha* aggravated, *vāta* more aggravated, *pitta* most aggravated.

(d) Aggravation of all the 3 doşas in the same degree:

13. *Vāta*, *pitta* and *kapha* aggravated in the same degree.

Simultaneous aggravation of any two *doṣas* (*saṁsarga*) is of 9 types as follows:

(e) Aggravation of one dosas in excess:

14. *Pitta* aggravated and *vāta* more aggravated.
15. *Pitta* aggravated and *kapha* more aggravated.
16. *Vāta* aggravated and *kapha* more aggravated.
17. *Vāta* aggravated and *pitta* more aggravated.
18. *Kapha* aggravated and *pitta* more aggravated.
19. *Kapha* aggravated and *vāta* more aggravated.

(f) Aggravation of two dosas in the same degree:

20. *Vāta* and *pitta* aggravated in the same degree.
21. *Pitta* and *kapha* aggravated in the same degree.
22. *Kapha* and *vāta* aggravated in the same degree.

(g) Aggravation of only one dosa is of 3 types:

23. *Vāta* aggravated.
24. *Pitta* aggravated.
25. *Kapha* aggravated.

The diminution of *doṣas* like aggravation is also of 25 types. So the total combination of aggravation and diminution are of 50 types.

The twelve other alternate conditions of *doṣas* depend on the aggravation and diminution taken together.

(h) When one dosa is aggravated, the second dosa is in normal condition and the third dosa is in the state of diminution:

51. *Vāta* aggravated, *pitta* in normal condition and *kapha* in the state of diminution.
52. *Pitta* aggravated, *kapha* in normal condition and *vāta* in the state of diminution.
53. *Kapha* aggravated, *pitta* in normal condition and *vāta* in the state of diminution.
54. *Vāta* aggravated, *kapha* in normal state and *pitta* diminished.
55. *Pitta* aggravated, *vāta* in normal condition and *kapha* in the state of diminution.
56. *Kapha* aggravated, *vāta* in normal condition and *pitta* in the state of diminution.

(i) When the two dosas are aggravated and one dosa is in the state of diminution:

57. *Vāta* and *pitta* aggravated, *kapha* in the state of diminution.
58. *Pitta* and *kapha* aggravated, *vāta* in the state of diminution.
59. *Kapha* and *vāta* aggravated, and *pitta* in the state of diminution.

(j) When one dosa is aggravated and the other two are in the state of diminution:

60. *Vāta* aggravated, *pitta* and *kapha* in the state of diminution.
61. *Pitta* aggravated, *vāta* and *kapha* in the state of diminution.
62. *Kapha* aggravated, *vāta* and *pitta* in the state of diminution.

(k) Equilibrium state of all the tridosas:

63. *Vāta, pitta* and *kapha* are in the normal state.

भेदाः द्विषष्टिर्निर्दिष्टाः त्रिषष्टिः स्वास्थ्यकारणम् ।

Thus the number of combination of vitiated *doṣas* is 62 and the 63rd one is equilibrium state of all the three *doṣas*.

संसर्गाद्रसकधिरादिभिस्तथैषां दोषांस्तु क्षयसमतावियुद्धिभेदैः ।
आनन्त्यं तरतमयोगतश्च यातान् जानीयादवहितमानसो यथास्वम् ॥7॥

If the above mentioned 63 divisions of *doṣas* and their sub-divisions like *vṛddhi, kṣaya* and *samatā* and also *tara, tama bheda* of these *doṣas* are associated with *rasa, rakta* and other *dūṣyas* will attain innumerable divisions. Hence the physician should think upon such aspects by applying his mind while treating a disease.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने दोषभेदीयो नामद्वादशोऽध्यायः ॥12॥

Thus ends the twelfth chapter entitled *Doṣabhediya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hrdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter *Doṣabhediya Adhyāya*, Ācārya Vāgbhata explained relationship between *doṣas* and *pañca mahābhūtas*, seats of *tridoṣas*, five divisions of *vāta, pitta* and *kapha*, their location, moving places and functions. Factors responsible for the accumulation, aggravation and alleviation of the *doṣas*. Classification of diseases. Factors to be examined while treating a patient. 62+1 types of combinations of *doṣas* have been discussed.

*

13 Doṣopakramaṇīya Adhyāya

[General Line of Treatment for Tridoṣa]

अथातो दोषोपक्रमणीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Doṣabhedīya Adhyāya'* Ācārya Vāgbhaṭa expounded the chapter *'Doṣopakramaṇīya'* (General Line of Treatment for Tridoṣa), thus said Lord Ātreya and other great sages.

In the previous chapters *Doṣādi Vijñānīya* and *Doṣabhedīya* different aspects pertaining to the *doṣas* have been discussed. Like normal and abnormal features, various types of *doṣas* and the diseases caused by their vitiation etc. The present chapter deals with the general line of treatment for *vāta, pitta* and *kapha* disorders. Special treatment for individual diseases has been discussed in Cikitsā sthāna.

General line of treatment for vāta disorders:

वातस्योपक्रमः स्नेहः स्वेदः संशोधनं मृदु । स्वाद्वम्ललवणोक्तानि भोज्यान्यभ्यङ्गमर्दनम् ॥1॥
वेष्टनं त्रासनं सेकौ यद्वा पैष्टिकगौडिकम् । स्निग्धोष्णा वस्तयो बस्तिनियमः सुखशीलता ॥2॥
दीपनैः पाचनैः सिद्धाः स्नेहाश्चानेकयोनयः । विशेषान्मेषपिशितरसतैलानुवासनम् ॥3॥

* Oleation and sudation therapy.
* Mild emesis and purgation therapies.
* Ingestion of foods having *madhura, amla* and *lavaṇa rasa* (sweet, sour and salt in taste) and *uṣṇa vīrya.*
* Hot poultices after the external application of oil.
* Tight bandage, massaging, tub bath, *kāyaseka,* brisk massage and squeezing the body parts gently.
* Sudden threatening, exciting etc.
* Alcohol prepared from *paiṣṭika* (corn flour) and *guḍa* (jaggery).
* Medicated enemata with unctuous and hot substances.
* Oleating substances of different sources should be processed with *agni dīpana* and *āma pācana dravyas.*
* Specially *anuvāsana vasti* with the use of gingili oil and mutton soup.

General line of treatment for pitta disorders:

पित्तस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम् । स्वादुतिक्तकषायाणि भोजनान्यौषधानि च ॥4॥
मुक्ताप्रवालशीतद्यानां गन्धानामुपसेवनम् । कण्ठे गुणानां हाराणां मणीनामुरसा धृतिः ॥5॥
कर्पूरचन्दनोशीरलेपः क्षणे क्षणे । प्रदोषश्चन्द्रमाः सौधं हारि गीतं हिमोऽनिलः ॥6॥

अवन्त्रणमुखं पित्रं पुत्रः सन्दिग्धपुरन्ध्राक् । छन्दानुवर्तिनो दाराः प्रियाः शीलविभूषिताः ॥7॥
शीताम्बुधारागर्भाणि गृहाण्युद्यानदीर्घिकाः । सुतीर्थविपुलस्वच्छसलिलाशयसैकते ॥8॥
सान्योज्जलतीराग्रे कायमाने द्रुमाकुले । सौम्या भावाः पयः सर्पिर्विरेकश्च विशेषतः ॥9॥

* Oleation therapy with medicated ghee.
* Purgation therapy with the drugs processed with *madhura rasa* and *śita vīrya*.
* Drugs and diet containing sweet, bitter and astringent tastes.
* Use the substances, which are mild, cold, perfumed and pleasant.
* Wear garlands of pearls, gems and other precious stones or flowers such as lotus, jasmine, plantain etc. to the neck and the chest.
* Besmear the paste of *karpūra*, *candana* and *uśīra* to the body repeatedly.
* Spend the evening hours on the terraces by enjoying the moon light.
* Hear the light music, which is palatable to the mind.
* Spend the time with the company of like-minded friends and children.
* Had the company of well dressed, good looking, smart woman.
* Reside in the air-conditioned rooms.
* Specially use ghee, milk and purgation therapy and cold substances to mitigate *pitta*.

General line of treatment for kapha disorders:

श्लेष्मणो विधिना युक्तं तीक्ष्णं वमनरेचनम् । अन्नं रूक्षाल्पतीक्ष्णोष्णं कटुतिक्तकषायकम् ॥10॥
दीर्घकालस्थितं मद्यं रतिप्रीतिः प्रजागरः । अनेकरूपो व्यायामश्चिन्ता रूक्षं विधर्दनम् ॥11॥
विशेषाद्वमनं यूषः क्षौद्रं मेदोघ्नमौषधम् । धूमोपवासगण्डूषा निःसुखत्वं सुखाय च ॥12॥

* Elimination therapies like emesis and purgation by using drastic emetic and purgative drugs to eliminate *kapha*.
* Drug and diet should be having dryness and pungent, bitter and astringent in taste. Quantity of food also should be less.
* Use of wines, which are strong, old and pleasant.
* Running, jumping, swimming, awakening, wrestling, sexual intercourse, exercises, powder massage, residing in the dry areas, covered with dry cloths.
* Specially honey, thin gruels, emesis, fasting, inhalation of smoke, mouth gargles, avoidance of comforts are beneficial.

Treatment for saṁsargaja & sannipātaja doṣa:

उपक्रमः पृथग्दोषान् योऽभ्युद्दिश्य कीर्तितः । संसर्गसन्निपातेषु तं यथास्वं विकल्पयेत् ॥13॥

* Till now general line of treatment for the 3 *doṣas* have been mentioned separately.
* Combining the remedial measures suggested for each *doṣa* can do the treatment for *saṁsargaja* and *sannipātaja doṣas*.

Directions for treatment of different doṣas:

ग्रैष्मः प्रायो मरुत्पित्ते वासन्तः कफमारुते । मरुतो योगवाहित्वात्, कफपित्ते तु शारदः ॥14॥

* If *vāta* and *pitta* combined together follow the regimen of *grīṣma ṛtu*.

* *Kapha* and *vāta* combined together follow the regimen of *vasanta ṛtu*, as the *vāta* is possessing *yogavāhī guṇa*.
* In case of *kapha* and *pitta* combination the regimen is that of *śarad ṛtu*.

Procedure of treating doṣas according to their stages:

चय एव जयेद्दोषं कुपितं त्वविरोधयन् । सर्वकोपे बलीयांसं शेषदोषाविरोधतः ॥ 15 ॥

* It is easy to treat that when *doṣas* are in the state of *caya*.
* If the *doṣas* reached the *prakopa* stage, the treatment for the increased *doṣa* should not interfere with the other *doṣas*.
* All the *doṣas* are vitiated simultaneously treat the particular *doṣa* at first whichever is more powerful without interfering with the others.
* If all are of equal strength treatment should be given for *vāta* at first, then *pitta* and at last *kapha* because that is the order of the strength.

Ideal treatment:

प्रयोगः शमयेद्व्याधिमेकं योऽन्यमुदीरयेत् । नाऽसौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत् ॥ 16 ॥

* An ideal treatment is that which doesn't produce any complications after treating the vitiated *doṣas*.
* It is not ideal, though it cures one disease and causes the increase of another *doṣa* at the same time.

Factors responsible for roaming doṣas from koṣṭha to śākhā and śākhā to koṣṭha:

व्यायामादूष्मणस्तैक्ष्ण्यादहिताचरणादपि । कोष्ठाच्छाखास्विमर्माणि द्रुतत्वान्मारुतस्य च ॥ 17 ॥
दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात् । वृद्धयाऽभिष्यन्दनात्पाकात्कोष्ठं वायोश्च निग्रहात् ॥ 18 ॥
तत्रस्थाश्च बिलम्बेरन् भूयो हेतुप्रतीक्षिणः । ते कालादिबलं लब्ध्वा कुप्यन्त्यन्याश्रयेष्वपि ॥ 19 ॥

Due to exercises (excessive), acuteness of power of digestion, unwholesome regimen and the pressure of *vāta*, *doṣas* gets aggravated and spread from the central part of the body to the periphery.

Due to the further aggravation, increase in fluidity, suppuration, removal of obstruction of the channels and reduced pressure of *vāta*, the vitiated *doṣas* leave the periphery and reach the central part of the body.

There the *doṣas* are waiting for the opportunity; if conditions (like place, time and strength) are favorable again the *doṣas* gets vitiated and cause many diseases.

Line of treatment for sthānika (local) and sthānagata (non local) doṣas:

तत्रान्यस्थानसंस्थेषु तदीयाप्यबलेषु तु । कुर्यात्स्विकितसाम् स्वामेव बलेनान्याभिधाविषु ॥ 20 ॥

* *Vāta* is vitiated sometimes in the local area and other times in the area of *kapha*.
* If the *doṣas* gets vitiated in their local areas, the line of treatment is general i.e. by giving antidotes to that *doṣa*.

* If *vāta* gets aggravated in the place of *kapha* and the treatment will be given keeping in view of the strength of the *doşas*.
* If the strength of the non-local *doşa* is more, treat it immediately. If the local *doşa* gets much vitiated, treat the local *doşa* at first. If both of them are having same strength then also treat the local *doşa* at first and treat the other, later.

Line of treatment for tiryaggata doşa:

आगन्तुं शमयेद्दोषं स्वानिनं प्रतिकृत्य वा । प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरंचिरम् ॥2 1॥
कुर्यात्र तेषु त्वरया देहाग्निबलवित् क्रियाम् । शमयेत्तान् प्रयोगेण मृदुं वा कोष्ठमानयेत् ॥2 2॥
ज्ञात्वा कोष्ठप्रपन्नांश्च यथास्वं विनिहरेत् ।

* Usually, *tiryaggata doşas* cause much difficulty to the patient for a long time.
* Hence they should be examined carefully and treat them by observing the body strength and power of digestion.
* They should be treated by the administration of appropriate palliative drugs or bring back them to *koştha* by easy methods and should be eliminated through the nearest route by suitable *śodhana* procedures.

Features of sāma and nirāma doşas:

स्रोतोरोधबलभ्रंशगौरवानिलमूढता: ॥2 3॥
आलस्यापक्तिनिष्ठीवमलसङ्गारुचिक्लमा: । लिङ्गं मलानां सामानां, निरामाणां विपर्ययः ॥2 4॥

Srotorodha (obstruction of channels), *balabhraṁśa* (loss of strength), *gaurava* (heaviness in the body), *ānila mūdhatā* (obstruction of the movement of *vāta*), *ālasya* (laziness), *apakti* (indigestion), *niṣṭhiva* (excessive expectoration), *malasaṅga* (accumulation of wastes inside the body), *aruci* (anorexia), *klama* (tiredness) etc. are the signs and symptoms of *āma doşa* and the opposite of the above can be treated as the features of *nirāma doşa*.

Doşa	Sāma lakşaṇa	Nirāma lakşaṇa
1. *Vāta*	Causes pain Abdomenal distention Absence of *vātika* movement	Exactly opposite qualities of *sāma vāta*.
2. *Pitta*	Foul smell Blackish colour Pungent taste Thick & heavy	Opposite qualities of *sāma pitta* Copper colour *Mayūrapiccha* or yellow colour
3. *Kapha*	Turbid Thread like Solidified Sticky Slimy	Clear fluid Non slimy Mixed with water White in colour Sweet in taste

Āma:

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् । दुष्टमामाशयगतं रसमामं प्रचक्षते ॥2 5॥

The first tissue of the body *rasa dhatu*, which was not formed properly due to the weakness of the digestive fire and accumulating in the stomach in the abnormal state, is known as *āma*.

अन्ये दोषेभ्य एवाति दुष्टेभ्योऽन्योऽन्यमूर्च्छनात् । कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम् ॥2 6॥

Some *ācāryas* opine that *āma* gets formed from intimate mixing of vitiated *doṣas* with one another just as the poison is formed from mixing of different kinds of *kodrava* (Paspalum scrobiculatum).

आमेन तेन सम्पृक्ता दोषा दूष्याश्च दूषिताः । साम्या इत्युपदिश्यन्ते ये च रोगास्तदुद्भवाः ॥2 7॥

When the *doṣas* and *dūṣyas* mixed with the *āma*, they can be called as *sāma doṣa* (or) *sāma dūṣaya*, which causes for the production of diseases.

Sāma doṣa cikitsā:

सर्वदेहप्रविसृतान् सामान् दोषान् न निर्हरेत् । लीनान् धातुष्वनुत्क्लिष्टान् फलादामाद्रसानिव ॥2 8॥
आश्रयस्य हि नाशाय ते स्युर्दुर्निर्हरत्वतः ।

* If the *doṣas* are mixed with *āma*, and are circulating all over the body and may be accumulated in the tissues and also in the state of not stirring up, they should not be eliminated forcefully in those conditions.
* Such an attempt will be taking the juice from an unripe fruit, which cause harm to the body.

Procedure to eliminate doṣas:

पाचनैर्दीपनैः स्नेहैस्तान् स्वेदैश्च परिष्कृतान् ॥2 9॥
शोधयेच्छोधनैः काले यथास्वं यथाबलम् ।

Vitiated *doṣas* should be expelled from the body in the state of *nirāma* only, after administering the carminative and digestive drugs. Then oleation, sudation and followed by purificatory measures in accordance with the location and strength of the *doṣas*.

हन्त्याशु ऊर्ध्वं बल्वेण द्रव्यमामाशयान्मलान् ॥3 0॥
घ्राणेन चोर्ध्वजत्रुस्थान् पक्वाधानाद्गुदेन च ।

* Drugs administered through mouth will be useful for the elimination of *doṣas* from *āmāśaya* by means of emesis.
* Those administered through the nostrils will be useful for the elimination of vitiated *doṣas* from the head and above the shoulder region.
* Drugs administered through rectum will be useful for the elimination of vitiated *doṣas* from the large intestines by means of *vasti*.

उत्क्लिष्टानप ऊर्ध्वं वा न चामान् वहतः स्वयम् ॥3 1॥
धारयेदौषधैर्दोषान् विपृतास्ते हि रोगदाः ।

Voluntary expulsion of vitiated *sāma doṣas* from the body through either any one of the routes should not be arrested by the administration of opposite drugs, as it is harmful and causes many a number of diseases.

प्रवृत्तान् प्रागतो दोषानुपेक्षेत हिताशिनः ॥3 2॥
विबद्धान् पाचनैस्तैस्तैः पाचयेद्धरित वा ।

Such *doṣas* expelling out should be ignored initially. Afterwards administer carminative and digestive drugs and convert *sāma doṣas* into *nirāma doṣa* and then eliminate them by means of suitable purificatory measures.

Suitable season for elimination of doṣas:

श्रावणे कार्तिके चैत्रे मासि साधारणे क्रमात् ॥3 3॥
ग्रीष्मवर्षाहिमचितान् वाय्वादीनाशु निर्हरेत् ।

Vāta, pitta and *kapha* will be undergone *caya* stage in *grīṣma, varṣā* and *śiśira ṛtus*. Hence they should be eliminated from the body during suitable months (*sādhāraṇa ṛtus*) such as *śrāvaṇa, kārtika* and *caitra* respectively.

Relationship between doṣas and seasons:

Doṣa	Caya	Prakopa	Praśama
Vāta	*Grīṣma*	*Varṣā*	*Śarad*
Pitta	*Varṣā*	*Śarad*	*Hemanta*
Kapha	*Śiśira*	*Vasanta*	*Grīṣma*

अत्युष्णावर्षशीता हि ग्रीष्मवर्षाहिमागमाः ॥3 4॥
सन्धौ साधारणे तेषां दृष्टान् दोषान् विशोधयेत् ।

Grīṣma, varṣā and *śiśira ṛtus* are abundantly embodied with heat, rain and cold respectively. The period in between the above seasons can be called as *sādhāraṇa ṛtus* and are suitable for *śodhana* therapy.

स्वस्ववृत्तमभिप्रेत्य, व्याधौ व्याधिवशेन तु ॥3 5॥

For the maintenance of positive health in the healthy individuals one should undergone purificatory measures in *sādhāraṇa ṛtu*. For treating a disease by means of *śodhana* therapy, basing on the severity it can be conducted as and when necessary.

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं यथायथम् । प्रयोजयेत्क्रियां प्राप्तां क्रियाकालं न हापयेत् ॥3 6॥

After having overcome the effects of seasons by adopting suitable protective measures necessary treatment should be administered without progressing the other stages of the disease (*saṅkriyākāla*).

Ouṣadha sevana kāla (Time of administration of drugs):

युञ्ज्यादन्नमथाद्यौ मध्येऽन्ते कवलान्तरे । ग्रासे ग्रासे मुहुः मात्रं सामुद्गं निशि चौषधम् ॥3 7॥
कफोद्रेके गदेऽन्नञ्च बलिनो रोगरोगिणोः । अन्नादौ विगुणेऽपाने, समाने मध्य इष्यते ॥3 8॥
व्याने ऽन्ते प्रातराशस्य, सायमाशस्य तूत्तरे । ग्रासग्रासान्तयोः प्राणे प्रदुष्टे मातरिश्वनि ॥3 9॥

मुहुर्मुहुर्विषच्छर्दिहिध्मातृट्श्वासकासिषु । योज्यं सभोज्यं भैषज्यं भोज्यैश्चित्रैररोचके ॥40॥
कम्पाक्षेपकहिध्मासु सामुद्रं लघुभोजिनाम् । ऊर्ध्वजत्रुविकारेषु स्वप्नकाले प्रशस्यते ॥41॥

Medicines should be administered in different times—1. without food, 2. before food (at the commencement), 3. during meals, 4. after meals, 5. in between each bolus of food (*kavalāntare*), 6. within each bolus (*grāse-grāse*), 7. frequently (*muhuḥ*), 8. mixed with food, 9. before and after meals and 10 at night.

Time of administration of drugs plays an important role for getting successful results. Improper time of administration will not yield desired results.

Ouṣadha sevana kāla (Time of administration of drugs)	**Indication**
1. *Ananna* (without food)	* *Kapha vikāra.* * Strong persons. * Severe nature of the disease conditions.
2. *Anna ādi* (before meals)	Disorders of *apāna vāta.*
3. *Anna madhya* (during meals)	Disorders of *samāna vāta.*
4. *Anna-anta* (after meals)	
(a) At the end of morning meal.	Disorders of *vyāna vāta.*
(b) At the end of evening meal.	Disorders of *udāna vāta.*
5. *Grāsa* (mixed with a morsel)	Disorders of *prāṇa vāta.*
6. *Grāsāntara* (at the end of each morsel)	Disorders of *prāṇa vāta.*
7. *Muhur-muhuḥ* (frequent administration)	*Viṣa vikāra, chardi, hikkā, tṛṣṇā, śwāsa, kāsa.*
8. *Sabhojya* (mixed with food)	*Arocaka* (*drug is mixed with different types of tasty food substances).
9. *Sāmudga* (at the beginning and at the end of meals)	*Kampa, ākṣepaka, hikkā* * light food is advised in these conditions.
10. *Niśi* (bed time)	*Ūrdhwa jatrūgata roga.*

Notes:

The author of Aṣṭāṅga Saṅgraha has delineated the times of administration of drugs are eleven in number such as:

1. *Abhakta* (without food), 2. *prāgbhakta* (before meals), 3. *madhyabhakta* (during meals), 4. *adhobhakta* (after meals), 5. *sabhakta/samabhakta* (mixed with food during its preparation), 6. *anantara bhakta* (in between lunch & dinner), 7. *sāmudga* (at the beginning and at the end of meals), 8. *muhurmuhuḥ* (frequently), 9. *sagrāsa* (mixed with one morsel), 10. *grāsāntara* (in between such morsels) and 11. *niśā kāla* (bed time).

1. Abhakta (Without food):

तत्राऽभक्तं नाम केवलमेवौषधम् ।

* Administration of the drug without giving any food i.e. in the empty stomach is known as *abhakta.*

* That means the drug should be given early in the morning after the completion of the digestion of food taken in the previous night, and the diet will be given only after the completion of the process of digestion of the given drug.

अक्षिरोपयोगादतिवीर्यम् । कफोद्रेके विमुक्तश्लेष्मसञ्चयकोष्ठाः प्रातर्बलवानुपयुञ्जीत । इतरस्तु प्राग्भक्तादिकमन्नसंसर्गेण हि तत्रा-ग्निबलानिकरं भवति ।

* As the drug is administering without food, it is called *abhakta* and is having more potency.
* It should be given to the strong persons early in the morning, after the completion of the period of *kapha* predominance i.e. at about 9 A.M.
* Weak persons should not be administered medicine during the period of *abhakta*.

For those, *prāgbhakta* and the rest of the times should be selected, as they will not create any problems like fatigue etc. by the support of the food.

2. Prāgbhakta (Before meals):

प्राग्भक्तं नाम यदनन्तरभक्तम् ।

Administration of the drugs, just before the meal is known as *prāgbhakta*.

तदपानानिलविकृतावधःकायस्य च बलाधानार्थं तद्रतेषु च व्याधिषु प्रशमनाय कृशीकरणं योज्यम् ।

* It is indicated to treat the diseases caused by *apāna vāta*.
* To give strength to the counter part of the body.
* To treat the disorders of the lower extremities.
* It is useful to make the body thin.

3. Madhyabhakta (During meals):

मध्यभक्तं मध्ये भक्तस्य तत् समानानिलविकृतौ । कोष्ठगतेषु च व्याधिषु पैत्तिकेषु च ।

* Administration of the drugs in the middle of the meal or during the meals is known as *madhyabhakta*.
* It is indicated to treat the diseases caused by the vitiation of *samāna vāta*.
* Indicated to treat the disorders of gastro intestinal tract.
* And also the diseases caused by the vitiation of *pitta*.

4. Adhobhakta (After meals):

अधोभक्तं भक्तादनन्तरम् । यत्तु व्यानविकृतौ प्रातराशनमुदानविकृतौ पुनः सायमाशानं पूर्वकायस्य च बलाधानार्थं तद्रतेषु व्याधिषु च श्लैष्मिकेषु च प्रशमाय स्थूलीकरणार्थञ्च ।

* Administration of the drug immediately after meals is known as *adhobhakta*.
* It is indicated to treat the disorders of *vyāna vāta* after lunch.
* And to treat the disorders of *udāna vāta*, drug should be administered after dinner.
* Indicated to give strength to the upper part of the body.
* To treat the disorders of the upper part of the body.
* To treat the *kapha* disorders.
* To make the body stout.

5. Sabhakta/Samabhakta (Mixed with food during its preparation):

सभक्तं यदन्नेन समं साधितं पश्चाद्वा सम्यलोडितम् । तद् बालेषु सुकुमारेष्वौचित्य-द्वेषिष्वरुचौ सर्वाङ्गेषु च रोगेषु ।

* Mixing the drug with the food during its preparation or mixed with the food after the preparation and administering is known as *samabhakta*.
* It is indicated for children, delicate persons and the persons having aversion towards the medicine.
* Also indicated in anorexia and the diseases affecting the whole body.

6. Anantara-bhakta (In between lunch and dinner):

अन्तराभक्तं यत् पूर्वाह्णे भक्ते जीर्णे मध्याह्ने भेषजमुपयुज्यते । तस्मिंश्च जीर्णे पुनरपराह्णे भोजनम् । एतेन राशिर्व्याख्यातः । तदौषान्नेर्बलिनजेष्वामयेषु ।

* Administration of the drug in the afternoon, after the digestion of the food taken in the morning hours and again the food is to be given in the night and after the completion of the digestion of the drug taken in the afternoon is known as *anantara-bhakta*.
* It is indicated to the persons having strong digestive power.
* And also suffering with the disorders of *vyāna vāta*.

7. Sāmudga (At the beginning and the end of meals):

सामुद्गं यद्याऽऽदावन्ते च भुक्तस्य । तनु लघ्वन्नानयुक्तं पावनबलेहचूर्णादि हिध्मायां कम्पाक्षेपयोरूर्ध्वगे संश्रये च दोषे ।

* Divide the drug into two parts and administer one part before meals and the other after meals. It is called *sāmudga*.
* Here the food given should be easily digestable and the quantity also less.
* The drug should be in the form of powder or paste and having the digestive properly.
* Indicated in hiccough, tremors, convulsions.
* And also the *doṣas* localised in the upper and lower part of the body.

8. Muhurmuhuḥ (Frequently):

मुहुर्मुहुस्तु पुनः पुनर्भुक्ते यदभुक्ते वा । तच्छ्वासकासहिध्मातृट्छर्दिषु विषनिमित्तेषु च विकारेषु ।

* Administration of the drug frequently before food or after food is known as *muhurmuhuḥ*.
* Indicated in dyspnoea, cough, hiccough, thirst, vomitings and the complication of poisons.

9. Sagrāsa (Mixed with one morsel):

सग्रासं यद् ग्राससम्पृक्तम् ।

Administration of medicine by mixing with morsel of food is known as *sagrāsa*.

10. Grāsāntara (In betweeen morsels):

ग्रासान्तरं यद् ग्रासयोर्ग्रासयोर्मध्ये ।

Grāsāntara is taking the medicine in between the two morsels.

द्रव्यमप्येतत् प्राणानिलविकृतौ । तथा सग्रासं चूर्णलेहवटकादिकमग्निदीपनं वाजीकरणानि चोपयुञ्जीत । ग्रासान्तरं हृद्रोगे वमनं घूमश्च ।

* Both *sagrāsa* and *grāsāntara* are indicated in the disorders of *prāṇa vāta.*
* *Sagrāsa* drugs are in the form of powders and pastes.
* Useful to increase the power of digestion.
* Aphroidisicas should be given with the morsel of food.
* Drugs, which cure the diseases of the heart.
* Which are useful for emesis.
* Useful for the inhalation of smoke. Should be administered in between the two morsels.

11. Niśi (Bed time):

ऊर्ध्वांगमेषु तु निशायाम् ।

* Administration of drugs in the bedtime is known as *niśi.*
* Indicated in the disorders of upper parts of the body above the shoulders i.e. E. N. T. and ophthalmic disorders.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने दोषोपक्रमणीयो नाम त्रयोदशोऽध्यायः ।।१३।।

Thus ends the thirteenth chapter entitled *Doşopakramaṇiya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṃhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Simhagupta.

In this chapter Ācārya Vāgbhaṭa explained the general line of treatment for *tridoşas*, individually and also given the suggestion to manage the *saṃsargaja* and *sannipātaja doşas.*

Ācārya Vāgbhaṭa expressed that these *doşas* gets vitiated not only due to the irregular diet, dietics etc. but also due to the variations of the seasons also. Hence the relationship between the *doşas* and seasons has been mentioned. Next, definition of *āma*, features of *sāma* and *nirāma doşas* and also the line of treatment for *āma doşas* are explained. Vitiated *doşas* and their movement in the body, line of treatment, suitable time for *śodhana* therapy and time of administration of medicine etc. have been discussed.

*

14 DVIVIDHOPAKRAMAṆĪYA ADHYĀYA

[Two Kinds of Therapies]

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।।

After '*Doṣopakramaṇīya Adhyāya*' Ācārya Vāgbhaṭa expounded the chapter '*Dvividhopakramaṇīya*' (Two Kinds of Therapies), thus said Lord Ātreya and other great sages.

In the present chapter Ācārya Vāgbhaṭa deals with the two types of treatment viz. nourishing therapy and reduction therapy, their advantages, complications and the treatment also have been discussed.

Two kinds of treatment:

उपक्रम्यस्य हि द्वित्वाद्द्विधैवोपक्रमो मतः । एकः सन्तर्पणस्तत्र द्वितीयश्चापतर्पणः ॥1॥
बृंहणो लङ्घनश्चेति तत्पर्यायावुदाहृतौ । बृंहणं यद्बृहत्त्वाय लङ्घनं लाघवाय यत् ॥2॥
देहस्य–

Two kinds of treatment have been mentioned namely *santarpaṇa* (nourishing therapy) and *apatarpaṇa* (reduction therapy); *bṛmhaṇa* and *laṅghana* are the synonmys for the above therapeutic procedures respectively.

Bṛṁhaṇa: Whatever adds to the corpulence of the body is *bṛmhaṇa* or nourishing therapy.

Laṅghana: Whatever is capable to reduce the body is known as *laṅghana* or reducing therapy.

Dominancy of mahābhūta:

–भवतः प्रायो भौमापमितरच्च ते ।

Generally the body gets nourished by the use of substances having the dominancy of *pṛthivī* and *ap mahābhūtas*, while it is reducing due to the substances having the *agni*, *vāyu* and *ākāśa mahābhūtas*.

स्नेहनं रूक्षणं कर्म स्वेदनं स्तम्भनं च यत् ॥3॥
भूतानां तदपि द्वैध्याद्द्वितयं नातिवर्तते ।

Similarly *snehana*, *rūkṣaṇa*, *svedana* and *stambhana* therapies are also showing their effects due to the dominancy of the basic elements only.

Even though 6 types of treatments have been mentioned, all the six types can be incorporated in the above-mentioned two kinds of treatments i.e. *bṛṁhaṇa* and *laṅghana* only.

Notes:

Sadupakrama:

1. *Bṛṁhaṇa* (nourishing therapy), 2. *laṅghana* (reduction therapy), 3. *snehana* (oleation therapy), 4. *svedana* (sudation therapy), 5. *stambhana* (astringent therapy) and 6. *rūkṣaṇa* (drying therapy).

Snehana and *stambhana* can be included in *bṛṁhaṇa* therapy while *svedana* and *rūkṣaṇa* comes under *laṅghana* therapy, basing on the *bhūta* predominance and their similar actions.

The drugs having the qualities of heavy, cold, soft, unctuous, thick, bulky, slimy, sluggish, stable and smooth will be known as nourishing drugs and which causes nourishment to the body.

Types of laṅghana:

शोधनं शमनं चेति द्विधा तत्रापि लङ्घनम् ॥4॥

Laṅghana is of again 2 types— *śodhana* and *śamana*.

Śodhana (Elimination therapy):

यदीरयेद्बहिर्दोषान् षड्विधा शोधनं च तत् । निरूहो वमनं कायशिरोरेकाऽस्रविस्रुतिः ॥5॥

Śodhana which expels the vitiated *doṣas* from the body and maintain the equilibrium state in the body is known as *śodhana* therapy. It is of 5 types viz.

1. *Nirūha* (medicated enemata with decoctions), 2. *vamana* (emesis), 3. *kāya-vireka* (purgation), 4. *śiro-vireka* (nasal administration) and 5. *asravisruti* (blood letting).

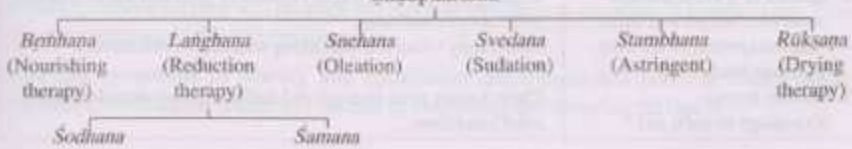
Śamana (Palliative measures):

न शोधयति यद्दोषान् समान्नोदीरयत्यपि । समीकरोति विषमान् शमनं तच्च सप्तधा ॥6॥
पाचनं दीपनं क्षुत्तृड्व्यायामातपमारुताः ।

Śamana is that, which neither expels nor excites the *doṣas* but mitigated the increased *doṣas* and maintains the normalcy of the *doṣas* within the body. It is of 7 types.

1. *Pācana* (increased digestion), 2. *dīpana* (carmination), 3. *kṣut* (suppressing appetite), 4. *tṛṣṇā* (suppressing thirst), 5. *vyāyāma* (exercises), 7. *ātapa* (exposing to the sun) and 6. *māruta* (exposing to open air).

In Caraka Saṁhitā, it is clearly stated that one who is having the knowledge pertaining to all the 6 types of therapies is only the real physician. That indicates the importance of *ṣaḍūpakramas*.



बृंहणं शमनं त्वेव वायोः पित्तानिलस्य च ॥7॥

Bṛṁhaṇa also can be considered as *śamana* therapy as it mitigates *vāta* and also *vāta-pitta doṣa*.

Persons eligible for nourishing therapy:

बृंहयेद्व्याधिभैषज्यमद्यस्त्रीशोककर्शितान् । भाराध्वोरःक्षतक्षीणरूक्षदुर्बलवातलान् ॥8॥
गर्भिणीसूतिकाबालवृद्धान् ग्रीष्मे ऽपरानपि । मांसक्षीरसितासर्पिर्मधुरस्निग्धबस्तिभिः ॥9॥
स्वप्नशय्यासुखाभ्यङ्गस्नानवृत्तिहर्षणैः ।

- During convalescence period.
- Become weak due to the treatments.
- Alcohol consumption, excessive copulation, grief etc.
- Carrying heavy loads, long walks, injury to chest.
- Thin and debilitated.
- Suffering with *vāta* disorders.
- Pregnant, postnatal period, children, aged and everybody during summer.
- Daily use of mutton, milk, sugar, ghee, enema with unctuous substances, comfortable sleeping and sitting, massage, bath, inducing happiness etc. gives nourishment to the body.

Persons eligible for reducing therapy:

मेहामदोषातिस्निग्धज्वरोरुस्तब्धकुष्ठिनः ॥10॥
विसर्पविद्रधिप्लीहशिरःकण्ठाक्षिरोगिणः । स्थूलांश्च लङ्घयेन्नित्यं शिशिरे त्वपरानपि ॥11॥

Reducing therapy is indicated for the persons suffering from diabetes, *āma doṣa*, excessive unctuousness in the body, fever, stiffness of the thighs, skin disorders, herpes, abscess, enlargement of the spleen, diseases of head, neck and eyes, obesity and also other persons during winter.

Different types of laṅghana therapies indicated in various conditions:

तत्र संशोधनैः स्थौल्यबलपित्तकफाधिकान् । आमदोषज्वरच्छर्दिरतीसारहृदामयैः ॥12॥
विबन्धगौरवोद्गारहल्लासादिभिरातुरान् । मध्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपनैः ॥13॥
एभिरेवामयैरार्तान् हीनस्थौल्यबलादिकान् । क्षुत्तृष्णानिग्रहैर्वैस्त्वार्तान् मध्यबलैर्दृढान् ॥14॥
समीरणातपाद्यासैः किमुतात्यबलैर्नरान् ।

Type of laṅghana therapy	Indications
1. *Śodhana* therapies like *vamana, virecana.*	Obesity, strong, *pitta* & *kapha* dominancy, *ama doṣa*, fever, vomiting, diarrhoea, heart complaint, constipation, heaviness in the body, excessive eructation, nausea etc.
2. *Dipana, pācana* followed by suitable *śodhana* therapies.	Moderate obesity, moderately strong, moderate vitiation of *pitta* & *kapha* and the above conditions like *āma doṣa* etc.
3. *Kṣudhā* & *tṛṣṇā nigrahana* (control of hunger and thirst)	Slightly obese, weak, slight vitiation of *pitta* and *kapha* and also in the above conditions.
4. *Ātapa* (exposing to the sun), *vyāyāma* (exercises)	Moderately vitiated *doṣas*, along with above condition.
5. *Māruta-sevana* (exposings to open air)	Those having poor strength and suffering from *āma doṣa* and other conditions.

* Purificatory therapies like emesis, purgation are indicated for the persons, who are very obese, strong and increased *kapha* and *pitta*.
* Digestive drugs and carminatives are indicated in fever, vomiting, diarrhoea, constipation, heaviness and slightly obese.
* Suppressing the thirst and hunger is indicated in moderately strong and stout.
* Exposing to open air and sun are useful for persons of a poor strength.

न बृंहयेल्लङ्घनीयान् बृंह्यांस्तु मृदु लङ्घयेत् ॥1 5॥
युक्त्या वा देशकालादिबलतस्तानुपाचरेत् ।

* Never conduct nourishing therapy to the obese persons but at times mild reducing therapy can be conducted to the lean persons.
* Both the therapies can be conducted to the lean persons depending upon the nature of habitat, season, strength etc.

Advantages of nourishing therapy:

बृंहिते स्याद्बलं पुष्टिस्तत्साध्यामयसङ्क्षयः ॥1 6॥

* Increases the strength.
* Development of the body takes place.
* Those diseases will be cured which requires such therapy i.e. disappearance of the defects of emaciation.

Advantages of reducing therapy:

विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः । क्षुत्तृट्सहोदयः शुद्धहृदयोद्गारकण्ठता ॥1 7॥
व्याधिघार्दवमुत्साहस्तन्द्रानाशश्च लङ्घिते ।

* Sense organs becomes clear.
* Proper excretion of flatus, urine and faeces.
* Lightness of the body.
* Increases the perception of the taste.
* Excessive hunger and thirst and contentment.
* Feeling of purity in heart, eructation and throat.
* Decreasing the signs and symptoms of the disease.
* Exertion and disappearance of lassitude.

अनपेक्षितमात्रादिसेविते कुरुतस्तु ते ॥1 8॥
अतिस्थौल्यातिकार्श्यादीन्, वक्ष्यन्ते ते च भेषजैः । रूपं तैरेव च ज्ञेयमतिबृंहितलङ्घिते ॥1 9॥

Both these therapies should be conducted systematically (considering various aspects like *mātrā* etc.) otherwise they will produce too much of stoutness or emaciation respectively. They are being mentioned with their treatment.

Signs and symptoms of obesity and emaciation are enumerated here, as under, which facilitates to find out the features of excessive nourishing and reducing therapies.

Notes:

Obesity and its causes:

Due to the excessive ingestion of heavy foods leads to indigestion and which in turn causes for the production of *āma*.

Āma gets mixed with *kapha* at the tissue level and make them weak and causes increase of fatty tissue.

Simultaneously the channels will be blocked, and the *vāta* moving into gastro-intestinal tract, causes increase of digestive power, which results in excessive hunger, which in turn leads excessive intake of food and results in obesity.

Signs and symptoms of obesity:

* Excessive thirst, hunger and sweating.
* Dyspnoea on exertion.
* Excessive sleep.
* Unable to do minimum physical exercises.
* Lassitude-decreased life-span, strength and vigor.
* Foul smell of the body.
* Hoarseness of voice.
* Increase of fatty tissue.
* Accumulation of fat in the regions of abdomen, buttocks and thighs etc.

Atibṛṁhaṇa (Features of excessive nourishing therapy):

अतिस्थौल्यापचीमेहज्वरोदरभगन्दरान् । काससन्न्यासकृच्छ्रामकुष्ठादीनतिदारुणान् ॥20॥

Atisthoulya (profound obesity), *apacī* (scrofula), *meha* (diabetes), *jwara* (fever), *udara* (diseases of the abdomen), *bhagandara* (fistula), *kāsa* (cough), *sanyāsa* (loss of consciousness), *mūtrakṛcchra* (dysurea), *āma* (disorders of poor digestive activities) and *kuṣṭha* (skin disorders).

Treatment for obesity:

तत्र मेदोऽनिलश्लेष्मनाशनं सर्वमिष्यते । कुलत्थजूर्णश्यामाकयवमुद्गमधूदकम् ॥21॥
मस्तुदण्डाहतारिष्टचिन्ताशोधनजागरम् । मधुना त्रिफलां लिह्याद्गुडूचीमभयां घनम् ॥22॥
रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः । शिलाजतुप्रयोगश्च साग्निमन्थरसो हितः ॥23॥
विडङ्गं नागरं क्षारः काललोहरजो मधु । यवामलकचूर्णं च योगोऽतिस्थौल्यदोषजित् ॥24॥

* Foods which mitigate *vāta*, *kapha* and *medas* such as hoarse gram, small variety of barley, barley, jower, black millets, green gram etc.
* Drinks such as *ariṣṭas*, honey plus water, whey and buttermilk.
* Drugs, which are sharp, hot, dry and scarifying.
* Too much worry, excessive sexual inter course, excessive exercises, purificatory therapies, avoidance of sleep and powder massage etc.

* Powders of *triphalā, guḍūcī, harītakī* and *mustā* are to be taken with honey.
* *Rasāñjana, bṛhat pañcamūla, guggulu* and *śilājīta* should be taken along with *agnimantha svarasa.*
* Equal parts of *viḍaṅga, śuṇṭhī, yavakṣāra, lohabhasma, āmalakī* and barley if taken with honey cure the complications of obesity.

Vyoṣādi yoga:

व्योषकट्वीवराशिग्रुविडङ्गातिविषास्थिराः । हिङ्गुसौवर्चलाजाजीयवानीधान्यचित्रकाः ॥25॥
निशे बृहत्यौ हपुषा पाठा मूलं च केम्बुकात् । एषां चूर्णं मधु घृतं तैलं च सदृशांशकम् ॥26॥
सक्तुभिः षोडशगुणैर्युक्तं पीतं निहन्ति तत् । अतिस्थौल्यादिकान् सर्वान् रोगानन्यांश्च तद्विधान् ॥27॥
हृद्रोगकामलाश्वित्रश्वासकासगलग्रहान् । बुद्धिमेधास्मृतिकरं सन्नस्याग्नेश्च दीपनम् ॥28॥

1. *Śuṇṭhī*	9. *Viḍaṅga*	17. *Citraka*
2. *Marica*	10. *Ativiṣā*	18. *Haridrā*
3. *Pippalī*	11. *Sthirā*	19. *Dāruharidrā*
4. *Kaṭukī*	12. *Hiṅgu*	20. *Bṛhatī*
5. *Harītakī*	13. *Souvarcala lavaṇa*	21. *Kaṇṭakārī*
6. *Āmalakī*	14. *Ajājī*	22. *Hapuṣā*
7. *Vibhītakī*	15. *Yavānī*	23. *Pāṭhā mūla*
8. *Śigru*	16. *Dhānyaka*	24. *Kembuka mūla*

Take the above 24 drugs in equal quantity and then add equal quantity of *madhu, ghṛta* and *taila* separately and then mix 16 parts of *saktu* (corn flour) and to be taken regularly.

Regular use of above formula will be useful in curing obesity and other complications, heart diseases, jaundice, leucoderma, dyspnoea, cough, hoarseness of voice. It will be useful to improve thinking, intelligence and memory power. It also increases the power of digestion.

Ati-laṅghana (Features of excessive reducing therapy):

अतिकार्श्यं भ्रमः कासस्तृष्णाधिक्यमरोचकः । स्नेहाग्निनिद्रादृक्श्रोत्रशुक्रौजःक्षुत्स्वरक्षयः ॥29॥
बस्तिहृन्मूर्धजङ्घोरुत्रिकपार्श्वरुजा ज्वरः । प्रलापोर्ध्वानिलग्लानिच्छर्दिपर्वास्थिभेदनम् ॥30॥
वर्चोमूत्रग्रहाद्याश्च जायन्तेऽतिविलङ्घनात् ।

Due to the excessive treatment of reducing therapy the following complications may be developed.

* Profound emaciation, giddiness, cough, thirst, anorexia.
* Decreased unctuousness, digestive power, sleep, vision and hearing, semen, *ojas*, hunger and voice.
* Pain in the bladder, heart, head, calves, thighs, hip and flanks etc.
* Fever, irrelevant and excessive talks, eructation, tiredness, vomiting, severe pain in the phalanges and bones, non-elimination of faeces and urine etc.

Kārśya is better than sthoulya and its reasons:

कार्श्यमेव वरं स्थौल्यात् न हि स्थूलस्य भेषजम् ॥3 1॥
बृंहणं लङ्घनं वाऽलमतिमेदोऽग्निवातजित् ।

* Emaciation is better than obesity because there is no effective treatment for the obese.
* Neither nourishing nor reducing therapies are suitable to reduce excess fat, digestive activities and *vāta*.

Treatment for emaciation:

मधुरस्निग्धसीहित्यैर्यथौसौख्येन च नश्यति ॥3 2॥
क्रशिमा स्वविधाऽत्यन्तविपरीतनिषेवणैः । योजयेद्बृंहणं तत्र सर्वं पानान्नभेषजम् ॥3 3॥

* Sweet and unctuous foods and other comforts cure emaciation easily.
* The use of opposite substances like *tikta, kaṭu* and *kaṣāya rasa dravyas* cures obesity.
* All the drinks, foods and drugs useful for nourishing therapy are advised for emaciated.
* Aphrodisiacs like *aśvagandhā, vidāri* etc are good.

अचिन्तया हर्षणेन ध्रुवं सन्तर्पणेन च । स्वप्नप्रसङ्गसङ्गाच्च कृशो वराह इव पुष्यति ॥3 4॥

* By the absence of worry, feeling of happiness, nourishing food and drinks, excessive sleep causes the emaciated become stout like a pig.

न हि मांसमृते किञ्चिदन्यद्देहबृहत्त्वकृत् । मांसादमांसं मांसेन सम्भृतत्वाद्विशेषतः ॥3 5॥

* No other substances will make the body stout except meat, that too the meat of carnivorous animals.

Notes:

* Take equal parts of *pippali*, sugar candy, gingili oil, honey and ghee and add corn flour mixed with (*mantha*) will be useful.
* Similarly sugar candy + honey + *madirā* (wine) + corn flour also useful for the treatment of emaciation.
* *Mantha* prepared from *kharjūra, drākṣā, vṛkṣāmla, amlikā, dāḍima bīja, parūṣaka, āmalaka* cures thirst and other disorders instantaneously.

Suitable diet for sthūla & kṛśa:

गुरु चातर्पणं स्थूले विपरीतं हितं कृशे । यवगोधूममुभयोस्तद्धोग्याहितकल्पनम् ॥3 6॥

Food substances, which are having *guru guṇa* along with non-nutritious ones, are ideal for the management of obesity.

Ex. honey and *jātiphala*. As they are having *rūkṣa* and *guru guṇa* they will be useful in reducing fat as well as takes time to digest.

Where as opposites are useful for emaciated.

Yava and *godhūma* are good for both types of conditions.

All the therapies can be included under laṅghana & bṛṁhaṇa:

दोषगत्याऽतिरिच्यन्ते ग्राहिभेद्यादिभेदतः । उपक्रमा न ते द्वित्वाद्भिन्ना अपि गदा इव ॥37॥

Though the states of *doṣas* and treatments (such as *grāhī, bhedya*) are innumerable all of them can be incorporated into two only as *sāma* and *nirāma doṣa* and *laṅghana* and *bṛṁhaṇa cikitsā* respectively.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने द्विविधोपक्रमणीयो नाम चतुर्दशोऽध्यायः ॥14॥

Thus ends the fourteenth chapter entitled *Dwividhopakramaṇīya Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa expounded the two types of treatment i.e. *bṛṁhaṇa* and *laṅghana*. *Laṅghana* has been again divided into 2 types such as *śodhana* and *śamana*. Next persons eligible for nourishing therapy and reducing therapy, advantages of both the therapies. Causes for obesity—signs and symptoms, complications and their treatment. Signs and symptoms of emaciation, complications and treatment also discussed.

*

15 Śodhanādigaṇa Saṅgraha Adhyāya

[Collection of Purificatory & Palliative Drugs]

अथातः शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Dwividhopakramaṇīya Adhyāya'* Ācārya Vāgbhaṭa expounded the chapter *'Śodhanādigaṇa Saṅgraha'* (Collection of Purificatory & Palliative Drugs), thus said Lord Ātreya and other great sages.

Briefly saying drugs are of two types viz.

1. *Śodhana* 2. *Śamana.*

This particular chapter is intended for the description of various drugs, which act as eliminating the vitiated *doṣas* from the body as well as mitigating the excessive *doṣas* within the body.

Between these two types *śodhana dravyas* are superior to *śamana dravyas.*

Hence after describing the drugs useful for *śodhana* therapies like *vamana, virecana, āsthāpana vasti, anuvāsana vasti, śirovirecana* etc and then *śamana* drugs which mitigates *vāta, pitta* and *kapha* have been described.

1. Chardana gaṇa dravyas (Group of emetic drugs):

मदनमपुकलम्बानिम्बबिम्बीविशाला-त्रपुसकुटजमुर्वादेवदालीकृमिघ्नम् ।
विदुलदहनचित्राः कोशवत्पौ करञ्जः कणलवणकदैलासर्षपाश्छर्दनानि ॥ ।

The following drugs are useful to induce vomiting.

1. *Madana/madanaphala* (Randia dumatorum), 2. *madhuka/yaṣṭimadhu* (Glycyrrhiza glabra), 3. *lambā/ikṣwāku/tiktalābu* (Lagenaria siceraria), 4. *nimba/ariṣṭa* (Azadirachta indica), 5. *bimbi* (Coccinia indica), 6. *viśāla/indravāruṇi* (Citrullus colocynthis), 7. *trapuṣa/karkaṭī* (Cucumis sativus), 8. *kutaja* (Holarrhina antidysenterica), 9. *mūrvā* (Marsdenia tenacissima), 10. *devadālī/jīmūtaka* (Luffa echinata), 11. *kṛmighna/vidaṅga* (Embelia ribes), 12. *vidula/nicula* (Barringtonia acutangula), 13. *dahana/citraka* (Plumbago zeylanica), 14. *citrā/citrapḍikā* (Trichosanthes anguina), 15. two varieties of *kośavatī*—(a) *kośatakī* (Luffa acutangula), (b) *dhāmārgava* (Luffa cylindrica), 16. *karañja* (Pongamia pinnata), 17. *kaṇa/pippalī* (Piper longum), 18. *lavaṇa* (salts), 19. *vacā* (Acorus calamus), 20. *elā* (Elettaria cardamomum), 21. *sarṣapa* (Brassica campestris var. sarson Prain).

Madana

Madhuka

Nimba

Kuṭaja

Dahana

Karañja

Kaṇa (Pippali)

Vacā

Sarṣapa

2. Virecana gaṇa dravyas (Group of purgative drugs):

निकुम्भकुम्भत्रिफलागवाक्षीस्नुक्शङ्खिनीनीलिनितिल्वकानि ।
शम्याककम्पिल्लकोमदुग्धा दुग्धं च मूत्रं च विरेचनानि ॥2॥

The following drugs are useful for purgation therapy.

1. *Nikumbha/danti* (Balispermum montanum), 2. *kumbha/trivṛt* (Operculina turpethum), 3. *triphalā*—(a) *haritakī* (Terminalia chebula), (b) *āmalakī* (Emblica officinalis), (c) *vibhītakī* (Terminalia bellerica), 4. *gavākṣī/indravāruṇī* (Citrullus colocynthis), 5. *snuk/snuhī* (Euphorbia nerifolia), 6. *śaṅkhinī* (Clitoria ternatia), 7. *nīlinī* (Indigofera angustifolia), 8. *tilvaka* (Symplocos racemosa), 9. *śamyāka/āragwadha* (Cassia fistula), 10. *kampillaka* (Mallotus philippinensis), 11. *hemadugdhā/swarṇakṣīrī* (Argemone mexicana), 14. *dugdha* (milk), 15. *mūtra* (various types of urine).

Nikumbha (Danti)

Kumbha (Trivṛit)

Haritaki

Āmalaki

Vibhitaki

Snuk (Snuhi)

Śamyāka (Āragwadha)

Kampillaka

Hemadugdhā

3. Nirūhaṇa gaṇa (Group of nirūha vasti dravyas):

मदनकुटजकुष्ठदेवदालीमधुकवचादशमूलदारुसस्नाः ।
यवमिश्रिकृतवेधनं कुलत्था मधु लवणं त्रिवृता निरूहणानि ॥३॥

The following drugs are useful for *niruha vasti*.

1. *Madana*/*madanaphala* (Randia dumatorum), 2. *kuṭaja* (Holarrhina antidysenterica), 3. *kuṣṭha* (Saussurea lappa), 4. *devadāli*/*jimūtaka* (Luffa echinata) 5. *madhuka*/*yaṣṭimadhu* (Glycyrrhiza glabra), 6. *vacā* (Acorus calamus), 7. *daśamūla* (*bilwa* & other ten roots), 8. *dāru*/*devadāru* (Cedrus deodara), 9. *rāsnā* (Pluchea lanceolata), 10. *yava* (Hordeum vulgare), 11. *miśi*/*śatapuṣpā* (Peucedanum graveolens), 12. *kṛtavedhana*/*kośātaki* (Luffa acutangula), 13. *kulattha* (Dolichos biflorus), 14. *madhu* (honey), 15. *lavaṇa* (different types of salts), 16. *tvrt* (Operculina turpethum).

Madana

Kuṭaja

Kuṣṭha

Madhuka

Vacā

Dāru

Yava

Kośātaki

Trivṛit

4. Śirovirecana gaṇa (Group of nasya dravyas):

वेल्लापामार्गव्योषदार्वीसुराला बीजं शैरीषं बार्हतं शैग्रवं च ।
सारो माधूकः सैन्धवं तार्क्ष्यशैलं त्रुटयौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥ 4 ॥

The following drugs are useful for *nasya karma* or nasal administration.

1. *Vella/viḍaṅga* (Embelia ribes), 2. *apāmārga* (Achyranthus aspera), 3. *vyoṣa/trikaṭu*—(a) *śuṇṭhi* (Zingiber officinalis), (b) *marica* (Piper nigrum), (c) *pippali* (Piper longum), 4. *darvī/dāruharidra* (Berberis aristata), 5. *surālā/śrīveṣṭaka* (Pinus roxburghii), 6. *śirīṣa bīja* (Albizzia lebbeck), 7. *bārhata/bṛhatī* (Solanum indicum), 8. *śaigrava/śigru* (Moringa pterygosperma), 9. *madhūka sāra* (Madhuca indica), 10. *saindhava* (rock salt), 11. *tārkṣyaśaila/rasāñjana* (extract obtained from *dāruharidrā*), 12. *truṭyau*—(a) *elā*/cardamum (Elettaria cardamomum), (b) *sthūlailā*/greater cardamum (Amomum subulatum), 13. *pṛthvikā/hiṅgupatrikā* (Gardenia gummifera or Ferula narthex).

Śuṇṭhi

Marica

Pippali

Apāmārga

Elā

Vella (Viḍaṅga)

Śigru

5. Vātahara dravya gaṇa (Group of drugs useful to mitigate vāta):

भद्रदारु नतं कुष्ठं दशमूलं बलाद्वयम् । वायु वीरतरादिश्च विदार्यादिश्च नाशयेत् ॥5॥

The following drugs are useful to alleviate *vāta*.

1. *Bhadrādāru*/*devadāru* (Cedrus deodara), 2. *nata*/*granthitagara* (Veleriana wallichi), 3. *kuṣṭha* (Saussurea lappa), 4. *daśamūla* (*bilwa* etc. ten roots), 5. *balā dwaya*—(a) *balā* (Sida cordifolia), (b) *atibalā* (Abutilon indicum), 6. *viratarādi gaṇa* drugs, 7. *vidāryādi gaṇa* drugs.

Bhadradāru

Nata (Granthitagara)

Kuṣṭha

Balā

Atibalā

Bilwa

Agnimantha

Kāśmarya

Pāṭala

Tintuka

Bṛhati

Kaṇṭakāri

Śāliparṇi

Pṛśniparṇi

Gokṣura

Vidāri

6. Pittahara dravya gaṇa (Group of drugs useful to mitigate pitta):

दूर्वाऽनन्ता निम्बवासाऽऽत्मगुप्ता गुन्द्राऽभीरू: शीतपाकी प्रियङ्गु: ।
न्यग्रोधादि: पद्मकादि: स्थिरे द्वे पद्मं वन्द्यं सारिवादिश्च पित्तम् ॥6॥

The following drugs are useful to alleviate *pitta*.

1. *Dūrvā* (Cynondon dactylon), 2. *anantā/sāriba* (Hemidesmus indicus), 3. *nimba* (Azadirachta indica), 4. *vāsā* (Adathoda vasaca), 5. *ātmaguptā* (Mucuna pruriens), 6. *gundrā/eraka* (Typha elephantina), 7. *abhīru/śatāvari* (Asparagus racemosus), 8. *śitapāki/guñjā* (Abrus precatorius), 9. *priyaṅgu* (Callicarpa macrophyllum), 10. *nyagrodhādi gaṇa* drugs, 11. *padmakādi gaṇa* drugs, 12. *sthire dwe* (2 types of *sthira*)—(a) *śāliparṇi* (Desmodium gangeticum), (b) *pṛśniparṇi* (Uraria picta), 13. *padma* (Nelumbo nucifera), 14. *vanya* (*kutannata/śaivāla/plava*), 15. *sārivādi gaṇa* drugs.

7. Kaphahara [balāsajit] dravya gaṇa (Group of drugs useful to mitigate kapha):

आरग्वधादिरर्कादिर्मूष्ककाद्योऽसनादिक: । मुरसादि: समुस्तादिर्वत्सकादिर्वलासजित् ॥7॥

Drugs of the following *gaṇas* are useful to alleviate *kapha*.

- *Āragwadhādi gaṇa*
- *Arkādi gaṇa*
- *Muṣkakādi gaṇa*
- *Asanādi gaṇa*
- *Surasādi gaṇa*
- *Mustādi gaṇa*
- *Vatsakādi gaṇa*

Dūrvā

Anantā (Sārībā)

Nimba

Vāsā

Ātmaguptā

Śatāvari

Padma

Śālīparṇī

Pṛśniparṇī

Āragwadha

Surasā

Mustā

Vatsaka

Arka

8. Jivaniya gaṇa (Invigorators):

जीवन्ती काकोल्यौ मेदे द्वे मुद्गमाषपर्ण्यौ च ।
ऋषभकजीवकमधुके चेति गणो जीवनीयाख्यः ॥८॥

The following ten drugs are collectively known as *jīvanīya gaṇa dravyas* (invigorators).

1. *Jīvantī* (Leptadenia reticulata), 2. *kākolyau*—(a) *kākolī* (Roscoea procera), (b) *kṣīrakākolī* (Roscoea procera variety), 3. *medā* (Polygonatum cirrhifolium), 4. *mahā-medā* (Polygonatum verticillatum), 5. *mudgaparṇī* (Phaseolus trilobus), 6. *māṣaparṇī* (Teramnus labialis), 7. *ṛṣabhaka* (Microstylis muscifera), 8. *jīvaka* (Microstylis wallichii), 9. *madhuka* (Glycyrrhiza glabra).

Jivanti

9. Vidāryādi gaṇa:

विदारिपञ्चाङ्गुलवृश्चिकालीवृश्चीवदेवाह्वयशूर्पपर्ण्यः ।
कण्डूकरी जीवनहस्वसंज्ञे द्वे पञ्चके गोपसुता त्रिपादी ॥९॥
विदार्यादिरयं हृद्यो बृंहणो वातपित्तहा ।
शोषगुल्माङ्गमर्दोर्ध्वश्वासकासहरो गणः ॥१०॥

1. *Vidārī* (Pueraria tuberosa), 2. *pañcāṅgula/eraṇḍa* (Ricinus communis), 3. *vṛścikālī* (Pergularia extensa), 4. *vṛścīva/punarnavā* (Boerhavia diffusa), 5. *devāhvaya/devadāru* (Cedrus deodara), 6. *mudgaparṇī* (Phaseolus trilobus), 7. *māṣaparṇī* (Teramnus labialis), 8. *laghu pañcamūla* drugs, 9. *jīvanīya pañcamūla* drugs, 10. *kaṇḍū-karī/ātmaguptā* (Mucuna pruriens), 11. *gopasutā/sāriba* (Hemidesmus indicus), 12. *tripādī/haṁsapādī* (Adiantium lunulatum).

Vidāri

Uses:

Good for heart, nourishing the body, mitigates *vāta* and *pitta*, indicated in emaciation, abdominal tumors, body pains, dyspnoea and cough.

10. Sāribādi gaṇa:

सारिवोशीरकाश्मर्यमधूकशिशिरद्वयम् ।
यष्टी परूषकं हन्ति दाहपित्तास्रतृड्ज्वरान् ॥1 1॥

1. *Sāribā* (Hemidesmus indicus), 2. *uśira* (Vetivera zizanoides), 3. *kāśmarya* (Gmelina arborea), 4. *madhūka* (Madhuca indica), 5. *śiśira dvaya*—(a) *śweta candana* (Santalum album), (b) *rakta candana* (Pterocarpus santalinus), 6. *yaṣṭimadhu* (Glycyrrhiza glabra), 7. *parūṣaka* (Grewia asiatica).

Sāribā

Uses:

Indicated in burning sensation, bleeding disorders, thirst and in fever.

11. Padmakādi gaṇa:

पद्मकपुण्ड्री वृद्धित्रगद्धर्यः शृङ्ख्यभृता दश जीवनसंज्ञाः ।
स्तन्यकरा घ्नन्तीरणपित्तं प्रीणनजीवनबृंहणवृष्याः ॥1 2॥

1. *Padmaka* (Prunus padam), 2. *puṇḍrā* (*prapoundarika*), 3. *vṛddhi* (*mahāśrāvaṇī*), 4. *ṛddhi/śrāvaṇī* (Sphaeranthus indicus), 5. *tuga/tavakṣiri* (Bambusa arundinacea), 6. *śṛṅgī/karkaṭaka śṛṅgī* (Pistacia integerrima), 7. *amṛtā/guḍūcī* (Tinospore cordifolia), 8. *jīvanīya gaṇa* drugs (10).

Padmaka

Uses:

Increases breast milk, mitigates *vāta* and *pitta*. Satiating, nourishing, increases the life span and semen.

12. Parūṣakādi gaṇa:

परूषकं वरा द्राक्षा कट्फलं कतकात् फलम् ।
राजार्हं दाडिमं शाकं तृण्मूत्रामयवातजित् ॥1 3॥

1. *Parūṣaka* (Grewia asiatica), 2. *varā/triphalā* (three fruits), 3. *drākṣā* (Vitis vinifera), 4. *katphala* (Myrica nagi), 5. *kataka* (Strychnos potatorum), 6. *rājāhva/rājādana* (Mimusops hexandra), 7. *dāḍima* (Punica granatum), 8. *śāka/teak seeds* (Tectona grandis).

Parūṣaka

Uses:

Relieves thirst, urinary disorders and mitigates *vāta*.

13. Añjanādi gaṇa:

अञ्जनं फलिनी मांसी पत्रोत्पलरसाञ्जनम् ।
सैलामधूकनागाह्वं विषान्तर्दाहपित्तनुत् ॥1 4॥

1.*Srotoñjana* (Antimony sulphide), 2. *phalini/prenkhaṇa* (Callicarpa macrophylla), 3. *māṁsī/jaṭāmāṁsī* (Nardostachys jatamansi), 4. *padma* (Nelumbo mucifera), 5. *utpala* (Nymphaea stellata), 6. *rasāñjana* (prepared from Berberis aristata), 7. *elā* (Elettaria cardamomum), 8. *madhuka* (Glycyrrhiza glabra), 9. *nāgahvā/nāgakeśara* (Mesua ferrea).

Srotoñjana

Uses:

Antitoxic, relieves burning sensation and mitigates *pitta*.

14. Paṭolādi gaṇa:

पटोलकटुरोहिणीचन्दनं मधुस्रवगुडूचिपाठान्वितम् ।
निहन्ति कफपित्तकुष्ठज्वरान् विषं वमिमरोचकं कामलाम् ॥1 5॥

1. *Paṭola* (Trichosanthes cucumerina), 2. *kaṭuka rohiṇi*, (Picrorrhiza kurrooa), 3. *candana* (Santalum album), 4. *madhusravā/mūrvā* (Marsdenia tinacissima), 5. *guḍūci* (Tinospora cordifolia), 6. *pāṭhā* (Cissampelos pareira).

Paṭola

Uses:

Mitigates *kapha* and *pitta*, indicated in skin disorders, fever, poisonous disorders, vomiting, anorexia and jaundice.

15. Guḍūcyādi gaṇa:

गुडूचीपद्मकारिष्टधानकारक्तचन्दनम् ।
पित्तश्लेष्मज्वरच्छर्दिदाहतृष्णाघ्नमग्निकृत् ॥1 6॥

1. *Guḍūci* (Tinospora cordifolia), 2. *padmaka* (Prunus padam), 3. *ariṣṭa/nimba* (Azadirachta indica), 4. *dhānyaka* (Coriandrum sativum), 5. *rakta candana* (Pterocarpus santalinus).

Guḍūci

Uses:

Mitigates *pitta* and *kapha*, indicated in fever, vomiting, thirst, burning sensation and increased digestive power.

16. Āragwadhādi gaṇa:

आरग्वधेन्द्रयवपाटलिकाकतिक्तानिम्बामृतामधुरसास्रुववृक्षपाठाः ।
भूनिम्बसैर्यकपटोलकरञ्जयुग्ममज्जच्छदाग्निसुषवीफलवाणधोण्टाः ॥1 7॥
आरग्वधादिर्जयति छर्दिकुष्ठविषज्वरान् । कफं कण्डूं प्रमेहं च दुष्व्रणविशोधनः ॥1 8॥

1. *Āragvadha* (Cassia fistula), 2. *indrayava* (Holarrhina antidysenterica), 3. *pāṭalā* (Steriospermum sauveolens), 4. *kākatiktā/śārṅgeṣṭā* (Cardiospermum halicacabum), 5.

nimba (Azadarachta indica), 6. *amṛtā* (Tinospora cordifolia), 7. *madhurasā/chāga* (Marsdenia tinacissima), 8. *sruvavṛkṣa/vikankata* (Flacaurtia indica), 9. *pāṭhā* (Cissampelos pareira), 10. *bhūnimba* (Andrographis paniculata), 11. *saireyaka* (Barleria prinoitis), 12. *paṭola* (Trichosanthes cucumerina), 13. *karañja dvaya*—(a) *karañja* (Pongamia glabra), (b) *pūti karañja* (Caesalpinia bondue), 14. *saptacchada* (Alstonia scholaris), 15. *agni/citraka* (Plumbago zeylanica), 16. *suṣavi* (Momordica charantia), 17. *phala* (Randia dumatorum), 18. *bāṇa* (Barleria prionitis/black variety), 19. *ghoṇṭā/badara* (*Ziziphus jujuba*).

Aragvadha

Uses:

Indicated in vomiting, skin diseases, toxicity, fevers, *kapha* disorders, itching, diabetes and cleanses the chronic wounds.

17. Asanādi gaṇa:

असनतिनिशभूर्जश्वेतवाह्यप्रकीर्याः खदिरकदरभण्डीशिंशिपामेषशृङ्गधः ।
त्रिहिमतलपलाशा जोङ्गकः शाकशाली क्रमुकधवकलिङ्गच्छागकर्णाश्वकर्णाः ॥19॥
असनादिर्विजयते श्वित्रकुष्ठकफकृमीन् । पाण्डुरोगं प्रमेहं च मेदोदोषनिबर्हणः ॥20॥

1. *Asana* (Pterocarpus marsupium), 2. *tiniśa* (Ougeinia dalberigoides), 3. *bhūrja patra* (Betula bhojapattra), 4. *śvetavāha/arjuna* (Terminalia arjuna), 5. *prakirya/pūtikarañja* (Caesalpinia bondue), 6. *khadira* (Acacia catechu), 7. *kadara/śweta khadira* (Acacia suma), 8. *bhaṇḍi/śirīṣa* (Albezia lebback), 9. *śiṁśipā* (Dalbergia emarginata), 10. *meṣaśṛṅgī* (Gymnema sylvestre), 11. *trihima* (3 types of *candana*) (*śweta, rakta* & *pīta*), 12. *tala/tāḍa* (Borassus flabellifer), 13. *palāśa* (Butea monosperma), 14. *joṅgaka/kṛṣṇa aguru* (Aquilaria agallocha), 15. *śāka/teak* (Tectona grandis), 16. *śāla* (Shorea robusta), 17. *dhava* (Anogeissus latifolia), 18. *kramuka* (Areca catechu), 19. *kaliṅga* (Holarrhina antidysenterica), 20. *chāgakarṇa/ajakarṇa* (Dipterocarpus turbinatus), 21. *aśvakarṇa* (Dipterocarpus alatus).

Asana

Uses:

Indicated in leucoderma, *kapha* diseases, worm infestation, anaemia, diabetes and obesity.

18. Varuṇādi gaṇa:

वरुणमैर्यकयुग्मशतावरीदहनमोरटबिल्वविषाणिकाः ।
द्विबृहतीद्विकरञ्जयाद्वयं बहलपल्लवदर्भरुजाकराः ॥21॥

वरुणादिः कर्फ मेदो मन्दाग्नित्वं नियच्छति ।
आढ्यवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम् ॥2 2॥

Varuṇa

1. *Varuṇa* (Crataeva religiosa), 2. *sairyaka yugma* (2 types of barleria)—(a) *kurabaka* (red flowers) (Barleria cristata), (b) *kuraṇṭaka* (yellow flowers) (Barleria prionitis), 3. *śatāvari* (Asparagus racemosus), 4. *dahana/citraka* (Plumbago zeylanica), 5. *moraṭa/chāga* (Morsdenia tinacissima), 6. *bilva* (Aegle marmelos), 7. *viṣānikā/aja śṛngī* (Gymnema sylvestre), 8. *dvi-bṛhati*—(a) *bṛhati* (Solanum indicum), (b) *kaṇṭakāri* (Solanum xanthocarpum), 9. *dvi-karañja*—(a) *karañja* (Pongamia glabra), (b) *pūtikarañja* (Caesalpinia bondue), 10. *jayā dvaya*—(a) *tarkāri* (Clerodendron phlomidis), (b) *haritaki* (Terminalia chebula), 11. *bahalapallava/śigru* (Moringa pterygosperma), 12. *darbha* (Eragrostis cynosuroides), 13. *rujākara/hintāla* (a kind of palm).

Uses :

Cures *kapha* and *medoroga*, relieves indigestion, indicated in gout, headache, tumors and internal abscess.

Ūṣaka/Kallara

19. Ūṣakādi gaṇa:

ऊषकस्तुत्थकं हिङ्गु कासीसद्वयसैन्धवम् ।
सशिलाजतु कृच्छ्राश्मगुल्ममेदःकफापहम् ॥2 3॥

1. *Ūṣaka/Kallara* (Sodium chloride), 2. *tutthaka* (Cupric sulphate), 3. *hiṅgu* (Ferula foetida), 4. *kāsīsa dvaya* (2 types of *kāsīsa* i.e. *pāṁśu* & *puṣpakāsīsa*), 5. *saindhava* (Sodium chloride impura), 6. *śilājatu* (bitumen).

Uses:

Indicated in dysurea, urinary calculi and tumors. Decreases the fat and mitigates *kapha*.

20. Viratarvādi gaṇa:

वेल्लन्तरारणिकबूकवृषाश्मभेदगोकण्टकेल्कटसहाचरबाणकाशाः ।
वृक्षादनीनलकुशद्वयगुण्ठगुन्द्राभल्लूकमोरटकुरण्टकाम्भपार्थाः ॥2 4॥
वर्गो वीरतराद्योऽयं हन्ति वातकृतान् गदान् । अश्मरीशर्करामूत्रकृच्छ्राघातरुजाहरः ॥2 5॥

Vellantara/Viratara

1. *Vellantaral viratarau* (Dichrostachys cinerea), 2. *araṇika/agnimantha* (Clerodendrum phlomidis), 3. *būka/vāsūka/iśwara mallikā* (Osmanthus fragrans), 4. *vṛṣa/vāsā* (Adhatoda vasica), 5. *aśmabheda/pāṣāṇabheda* (Bergenia ligulata), 6. *gokaṇṭaka/gokṣura* (Tribulus terrestris), 7. *itkaṭa/utkaṭa* (Sesbania bispinosa), 8. *sahacara* (Barleria prionitis), 9. *bāṇa* (Avicennia officinalis), 10. *kāsa* (Saccharum spontaneum), 11. *vṛkṣādani/vandāka* (Loranthus longiflorus), 12. *nala* (Phragmites maxima), 13. *kuśa dwaya* (2 varieties of Desmostachya bipinnata), 14. *guṇṭha* (Typha angustata), 15. *gundrā* (Typha elephantina), 16. *bhallūka/śyonāka* (Oroxylum indicum), 17. *morata/chāga* (Marsdenia tinacissima), 18. *kuraṇṭa* (yellow variety of Barleria prionitis), 19. *karambha/uttamaraṇi* (Pergularia extensa), 20. *pārthā/suvarcala/āditya-bhakta.*

Uses:

Indicated in *vāta* disorders, urinary calculi, dysurea and anurea etc.

21. Rodhrādi gaṇa:

रोध्रशाबरकरोध्रपलाशा जिह्मिणीसरलकट्फलयुक्ताः ।
कुत्सिताम्बकदलीगतशोकाः सैलवालुपरिपेलवमोचाः ॥2 6॥
एष रोध्रादिको नाम मेदःकफहरो गणः ।
योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः ॥2 7॥

Lodhra

1. *Rodhra/lodhra* (Symplocos crataegoides), 2. *śābaraka lodhra* (Symplocos racemosa), 3. *palāśa* (Butea monosperma), 4. *jiṅgiṇī* (Lannea grandis), 5. *sarala* (Pinus longifolia), 6. *katphala* (Myrica nagi), 7. *yuktā/rāsnā* (Pluchea lanceolata), 8. *kutsitāmba/kadamba* (Anthocephalus indicus), 9. *kadalī* (Musa paradisiaca), 10. *gataśoka/aśoka* (Saraca indica), 11. *elavālu* (Prunus cerasus), 12. *paripelava/mustā* (Cyperus rotundus), 13. *moca/śallakī* (Boswellia serrata).

Uses:

Decreases the fat and mitigates *kapha*, cures vaginal disorders, astringent in action, increases color complexion, antitoxic.

22. Arkādi gaṇa:

अर्कालर्की नागदन्ती विशल्या भार्ङ्गी रास्ना वृश्चिकाली प्रकीर्या ।
प्रत्यक्पुष्पी पीततैलोदकीर्यां श्वेतायुग्मं तापसानां च वृक्षः ॥28॥
अयमर्कादिको वर्गः कफमेदोविषापहः ।
कृमिकुष्ठप्रशमनो विशेषाद्व्रणशोधनः ॥29॥

1. *Arka* (Calotropis gigantea), 2. *alarka* (Calotropis procera), 3. *nāgadantī* (Croton oblongifolius), 4. *viśalyā/lāṅgali* (Gloriosa superba), 5. *bhārṅgī* (Clerodendrum serratum), 6. *rāsnā* (Pluchea lanceolata), 7. *vṛścikālī* (Pergularia extensa), 8. *prakiryā/karañja* (Pongamia pinnata), 9. *pratyakpuspī* (Achyranthus aspera), 10. *pītataila/mālakāṅgani* (Celestrus paniculata), 11. *udakiryā/pūtikarañja* (Holoptelia integrifolia), 12. *śwetā yugma*—(a) *kiṇihī/śirīṣa* (Albizzia procera), (b) *kaṭabhī*/another variety of *śirīṣa*, 13. *tāpasa/iṅgudi* (Balanites agyptiaca).

Uses:

Decreases the fat and mitigates *kapha*, cures worms, skin diseases, antitoxic and cleanses the wounds.

Arka

23. Surasādi gaṇa:

सुरसयुगफणिज्जं कालमाला विडङ्गं खरदुसवृषकर्णीकट्फलं कासमर्दः ।
क्षवकसरसिभार्ङ्गीकार्मुकाः काकमाची कुलहलविषमुष्टीभूस्तृणो भूतकेशी ॥30॥
सुरसादिर्गणः श्लेष्ममेदःकृमिनिषूदनः । प्रतिश्यायास्यदौर्गन्ध्यकासघ्नो व्रणशोधनः ॥31॥

1. *Surasā yugma* (Occimum sanctum) (black & white), 2. *phaṇijja* (Origamum majorana), 3. *kālamālā* (Ocimum species), 4. *viḍaṅga* (Embelia ribes), 5. *kharabusa* (Ocimum sp.), 6. *vṛṣakarṇī/muṣikākarṇī* (Ipomoea reniformis), 7. *kaṭphala* (Myrica nagi), 8. *kāsamarda* (Cassia occidentalis), 9. *kṣavaka* (Centipeda minima), 10. *sarasi/kapitthaparṇi*, 11. *bhārṅgī* (Clerodendrum serratum), 12. *kārmukā/ raktamañjarī*, 13. *kākamācī* (Solanum nigrum), 14. *kulahala* (Blumea balsmifera), 15. *viṣamuṣṭi* (Strychnos nuxvomica), 16. *bhūtṛṇa* (Andropogon citratus), 17. *bhūtakeśī* (Nardostachys jatamansi).

Uses:
Mitigates *kapha*, decreases fat, indicated in worm infestations, running nose, anorexia, dyspnoea, cough and cleanses the wounds.

Surasā

24. Muṣkakādi gaṇa:

मुष्ककस्नुग्घराह्वीपियालाशध्वशिंशिपाः । गुल्ममेहाश्मरीपाण्डुमेदोऽर्शःकफशुक्रजित् ॥3 2॥

1. *Muṣkaka* (Elaeodendron glaucum), 2. *śnuhī* (Euphorbia nerifolia), 3. *varā/triphalā* (three fruits), 4. *dvipi/citraka* (Plumbago zeylanica), 5. *palāśa* (Butea monosperma), 6. *dhava* (Anogeissus latifolia), 7. *śiṁśapā* (Dalbergia sissoo).

Uses:
Indicated in tumors, diabetes, urinary calculi, anaemia, obesity, piles, *kapha* and *śukra doṣa*.

Muṣkaka

25. Vatsakādi gaṇa:

वत्सकमूर्वाभार्ङ्गीकिटुका मरीचं घुणप्रिया च गण्डीरम् ।
एला पाठाऽजाजी कट्वङ्गफलाजमोदसिद्धार्थवचाः ॥3 3॥
जीरकहिङ्गुविडङ्गं पशुगन्धा पञ्चकोलकं हन्ति । चलकफमेदःपीनसगुल्मज्वरशूलदुर्नाम्नः ॥3 4॥

1. *Vatsaka* (Holarrhina antidysenterica), 2. *mūrvā/ madhurasā/chāga* (Marsdenia tinacissma), 3. *bhārṅgī* (Clerodendrum serratum), 4. *kaṭuka rohiṇī* (Picrorrhiza kurrooa),

5. *marica* (Piper longum), 6. *ghuṇapriyā/ativiṣā* (Aconitum heterophyllum), 7. *gaṇḍīra/snuhi* (Euphorbia nerifolia), 8. *elā* (Elatteria cardamomum), 9. *pāṭhā* (Cissampelos pariera), 10. *ajāji/jiraka* (Cuminum cyminum), 11.*kaṭwaṅgaphala/ aralu* (Ailanthus excelsa), 12. *ajamodā* (Apium graveolens), 13. *siddhārtha/śweta sarṣapa* (Brassica campestris Var. sarson Prain), 14. *vacā* (Acorus calamus), 15. *jiraka* (Carum carvi), 16. *hiṅgu* (Ferula foetida), 17. *viḍaṅga* (Embelia ribes), 18. *paśugandhā/ajagandhā* (Gynandropsis gynandra), 19. *pañcakola* (*pippalī, pippalīmūla, cavya, citraka, nāgara*).

Uses:

Mitigates *kapha* and *medas*. Indicated in anorexia, coryza, colic, piles, fever, tumors, increases digestive power and digests the undigested food material.

Vatsaka

26 & 27. Vacā-Haridrādi gaṇa:

वचाजलदेवाह्वनागरातिविषाभयाः । हरिद्राद्वयपाठाह्वकलशीकुटजोद्भवाः ॥3 5 ॥
वचाहरिद्रादिगणावामातीसारनाशनौ । मेदःकफाढ्यपवनस्तन्यदोषनिबर्हणौ ॥3 6 ॥

1. *Vacā* (Acmorus calamus), 2. *jalada/mustā* (Cyperus rotundus), 3. *devahvā/devadāru* (Cedrus deodara), 4. *nāgara/sunṭhi* (Zingiber officinale), 5. *ativiṣā* (Aconitum heterophyllum), 6. *abhayā/haritakī* (Terminalia chebula), 7. *haridrā dvaya*—(a) *haridrā* (Curcuma longa), (b) *dāru haridrā* (Berberis aristata), 8. *yaṣṭī/yaṣṭimadhu* (Glycyrrhiza glabra), 9. *kalaśi/pṛśniparṇi* (Uraria picta), 10. *kuṭaja/indrayava* (Holarrhina antidysenterica).

Vacā

Haridrā

Uses:

Indicated in *āmātisāra, medo roga, kapha roga,* gout, disorders of the breast milk etc.

28 & 29. Priyaṅgu-Ambaṣṭhādi gaṇa:

प्रियङ्गुपुष्पाञ्जनयुग्मपद्मा: पद्माद्रजो योजनवल्लयनन्ता ।
मानद्रुमो मोचरस: समङ्गा पुन्नागशीतं मदनीयहेतु: ॥३७॥
अम्बष्ठा मधुकं नमस्करी नन्दीवृक्षपलाशकच्छुरा: ।
रोध्रं धातकिबिल्वपेशिके कट्वङ्ग: कमलोद्भवं रज: ॥३८॥
गणौ प्रियङ्ग्वम्बष्ठादी पक्वातीसारनाशनौ ।
सन्धानीयौ हितौ पित्ते व्रणानामपि रोपणौ ॥३९॥

1. *Priyaṅgu* (Callicarpa macrophylla), 2. *puspāñjana yugma*—(a) *srotoñjana* (black galena) (Antimony sulphide), (b) *souvīrāñjana* (white galena) (Antimony sulphide), 3. *padmā/bhārṅgi* (Clerodendrum serratum), 4. *padmarāja/padmakeśara* (Nelumbo nucifera), 5. *yojana-valli/mañjiṣṭhā* (Rubia cordifolia), 6. *anantā/yavāsaka* (Alhagi camelorum), 7. *mānadruma/śālmali* (Salmalia malabarica), 8. *mocarasa* (gum resin of Salmalia malabarica), 9. *samaṅgā/lajjālu* (Mimosa pudica), 10. *punnāga* (Calophyllum inophyllum), 11. *śīta/candana* (Santalum album), 12. *madaniya-hetu/dhātaki* (Woodfordia fruiticosa), 13. *ambaṣṭhā/mayūrašikhā* (Adiantum caudatum), 14. *madhuka* (Glycyrrhiza glabra), 15. *namaskari* (Mimosa pudica), 16. *nandīvṛkṣa* (Ficus retusa), 17. *palāśa* (Butea monosperma), 18. *kacchurā/dhanvayāsa* (Fagonia cretica), 19. *rodhra* (Symplocos racemosa), 20. *dhātaki* (Woodfordia fruiticosa), 21. *bilwa peśikā/bilwaphala majjā* (Aegle marmelos), 22. *kaṭwaṅga/mahānimba* (Ailanthus excelsa), 23. *kamalarāja/padmakeśara* (Nelumbo nucifera).

Uses:

Both *priyaṅgvādi* and *ambaṣṭhādi gaṇa* drugs are indicated in *pakvātisāra,* unites the fractured bones, mitigates *pitta* and heals the ulcers.

Priyaṅgu

Ambaṣṭhā

30. Mustādi gaṇa:

मुस्तावचाग्निद्विनिशाद्वितिक्ताभल्लातपाठात्रिफलाविषाख्याः ।
कुष्ठं त्रुटी हैमवती च योनिस्तन्यामयघ्ना मलपाचनाश्च ॥40॥

Mustā

1. *Mustā* (Cyperus rotundus), 2. *vacā* (Acorus calamus), 3. *agni/citramūla* (Plumbabo zeylanica), 4. *niśā dvaya*—(a) *haridrā* (Curcuma longa), (b) *dāruharidrā* (Berberis aristata), 5. *dwi tiktā*—(a) *kaṭukarohiṇī* (Picrorhiza kurroa), (b) *kākatiktā* (*kākadinī/guñjā*), 6. *bhallātaka* (Semicarpus anacardium), 7. *pāṭhā* (Cissampelos pariera), 8. *triphalā* (three fruits), 9. *viṣākhyā* (Aconitum heterophyllum), 10. *kuṣṭha* (Saussurea lappa), 11. *truṭī/elā* (Elattaria cardamomum), 12. *haimavatī* (Acorus calamus) (white variety of *vacā*).

Uses:

Indicated in uterine disorders and also the disorders of the breast milk, mitigates all the *tridoṣas*.

31. Nyagrodhādi gaṇa:

न्यग्रोधपिप्पलसदाफलरोध्रयुग्मं जम्बूद्वयार्जुनकपीतनसोमवल्काः ।
प्लक्षाम्रवञ्जुलपियालपलाशनन्दीकोलीकदम्बविरलामधुकं मधूकम् ॥41॥
न्यग्रोधादिर्गणो द्रव्यः सङ्ग्राही भग्नसाधनः । मेदःपित्तास्रतृड्दाहयोनिरोगनिबर्हणः ॥42॥

1. *Nyagrodha* (Ficus bengalensis), 2. *pippala/aśvattha* (Ficus religiosa), 3. *sadāphala/udumbara* (Ficus glomerata), 4. *rodhra yugma* (2 types of Symplocos racemosa), 5. *jambū dwaya* (2 types of Syzigium cumini), 6. *arjuna* (Terminalia arjuna), 7. *kapītana* (Ficus microcarpa), 8. *somavalka/khadira* (Acacia catechu), 9. *plakṣa* (Ficus lacor), 10. *āmra* (Magnifera indica), 11. *vañjula/vetasa* (Salix caprea), 12. *piyāla* (Buchanania lanzan), 13. *palāśa* (Butea frondosa), 14. *nandī* (Ficus retusa), 15. *kola* (Zizyphus jujuba), 16. *kadamba* (Anthocephalus cadamba), 17. *viralā/tinduka* (Diospyros tomentosa), 18. *madhuka/yaṣṭi* (Glycyrrhiza glabra), 19. *madhūka* (Madhuka indica).

Uses:

These drugs are useful for healing the ulcers. Absorbs the water, helps for the union of fractured bones, cures obesity, haemorrhage, thirst, burning and vaginal disorders.

Nyagrodha

32. Elādi gaṇa:

एलाद्वयमतुष्ककुष्ठपलिनीमांसीजलध्यामकं त्वक्काश्मोरकचोचपत्रतगरस्थौणेयजातीरसाः ।
शृङ्ख्यांघ्रिनखोऽमराह्वमगुरुः श्रीवासकः कुङ्कुमं चण्डागुग्गुलुदेवधूपरुधिरः पुन्नागनागाह्वयम् ॥4 3॥
एलादिको वातकफौ विषं च विनियच्छति । वर्ण्यप्रसादनः कण्डूपिटिकाकोठनाशनः ॥4 4॥

1. *Elā dvaya*—(a) *sūkṣma elā* (Elattaria cardamomum), (b) *sthūla elā* (Amomum subulatum), 2. *turuṣka* (Liquidamber orientalis), 3. *kuṣṭha* (Saussurea lappa), 4. *phalini/priyaṅgu* (Callicarpa macrophyllum), 5. *māṁsī/jaṭāmāṁsī* (Nardostachys jatamansi), 6. *jala/bālaka* (Coleus vettiveroides), 7. *dhyāmaka/gandhatṛṇa* (Cymbopogon species), 8. *sṛṅkā* (Northern Himalayan region aromatic plant), 9. *coraka* (Angelica glauca), 10. *coca/twak* (Cinnamomum zeylanicum), 11. *patra/tamāla patra* (Cinnamomum tamala), 12. *tagara/granthi tagara* (Veleriana wallichi), 13. *sthouṇeya/thuṇeraka* (Taxus baccata), 14. *jātirasa/bola* (Commiphora myrrha), 15. *śukti/nakha*, 16. *vyāṛghranakha* (Capparis horrida), 17. *amarāhwa/devadāru* (Cedrus deodara), 18. *aguru/kṛṣṇāguru* (Aquileria agallocha), 19. *śrīvāsaka/sarala* (Pinus longifolia), 20. *kuṁkuma*/saffron (Crocus sativus), 21. *caṇḍā* (Angelica glauca), 22. *guggulu* (Commiphora mukul), 23. *devadhūpa/sarjarasa* (Shorea robusta), 24. *khapurā/kunduruka* (gum resin of Lannea grandis or Boswellia serrata), 25. *punnāga* (Calophyllum inophyllum), 26. *nāgāhwaya/nāgakeśara* (Mesua ferrea).

Uses:

Mitigates *vāta* and *kapha*, antitoxic, increases the color complexion, indicated in itching, boils etc.

Elā

33. Śyāmādi gaṇa:

श्यामादन्तीद्रवन्तीक्रमुककुटरणाशङ्खिनीचर्मसाह्वा-
ख्यर्णक्षीरीगवाक्षीशिखरिरजनकच्छिप्रशेफाकरञ्जाः ।

वस्तान्त्री व्याधिघातो बहलबहुरसस्तीक्ष्णवृक्षात् फलानि
श्यामाद्यो हन्ति गुल्मं विषमरुचिकफौ हृद्रुजं मूत्रकृच्छ्रम् ॥4 5॥

1. *Śyāmā* (Operculina turpethum) black variety, 2. *danti* (Baliospermum axillare), 3. *dravanti* (Croton tiglium), 4. *kramuka* (Areca catechu), 5. *kuṭaraṇā/trivṛt* (Operculina turpethum) white variety, 6. *śaṅkhinī* (Clitoria ternatia), 7. *carmasāhvā* (Acacia sinuata), 8. *svarṇakṣīrī* (Argemone mexicana), 9. *gavākṣī* (Citrullus colocynthis), 10. *śikhari* (Achyranthus aspera), 11. *rajanaka/kampillaka* (Mallotus philippinensis), 12. *chinnarūhā* (Tinospora cordifolia), 13. *karañja* (Pongamia pinnata), 14. *bastāntrī* (Ipomoea pescaprae), 15. *vyādhighāta/ārgavadha* (Cassia fistula), 16. *bahala/śigru* (Moringa pterygosperma), 17. *bahurasa/ikṣu* (Saccharum officinarum), 18. *tīkṣṇavṛkṣā phala/pilu* (Salvadora persica).

Śyāmā

Uses:

Useful in lumps in the abdomen, antitoxic, indicated in anorexia, disorders of *kapha* and heart and also in dysurea.

त्रयस्त्रिंशदिति प्रोक्ता वर्गास्तेषु त्वलाभतः । युञ्ज्यात्तद्विधमन्यच्च द्रव्यं जह्यादयौगिकम् ॥4 6॥

In this way 33 groups of drugs have been enumerated for the management of various disease conditions. If all the drugs mentioned in any one of the groups are not available due to the season and ecological conditions, one can opt alternative drugs having similar therapeutic properties.

एते वर्गा दोषदूष्याद्यपेक्ष्य कल्कक्वाथस्नेहलेहादियुक्ताः ।
पाने नस्येऽन्वासनेऽन्तर्बहिर्वा लेपाभ्यङ्गैर्घ्नन्ति रोगान् सुकृच्छ्रान् ॥4 7॥

Prescribing the above drugs in the form of *kalka* (paste), *quātha* (decoction), *sneha* (medicated oil), *lehya*, *pāna* (internal use), *nasya* (nasal administration), *vasti* (medicated enemata) after assessing *doṣa*, *dūṣya* etc. will be useful even in the management of *kṛcchra-sādhya roga* (diseases cured with great difficulty).

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने शोधनादिगणसङ्ग्रहो नाम पञ्चदशोऽध्यायः ॥15॥

Thus ends the fifteenth chapter entitled *Śodhanādigaṇa Saṅgraha Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Siṁhagupta.

In the present chapter initially the classification of the drugs according to the mode of their action such as *śodhana* and *śamana* was enumerated. Then it was classified according to the action of several drugs which acts on a group of disease conditions and the nomenclature of the

group was given by the drug mentioned at first such as *vidāryādi gaṇa, sārībādi gaṇa, padmakādi gaṇa, guḍūcyādi gaṇa etc.*

For eg: *guḍūcyādi gaṇa* means the group is headed by *guḍūcī*. By hearing the word *guḍūcyādi gaṇa*, one must be in a poition to recollect the group of drugs such as *guḍūcī, padmaka, ariṣṭa, dhānyaka* and *rakta candana* along with their actions viz *pitta-kapha-hara, jwarahara, chardi, tṛṣṇā & dāhahara* as well as increasing the power of digestion.

Hence it is much more beneficial for the practitioner while treating a patient.

In this way 33 groups of drugs have been enumerated by Vāgbhaṭa in this chapter.

*

16 SNEHA-VIDHI ADHYĀYA

[Oleation Therapy]

अथातः स्नेहविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Śodhanādigaṇa Saṅgraha Adhyāya*', Ācārya Vāgbhaṭa expounded the chapter '*Sneha-vidhi*' (Oleation Therapy), thus said Lord Ātreya and other great sages.

The main intention of Āyurveda is to maintain the positive health in the healthy individuals as well as to treat the diseased persons. To treat the diseased persons 3 kinds of therapeutic procedures have been mentioned such as *daivavyapāśraya, yuktivyapāśraya* and *sattvāvajaya* (spiritual therapy, rational therapy and psychotherapy). Further rational therapy is subdivided into 3 types viz. *antahparimārjana, bahiḥ-parimārjana and śastra-praṇidhāna* (internal purification, external cleansing and surgical therapy). Both the internal purification and external cleansing can be incorporated into *ṣaḍūpakramas*. For the sake of convenience in the treatment all the six therapeutic procedures can be grouped into two only such as *bṛṁhaṇa* and *laṅghana* (nourishing therapy and reducing therapy), which were already discussed in the previous chapter. Reducing therapy is again of 2 types:

(a) *Śodhana* (elimination therapy) and (b) *Śamana* (palliative therapy).

Śodhana therapy:

Śodhana therapy means purificatory measures.

Maharṣi Caraka has been classified them as under:

1. *Vamana karma* (emesis)
2. *Virecana karma* (purgation)
3. *Āsthāpana vasti* (medicated enemata with decoctions)
4. *Anuvāsana vasti* (enemata with oils)
5. *Nasya karma* (nasal administration)

Where as in Suśruta Saṁhitā, *rakta-mokṣana* is added to the above by clubbing both types of *vasti* treatments as one, so that the number five remains the same.

Before proceeding to the purificatory measures, pre-operative procedures like oleation and sudation should be conducted to bring back the vitiated *doṣas* from *śākhās* (periphery) to *koṣṭha* (central part of the body). Without conducting these preoperative techniques, the vitiated *doṣas* cannot reach the central part of the body.

Hence it is very much essential to conduct the pre-operative procedures prior to perform *Pañcakarma* treatments.

Before starting the therapy, physician should procure the drugs in required quantity, which will be useful for oleation therapy and also the antidotes, to manage the complications.

Qualities of oleating drugs:

गुरुशीतसरस्निग्धमन्दसूक्ष्मपृदुद्रवम् । औषधं स्नेहनं प्रायो, विपरीतं विरूक्षणम् ॥1॥

Generally, drugs which are *guru* (heavy), *śīta* (cold), *sara* (mobile), *snigdha* (unctuous), *manda* (slow), *sūkṣma* (subtle), *mṛdu* (soft) and *drava* (liquid) are useful for oleation therapy and the drugs having exactly opposite qualities like *laghu* (light), *uṣṇa* (hot), *sthira* (stable), *rūkṣa* (dry), *tīkṣṇa* (sharp), *sthūla* (bulky), *kaṭhina* (hard) and *sāndra* (solid) are useful for dryness of the body.

Literally *sneha* means oleate or to make smooth. The process of producing unctuousness, fluidity, softness and smoothness in the body is known as oleation.

Best oleating substances:

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम् । तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥2॥
माधुर्यादविदाहित्वाज्जन्माद्येव च शीलनात् ।

Sarpiḥ Majjā Vasā Taila

Though there are a number of unctuous substances available in the nature *sarpiḥ* (ghee), *majjā* (bone marrow), *vasā* (muscle fat) and *taila* (sesame oil) are the best among them.

Out of all unctuous substances, ghee is the best one, because it follows the properties of the substances with which it is processed, as it is sweet in taste, not producing any burning sensation and is taken since birth.

पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम् ॥3॥

Sarpiḥ, majjā, vasā and *taila* are superior to one another in mitigating *pitta* in the preceding order, and in their succeeding order they mitigate *vāta* and *kapha*.

घृतात्तैलं गुरु वसा तैलान्मज्जा ततोऽपि च ।

Ghṛta, taila, vasā and *majjā* are heavier to one another in their succeeding order that means bone marrow is the heaviest among the four unctuous substances.

द्वाभ्यां त्रिभिश्चतुर्भिस्तैर्यमकस्त्रिवृतो महान् ॥4॥

The combination of any of the two unctuous substances can be known as *yamaka*. If any of

three substances combined together it is called *trivṛt* and the combination of all the four oleating substances are known as *mahān*.

These oleating substances will get from two different sources known as animals and plants—(a) Animal source—curds, milk, muscle, bone. From which ghee, muscle fat and bone marrow can be collected. (b) Plant source—fruits and stem yield oils.

Eligible persons for oleation therapy:

स्वेद्यसंशोध्यपद्यस्त्रीव्यायामस्थचिन्तकाः । वृद्धबालाबलकृशा रूक्षाः क्षीणास्त्रशुक्रेतसः ॥5॥
वातार्तस्यन्दतिमिरदारुणप्रतिबोधिनः । स्नेह्याः–

* Persons to whom sudation and purificatory measures to be conducted.
* Those who are habituated in taking more wine, excessive sexual contacts with women and doing heavy exercises.
* Persons thinking too much.
* Aged persons, children, debilitated persons.
* Emaciated and dry.
* Who are having depleted of blood and reproductive tissues.
* Persons suffering from neurological disorders and eye diseases.
* Those having difficulty in quick awakening etc. are eligible for oleation therapy.

Persons not eligible for oleation therapy:

–न त्वतिमन्दाग्नितीक्ष्णाग्निस्थूलदुर्बलाः ॥6॥
ऊरुस्तम्भातिसाराऽऽमगरलरोगगरोदरैः । मूर्च्छाच्छर्द्यरुचिश्लेष्मतृष्णामद्यैश्च पीडिताः ॥7॥
अपप्रसूता युक्ते च नस्ये बस्तौ विरेचने ।

* Those having very weak and strong digestive power.
* Obese and very lean.
* Persons suffering with *urustambha*, diarrhoea, indigestion, throat disorders, artificial poisoning, ascitis, fainting, vomiting, anorexia, increased *kapha*, thirst and alcoholic intoxication.
* Abnormal delivery.
* Immediately after performing *nasya*, *vasti* and *virecana* etc. are not eligible for administering the oil internally.

Indications of different unctuous substances in various disease conditions:

तत्र धीस्मृतिमेधादिकाङ्क्षिणां शस्यते घृतम् ॥8॥

Ghṛta (ghee) is indicated to the persons, who desire to improve their intelligence, recollection, knowledge and digestive power etc.

ग्रन्थिनाडीकृमिश्लेष्ममेदोमारुतरोगिषु । तैलं लाघवदाढ्यार्थिकूरकोष्ठेषु देहिषु ॥9॥

Taila (gingili oil) is indicated for the persons:

* Who are suffering from tumors, sinus, worm infestation.
* *Kapha* and *medo roga*.

- *Vāta* disorders.
- Who wishes to become slim and strong.
- Those having *krūra koṣṭha* (costive bowels) etc.

वातातपाध्वभारस्त्रीव्यायामक्षीणधातुषु । रूक्षक्लेशक्षमात्यग्निवातावृतपथेषु च ॥10॥
श्रोणी, वसा तु सन्ध्यस्थिमर्मकोष्ठरुजासु च । तथा दग्धाहतभ्रष्टयोनिकर्णशिरोरुजि ॥11॥

Vasā and *majjā* (muscle fat and bone marrow) are indicated for those persons:

- Whose tissues became weak by exposing to open air, sunlight, walking long distances, carrying heavy loads, excessive coitus, excessive exercises, who are having dry skin.
- Those who can be able to withstand even in difficult situations.
- Having increased power of digestion.
- Channels blocked by the vitiation of *vāta* etc.
- *Vasā* is specially indicated in the disorders of joints, bones, vital organs and G.I. tract.
- It is also indicated in burns, injuries, prolapsed uterus and the diseases of ear and head.

Indications of different unctuous substances according to seasons:

तैलं प्रावृषि, वर्षान्ते सर्पिरन्यौ तु माधवे ।

Gingili oil should be given in *prāvṛt ṛtu* or *varṣā ṛtu* (first rainy seasons) and ghee is to be given in end of *varṣā* or *śarat ṛtu* (autumn season) where as muscle fat and bone marrow are to be administered in *mādhura* or *vasanta ṛtu* (spring season).

Suitable time for oleation therapy:

ऋतौ साधारणे स्नेहः शस्तोऽद्रि विमले रवौ ॥12॥

Usually unctuous substances should be administered internally during normal seasons only i.e. when there is not having extreme hot, cold and rains and that too whenever the sun is shining i.e. sky is clear without any clouds.

तैलं त्वरायां शीतेऽपि घर्मेऽपि च घृतं निशि ।

In an emergency *taila* can be administered in cold season also. Similarly *ghṛta* can be given in summer season and even in night.

निशैव पित्ते पवने संसर्गे पित्तवत्यपि ॥13॥

In the condition where *vāta* and *pitta* are vitiated and during summer oleating substances should be given in the night hours only.

निशन्यद्वा वातकफाप्रोगाः स्युः पित्ततो दिवा ।

- Oleating substances should be administered internally according to the condition of the vitiation of the *doṣa* and season only.
- The above rules do not apply to the patients, suffering from acute diseases. In such cases the physician need not observe the variations in time and season.
- Administration of oleating substances other than the prescribed time i.e. using *ghṛta* in night time during cold seasons and *taila* in day time during summer season leads to *vāta*, *kapha roga* and *pitta* disorders respectively.

Mode of administration of oleating substances:

युक्त्याऽवचारयेत्स्नेहं भाक्त्वाद्यन्नेन वस्तिभिः ॥1 4॥
नस्याभ्यङ्गनगण्डूषमूर्द्धकर्णाक्षितर्पणैः ।

Oleating substances should be administered internally after considering the dosage, season, vitiated *doṣa* and the body constitution as follows:
Vicāraṇā (mixed with food substances), *vasti* (medicated enemata), *nasya* (nasal administration), *abhyaṅga* (body massage), *gaṇḍūṣa* (mouth gargles), *mūrdha taila* (*śiro-abhyaṅga, seka, picu* and *śirovasti*), *karṇapūraṇa* (ear drops) and *akṣitarpaṇa* (satiating therapies to the eye).

Sneha vicāraṇā:

रसभेदैकशस्त्वाभ्यां चतुःषष्टिर्विचारणाः ॥1 5॥
स्नेहस्यान्याभिभूतत्वादल्पत्वाच्च क्रमात्स्मृताः । यथोक्तहेत्वभावाच्च नाच्छपेयो विचारणा ॥1 6॥
स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात् ।

* Administering the oleating substances internally by mixing them with other food substances is known as *vicāraṇā*. Internal administration of oleating substances without adding any other substance is known as *accha peya*.
* *Sneha vicāraṇās* are of 64 types in accordance with that number of combinations of *rasas*.
* *Accha peya* gives proper oleating signs and symptoms faster than *vicāraṇiya*. Hence the former is superior to the later.

Dosage of oleating substances:

द्वाभ्यां चतुर्भिरष्टाभिर्यामैर्जीर्यन्ति याः क्रमात् ॥1 7॥
ह्रस्वमध्योत्तमा मात्रास्ताभ्यश्च ह्रसीयसीम् । कल्पयेद्वीक्ष्य दोषादीन् प्रागेव तु ह्रसीयसीम् ॥1 8॥

* The quantity of oil digested in two *yāmas* (six hours) is called *hrasva mātrā*. *Madhayama mātrā* will be digested in four *yāmas* (twelve hours) and the quantity, which, will be digested in eight *yāmas* (24 hours), is called *uttama mātrā*.
* Keeping the intensity of *doṣas*, seasons, wholesomeness etc in mind, start the oleation therapy, with the minimum dose or less than that is called *hrasīyasī mātrā* or test dose.
* Oil should not be administered internally without knowing the *koṣṭha*. If so, at times the life of the patient may be put into danger.

Notes:

Hrasva mātrā:

* It is indicated for the persons who are weak, having decreased digestive power, children, aged, delicate persons, habituated to take unwholesome food, remains empty, suffering with fever, diarrhoea, cough etc.
* It is ideal because it is easy to administer, as the quantity is less.
* It gives strength slowly.
* And is not creating any complications.

Madhayma mātrā:

* It is indicated for diabetes, *urustambha*, carbnucles, skin diseases gout etc. and the persons having *mridu koshtha*.
* It will produce unctuousness in the body, without reducing the strength of the body.
* Though complications may arise, they are mild.
* It also helps to eliminate the vitiated *dosas* from the body.

Uttama mātrā:

* It is indicated for hectic personalities, having increased digestive power, strength, able to withstand hunger, thirst and physical strain, tumors, reverse peristalasis, herpes, snake bite, insanity, dysurea etc.
* It cures the diseases caused by all the three pathways of the diseases.

Classification of Sneha Dravyas According to Their Mode of Action

Oleating substances are also can be classified into 3 types as under:

1. *Śodhana sneha*, 2. *Śamana sneha*, 3. *Bṛṁhaṇa sneha*.

1. Śodhana sneha:

ह्यस्तने जीर्ण एवाग्रे स्नेहोऽच्छः शुद्धये बहुः ।

Oleating substances used for the sake of elimination, maximum dose is to be given early in the morning without mixing with any other substances and after the completion of the digestion of the food taken in the previous night. Here the drug is administering in maximum dose and for a shorter duration i.e. maximum 7 days.

2. Śamana sneha:

शमनः क्षुद्वतोऽन्नो मध्यमात्रश्च शस्यते ॥1 9॥

Administration of the oleating substances internally in the medium dose, in the empty stomach when the person gets hungry, is known as *śamana sneha*.

Here the dosage of the unctuous substances are less than *śodhana sneha* and should be administered till the symptoms of the diseases disappeared.

3. Bṛṁhaṇa sneha:

बृंहणो रसमद्याद्यैः सभक्तोऽल्पः–

Administration of unctuous substances in a minimum dosage, which is mixed with mutton soup, wine and along with the food for a longer period for the nourishment of the body is known as *bṛṁhaṇa sneha*.

Eligible persons for bṛṁhaṇa sneha:

–हितः स च । बालवृद्धपिपासार्तस्नेहद्विष्मद्यशीलिषु ॥2 0॥
ग्रीष्मेऽनित्यमन्दाग्निसुखितक्लेशभीरुषु । मृदुकोष्ठाल्पदोषेषु काले चोष्णे कृशेषु च ॥2 1॥

It is indicated for children, aged, suffering from thirst, having aversion towards unctuous substances, habituated to take alcoholic drinks, sexual indulgence and taking unctuous substances, persons having poor digestive power, leading comfortable life, delicate persons, those afraid of difficulties, *mṛdu koṣṭha* etc. where there is mild increase of *doṣas*, emaciated, and also, for others, during summer.

Effects of snehapāna:

प्राङ्मध्योत्तरभक्तोऽसावधोमध्योर्ध्वदेहजान् । व्याधीञ्जयेद्बलं कुर्यादङ्गानां च यथाक्रमम् ॥22॥

Oil administered before, during and after eating food will be useful to the patients in the management of the diseases occurring to the lower, middle and upper parts of the body respectively and also gives strength to the body parts in the similar order.

Anupāna for different unctuous substances:

वार्युष्णमच्छेऽनु पिबेत् स्नेहे तत्सुखपक्तये । आस्योपलेपशुद्ध्यै च, तौवरारुष्करे न तु ॥23॥

* Generally hot water is to be given immediately after administering the unctuous substances, for the easy digestion and to remove the coating in the mouth.
* But hot water should not be given while administering the substances having hot in potency such as *tuvaraka taila* and *aruṣkara taila*.

Test to know the given oil is digested or not:

जीर्णाजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत् । तेनोद्गारविशुद्धिः स्यात्ततश्च लघुता रुचिः ॥24॥

Whenever there is any doubt regarding the digestion of the unctuous substances, put the patient to the following simple test:

* Ask the patient to take some hot water, if there is clear eructation, which indicates that the given oil is completely digested and the eructation with oily smell indicate the oil is yet to digest.
* Pure eructation, feeling of lightness in the body as well as perception of taste infers that oil is completely digested.

Recommended diet during oleation therapy:

भोज्योऽन्नं मात्रया पास्यन् श्वः पिबन् पीतवानपि । द्रवोष्णमनभिष्यन्दि नातिस्निग्धमसङ्करम् ॥25॥

Liquid, warm, not causing blockage to the channels and limited quantity of diet is to be given on the day before oleation therapy. Unctuous, sticking to channels and incompatible diet should not be given.

Paścāt karma (Post operative care):

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः । न वेगरोधी व्यायामक्रोधशोकहिमातपान् ॥26॥
प्रवातयानयानाध्वभाष्यात्यासनसंस्थितीः । नीचात्युच्चोपधानाहःस्वप्नधूमरजांसि च ॥27॥
यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत् ।

The following regimen is to be followed during the course of oleation therapy, and also the same number of days even after the completion of the course.

* Use only warm water for drinking as well as bathing.
* Celibacy should be maintained.
* Should not suppress the natural urges.
* Should not indulge in exercises, anger and grief.
* Should not expose to rain, cold, sunlight and breeze.
* Should not travel long distances by vehicles or by walk.
* Should not talk loudly, eat excessively,
* Should not use pillows having too much height too less height and should be comfortable.
* Avoid sleeping in daytime.
* Should not contact with the smoke and dust etc.

सर्वकर्मस्वयं प्रायो व्याधिक्षीणेषु च क्रमः ॥2 8॥

This is the regimen to be followed during and after elimination therapies like emesis, purgation etc. and also for the persons suffering from various diseases.

उपचारस्तु शमने कार्यः स्नेहे विरिक्तवत् ।

In case of *śamana* (*sneha*/palliative oleation therapy), the post-operative regimen is similar to that of purgation therapy.

त्र्यहमच्छे मृदौ कोष्ठे क्रूरे सप्तदिनं पिबेत् ॥2 9॥
सम्यक्स्निग्धोऽथवा यावदतः सात्म्यीभवेत् परम् ।

* Unctuous (oleating) substances should be given 3 days in *mṛdu koṣṭha*, 5 days in *madhyama koṣṭha* and 7 days in *krūra koṣṭha*.
* It should be given not more than seven days, or until get the effects of proper oleation therapy.
* If it is given more than 7 days, it becomes habituated to the body and cannot serve the purpose of eliminating the vitiated *doṣas*.

Notes:

Snehapāna vidhi : Pūrva karma (Pre-operative procedure):

* Before starting the oleation therapy, screen the patient whether the patient is eligible or not.
* Before administering the oleating substances, the patient is to be given mild doses of medicines (carminatives) to stimulate the digestive power and to make the G. I. tract light.
* Assess the *koṣṭha* and have a plan regarding the duration of the therapy as 3 days, 5 days and 7 days in *mṛdu, madhyama* and *krūra koṣṭha* respectively.

Koṣṭha parīkṣa:

Intake of jaggary, sugarcane juice, milk, whey, rice pudding, ghee, grape juice, hot water etc. serves as a purgative for those having *mṛdu koṣṭha*. The above cannot produce purgative effect in *krūra koṣṭha*, where as in *madhyama koṣṭha* mild laxative effect can be seen.

Pradhāna karma (Main operative procedure):

* After the completion of the digestion of the food taken in the previous night, medicated oil should be given orally early in the morning, between 15-30 minutes after sunrise, by sitting comfortably in a chair.
* Then hot water is to be given for quick digestion and gargling to clean the oral cavity and then ask the patient to wander for a distance of hundred to two hundred yards.
* Afterwards instruct the patient to cover the body with thick clothes, and reside in the room, which is devoid of breeze and have warm water at regular intervals whenever feels thirst.
* Then the physician should observe the signs and symptoms during the process of digestion as well as the completion of digestion of the unctuous substances.

Snehapāna

Signs and symptoms during the process of digestion and after the completion of digestion:

Jiryamāna laksana:

Headache, giddiness, salivation, fainting, debility, restlessness, exhaustion etc. indicates that the unctuous substance is under the process of digestion.

Jirna laksana:

* Disappearance of the above symptoms like headache etc.
* Feeling of the lightness in the body, passing flatus.
* Relief from the symptoms of the original disease.
* Increased appetite and thirst and clear eructation indicates that the oleating substance is digested.
* Whenever there is any doubt regarding the digestion of the unctuous substances, put the patient to the following simple test.
* Ask the patient to take some hot water, if there is clear eructation, which indicates that the given oil is completely digested and the eructation with oily smell indicate the oil is yet to digest.
* After the completion of digestion ask the patient to have hot water bath and then liquid, warm and light diet is to be given.

Paścāt karma (Post operative care):

Use only warm water for drinking as well as bathing etc. should be followed during the course of oleation therapy, and also the same number of days even after the completion of the course.

Signs and symptoms of proper, improper and excessive oleation:

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धघसंहतम् ॥3 0॥
स्नेहोद्वेगः क्लमः सम्यक्स्निग्धे, रूक्षे विपर्ययः। अतिस्निग्धे तु पाण्डुत्वं प्राणवक्त्रगुदस्रवाः ॥3 1॥

Proper symptoms of oleation:
Passage of flatus, increased digestive power, unctuous and loose stools, body parts become soft and smooth, aversion towards unctuous substances, body becomes light, increased perception of the objects of sensory organs etc. are symptoms of proper oleation.

Improper symptoms of oleation:
Exactly opposite symptoms of proper oleation can be seen.

Signs and symptoms of excessive oleation:
Anaemia, discharges from mouth, nose and rectum.

Complications of oleation therapy:

अमात्रयाऽहितोऽकाले मिथ्याहारविहारतः । स्नेहः करोति शोफार्शस्तन्द्रास्तम्भविसंज्ञताः ॥3 2 ॥
कण्डूकुष्ठज्वरोत्क्लेशशूलानाहभ्रमादिकान् ।

* Generally complications may arise due to the fault of the physician as well as the patient.
* Complications arising due to the wrong selection of the drug dosage, time and season and also the patient at times are some of the faults of the physician.
* And the complications arising due to improper post-operative regimen can be considered as the faults of the patient.
* *Śopha* (swelling all over the body), *arśas* (piles), *tandrā* (state of unconsciousness), *sthambha* (rigidity), *visaṁjñatā* (loss of sensation), *kaṇḍu* (itching), *kuṣṭha* (skin disorders), *jwara* (fever), *utkleśa* (nausea), *śula* (pain in the abdomen), *ānāha* (flatulence), *bhrama* (giddiness) etc. are some of the complications.

Management:

क्षुत्तृष्णोल्लेखनस्वेदरूक्षपानान्नभेषजम् ॥3 3 ॥
तक्रारिष्टखलोहालवयस्यामाककोद्रवम् । पिप्पलीत्रिफलाक्षौद्रपथ्यागोमूत्रगुग्गुलु ॥3 4 ॥
यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम् ।

* Suppressing hunger and thirst.
* Emesis.
* Sudation therapy.
* Intake of dry foods, drinks and medicines.
* *Takrāriṣṭa* (fermented buttermilk).
* *Khala, uddāla, yava, śyāmāka, kodrava, pippalī, triphalā, kṣoudra, pathyā, gomūtra, guggulu* etc. should be used according to the condition of the *doṣas*.

Features of drying therapy:

विरूक्षणे लङ्घनवत्कृतातिकृतलक्षणम् ॥3 5 ॥

Proper and excessive features of *rūkṣaṇa karma* (drying therapy) are similar to that of proper and excessive features of *langhana karma* (reduction therapy) respectively.

Procedure for virecana:

स्निग्धस्वेदोपपन्नोत्थरसभुक् स्वेदमाचरेत् । स्निग्धस्थं स्थितः कुर्याद्विरेकं, वमनं पुनः ॥3 6 ॥
एकाहं दिनमन्यच्च कफमुत्क्लेश्य तत्करैः ।

After *snehapāna*, the patient is to be given unctuous, liquid hot in potency and warm *jāṅgala māṁsa rasa* (mutton juice) and advised to go for sudation therapy for three days and then administer purgative drug.

Procedure for vamana:

After *snehapāna*, the patient is to be given unctuous, liquid hot in potency and warm *jāṅgala māṁsa rasa* (mutton juice) and advised to go for sudation therapy for one day and then give food, which stirs up *kapha* (milk, fish, black gram etc.) and afterwards administer emetic drug.

मांसला मेदुरा धूरिश्लेष्माणो विषमाग्नयः ॥3 7॥
स्नेहोचिताश्च ये स्नेह्यास्तान् पूर्वं रूक्षयेत्ततः । संस्नेह्य शोधयेदेवं स्नेहव्यापन्न जायते ॥3 8॥
अलं मलानीरयितुं स्नेहश्चासात्म्यतां गतः ।

* In persons having muscular and fatty tissues and in *kapha* predominance, prior to start oleation therapy, the drugs, which cause dryness in the body are to be given for few days, so as to avoid post-operative complications.
* This procedure also helps for the proper elimination of vitiated *doṣas* from the body without causing any habituation of oleating substances.

Sadyosneha yoga (Recipes for instant oleation):

बालवृद्धादिषु स्नेहपरिहारासहिष्णुषु ॥3 9॥
योगानिमाननुद्वेगान् सद्यःस्नेहान् प्रयोजयेत् ।

It is ideal for children, old persons and those who do not follow the regimen of oleation therapy.

प्राज्यमांसरसात्तेषु, पेया वा स्नेहभर्जिता ॥4 0॥
तिलचूर्णश्च सस्नेहघ्राणितः, कृशरा तथा । क्षीरपेया घृताढ्योष्णा, दध्नो वा सगुडः सरः ॥4 1॥
पेया च पञ्चप्रसृता स्नेहैस्सण्डुलपञ्चमैः । सप्तैते स्नेहनाः सद्यः–

* Mutton juice prepared from more quantity of meat i.e. by adding less water.
* *Peyā* (thin gruel) fried with oleating substances.
* *Tila cūrṇa/kalka*, ghee and half boiled molasses.
* *Kṛśarā* (rice cooked along with green gram and ghee).
* *Kṣīra peyā* with *ghṛta*.
* Whey with jaggery.
* *Pañca prasṛtā peyā—catuḥsneha+taṇḍula* (rice) each one *prasṛta*. Thin gruel prepared with one *prasṛta* (100ml) each of ghee, sesame oil, muscle fat, bone marrow and rice.

The above seven formulations can be used as instant oleating substances.

–स्नेहाश्च लवणोल्बणाः ॥4 2॥
तद्धभिष्यन्दरूक्षं च सूक्ष्मोष्णं व्यवायि च ।

Those formulations should be used only after mixing them with *lavaṇa* as it is possessing the *abhiṣyandi*, *arūkṣa* (*snigdha*), *sūkṣma*, *uṣṇa* and *vyavāyī guṇa*.

गुडानूपामिषक्षीरतिलमाषसुरादधि ॥4 3॥
कुष्ठशोफप्रमेहेषु स्नेहार्थं न प्रकल्पयेत् ।

While administering medicated oils in the disease conditions like *kuṣṭha, śopha* and *prameha* those oleating substances should not be mixed with *guḍa, ānūpa māṁsa, kṣīra, tila, māṣa, surā* and *dadhi.*

त्रिफलापिप्पलीपथ्यागुग्गुल्वादिविपाचितान् ॥4 4॥
स्नेहान् यथास्वमेतेषां योजयेदविकारिणः ।

Hence it is ideal that the oleating substances should be processed with *triphalā, pippali, pathyā, guggulu* etc. while using them in *kuṣṭha* and other diseases as they are harmless and doesn't produce any side-effects.

क्षीणानां त्वामयैरग्निदेहसन्दूक्षणक्षमान् ॥4 5॥

Persons who became debilitated due to the effect of diseases should be given such oleating substances, which will be useful to increase body strength as well as power of digestion.

Advantages of oleation therapy:

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रधातुर्बलवर्णयुक्तः ।
दृढेन्द्रियो मन्दजरः शतायुः स्नेहोपसेवी पुरुषः प्रदिष्टः ॥4 6॥

The person who resorts to oleation therapy frequently, will have the increased power of digestion, the clean gastro- intestinal tract, well established body tissues, strength, color and complexion, well functioned sense organs, delayed aging and thus lives one hundred years healthy and happily.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने स्नेहविधिर्नाम षोडशोऽध्यायः ॥16॥

Thus ends the sixteenth chapter entitled *Snehavidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhata son of Śri Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa explained the oleation therapy in a systematic way. In the beginning itself he warned to procure the oleating substances as well as the antidotes prior to start the therapy. Qualities of oleating substances and the drugs useful for the dryness of the body. Four types of best unctuous substances, their sources etc. Eligible and not eligible persons for oleation therapy. Indications of different substances in various diseases and according to seasons, dosage, post-prondial drinks, preoperative, operative and post operative procedures. Signs and symptoms of proper, improper and excessive oleation. Complications and their management. Recipes for instant oleation and at the end advantages of oleation therapy has been explained.

❋

17 SVEDA-VIDHI ADHYĀYA
[Sudation Therapy]

अथातः स्वेदविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Sneha-vidhi'*, Ācārya Vāgbhaṭa expounded the chapter *'Sveda-vidhi'* (Sudation Therapy), thus said Lord Ātreya and other great sages.

The present chapter also deals with the pre-operative procedure for *Pañcakarma* techniques named as *sveda-vidhi* i.e. sudation therapy.

Definition:

The process which relieves stiffness, heaviness, coldness and which induces sweating is known as *sveda-karma* or sudation therapy.

Types of sudation therapy:

स्वेदस्तापोपनाहोष्मद्रवभेदाच्चतुर्विधः ।

Sudation therapy is of four types according to Vāgbhaṭa:
(a) *Tāpa sveda* (direct heat)
(b) *Upanāha sveda* (poultice)
(c) *Uṣma sveda* (with steam)
(d) *Drava sveda* (warm liquid)

Notes:

Several types of classification of sudation therapies are made with different points of view in other treatises.

According to agni bheda—(a) *sāgni* (thermal sudation) and (b) *niragni* (non-thermal sudation).

According to sthāna bheda—(a) *ekāṅga* (local) and (b) *sarvāṅga* (general).

According to guṇa bheda—(a) *rūkṣa* (dry) and (b) *snigdha* (moist sudation).

According to rogī-bala and roga-bala—(a) *mṛdu sveda* (mild sudation), (b) *madhyama sveda* (medium sudation) and (c) *mahā sveda* (maximum sudation).

Maharṣi Caraka described the following 13 types of thermal sudation and 10 types of non-thermal sudation.

Thermal sudation:

1. *Piṇḍa/saṅkara sveda* (mixed fomentation), 2. *prastara sveda* (hot bed fomentation), 3. *nāḍī sveda* (steam kettle sudation), 4. *pariṣeka sveda* (affusion), 5. *avagāha* (bath sudation), 6. *jentāka* (sudatorium sudation), 7. *aśmaghana* (stone bed sudation), 8. *karṣu* (trench sudation), 9. *kuṭī sveda* (cabin sudation), 10. *bhū sveda* (ground bed sudation), 11. *kumbhī* (pitcher bed sudation), 12. *kūpa sveda* (pit sudation) and 13. *holaka sveda* (under bed sudation).

These 13 types of thermal sudation can be incorporated into the 4 types of Vāgbhaṭa's classification as under.

Type of sudation according to Vāgbhaṭa	According to Caraka
1. *Tāpa sweda*	*Saṅkara, prastara, aśmaghana, bhū*
2. *Upanāha*	-
3. *Uṣma sweda*	*Nāda, jentāka, kārṣu, kuṭī, kumbhī, kūpa, holāka*
4. *Drava*	*Pariṣeka, avagāha.*

* *Upanāha sweda* is mentioned in non-thermal tpye of sudation therapies by Caraka.

Non-thermal sudation:

1. *Vyāyāma* (exercises), 2. *uṣṇasadana* (warm room), 3. *gurupravaraṇa* (covering with heavy blankets), 4. *kṣudhā* (hunger), 5. *bahupāna* (excessive drinking), 6. *bhaya* (fear), 7. *krodha* (anger), 8. *upanāha* (plasters), 9. *āhava* (boxing) and 10. *ātapa* (sun bath).

(a) Tāpa sveda (Sudation with direct heat):

तापोऽग्नितप्तवसनफालहस्ततलादिभिः ॥1॥

Induce sweating, by heating the plam of the hand, flat pieces of bronze, sand, cloth, pieces of earthen wear etc. over fire and applying it warmly on the affected part of the body directly is known as *tāpa sveda*.

(b) Upanāha sveda (Poultices):

उपनाहो वचाकिण्वशताह्वादेवदारुभिः । धान्यैः समस्तैर्गन्धैश्च रास्नैरण्डजटामिषैः ॥2॥
उद्रिक्तलवणैः स्नेहसुकृतकृपयःप्लुतैः । केवले पवने, श्लेष्मसंसृष्टे सुरसादिभिः ॥3॥
पित्तेन पद्मकाद्यैस्तु साल्वणाख्यैः पुनःपुनः ।

Application of warm pastes of different types of drugs on the affected part of the body and bandaging with animal skins or leaves is known as *upanāha sveda*.

Drugs used for upanāha sveda:

Vacā (Acorus calamus), *kiṇwa* (yeast), *śatāhwa* (Peucedanum graveolens), *devadāru* (Cedrus deodara), grains like *tila* (Sesamum indicum), *atasī* (Linum usitatissimum), *māṣa* (Phaseolus mungo) etc; drugs belonging to *sugandha varga* such as *kuṣṭha* (Saussurea lappa), *aguru* (Aquilaria agallocha), *granthitagara* (Valeriana wallichi), *rāsnā* (Pluchea lanceolata), *eraṇḍamūla* (Ricinus communis), *jaṭāmāṁsī* (Nardostachys jatamansi) and *māṁsa*.

Add more *saindhava lavaṇa, ghṛta, cukra* (vinegar), *takra* (buttermilk) and *paya* (milk) to the above drugs and prepare poultice as per the text and can be used for *upanāha sveda*, when *vāta* is vitiated.

* When *vāta* is associated with *kapha*, use the drugs taken from the group of *surasādi gaṇa* for *upanāha* and when *vāta* is associated with *pitta*, *padmakādi gaṇa* drugs will be useful for *upanāha*.
* Select the drugs, which mitigate *vāta*, *vāta-kapha* or *vāta-pitta* from the above drugs and made into paste and it can be used alone or mixed with milk, sour buttermilk, *dhānyāmla*, rock salt and whey etc.

स्निग्धोष्णवीर्यैर्मृदुभिश्चर्मपट्टैरपूतिभिः ॥4॥
अलाभे वातजित्पत्रकौशेयाविकशाटकैः । बद्धं रात्रौ दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवाकृतम् ॥5॥

* The paste should be made warm and spread thickly on the affected part of the body and then bandage with soft skin of the animals devoid of hair, odorless and hot in potency or with thick leaves which mitigate *vāta* such as castor leaves or with woolen or silk cloth.
* Bandage tied in the night should be removed in the morning hours, and if tied in the morning time should be removed in night hours and kept free, so that the patient gets relief from burning sensation.

(c) Ūṣma sveda (Sudation with vapors):

ऊष्मा तूत्कारिकालोष्टकपालोपलपांसुभिः । पत्रभङ्गेन धान्येन करीषसिकतातुषैः ॥6॥
अनेकोपायसन्तप्तैः प्रयोज्यो देशकालतः ।

Conducting sudation by means of *utkārikā* (*roṭī* prepared with *yava, māṣa, eraṇḍa bīja, atasī bīja, kusumbha bīja*), *loṣṭa* (*mṛtpiṇḍa*), *kapāla* (*karpara*), *upala* (stone), *paṁśu* (dust), *patrabhaṅga* (leaves cut into pieces), *dhānya* (food grains), *kariṣa* (powder of cow and other animals dung), *sikatā* (sand) and *tuṣa* (husk) etc. is known as *uṣma sveda*. It should be conducted in different ways according to the place and time.

(d) Drava sveda (Sudation with warm liquids):

शिग्रुवारणकैरण्डकरञ्जसुरसार्जकात् ॥7॥
शिरीषवासावंशार्कमालतीदीर्घवृन्ततः । पत्रभङ्गैर्वचाद्यैश्च मांसैश्चानूपवारिजैः ॥8॥
दशमूलेन च पृथक् सहितैर्वा यथामलम् । स्नेहवद्भिः सुराशुक्तवारिक्षीरादिसाधितैः ॥9॥
कुम्भीर्गलन्तीर्नाडीर्वा पूरयित्वा रुजार्दितम् । वाससाऽऽच्छादितं गात्रं स्निग्धं सिञ्चेद्यथासुखम् ॥10॥

Conducting the sudation with the help of warm liquid substances is known as *drava sveda*. It is of 2 types—(a) *pariṣeka* and (b) *avagāha*.

Pariṣeka sveda:

* Leaves of *śigru, vāraṇa* (*kaṇṭaka karañja*), *eraṇḍa, karañja, surasā, arjaka* (*vana tualasī*), *śirīṣa, vāsā, vaṁśa, arka, mālatī, dīrghavṛnta* (*ṭiṇṭuka*) and the drugs mentioned in *vacādi gaṇa; ānūpa māṁsa; daśamūla* etc. either individually or combining with any two or all of

the above substances by mixing with ghee or other oleating substances according *doṣa* and other drugs which mitigate *vāta* should be boiled in water, wine, milk, sour butter milk etc. and prepare the decoctions.

* Fill these decoctions into the pitchers or earthenwares having a number of holes at the bottom and pour or sprinkle over the affected part of the body or whole body, which has been already anointed with medicated oils and covered with a piece of cloth.
* This is known as *pariṣeka sveda.*

Avagāha sveda:

तैरेव वा द्रवैः पूर्णं कुण्डं सर्वाङ्गगेऽनिले । अवगाह्यानुगस्निह्येदर्शःकृच्छ्रादिरुक्षु च ॥ 1 1 ॥

* After anointing the body with medicated oils, ask the patient to sit in a tub containing the luke warm decoctions of the above drugs up to the neck level for a specific period is known as *avagāha sveda.*
* This is indicated in a condition whenever vitiated *vāta* affects all over the body, piles and dysurea.

Notes:

Usma sveda (sudation with vapors) is again classified into 8 types as under:

1. *Piṇḍa sveda*
2. *Saṁstara sveda*
3. *Nāḍī sveda*
4. *Ghanāśma sveda*
5. *Kumbhī sveda*
6. *Kūpa sveda*
7. *Kuṭī sveda*
8. *Jentāka sveda.*

1. Piṇḍa sveda:

* The process of thermal sudation by means of a bolus containing *tila, māṣa* etc with or without wraping a cloth is known as *piṇḍa sveda. Saṅkara sveda* is the synonym for *piṇḍa sveda.*
* Take the pot shreds, stones and iron balls and heat them until they become red hot and then immerse into water or any other liquids such as sour gruel and others which mitigate *vāta.*
* Then remove the stones, iron balls and others from the liquid and make into boluses with the help of moist woolen cloth. After anointing the body of the patient with medicated oils, made it to perspire with the help of the above boluses by contacting the affected part of the body.
* It is specially indicated for the diseases of the *kapha* and *meda,* severe painful conditions and tumors.

(or)

* Take mud, sand, excreta of various animals like cow, horse, goat, pig etc. husk of grains cooked rice, green

Piṇḍa sveda

gram, meat and boiled in sour liquids and then make into boluses with the help of woolen cloth and use it for sudation as above.

Wooden droṇi

(or)

* Cow dung and excreta of horse and other animals which are fresh means still moist, along with the drugs useful for poultice such as barley, black gram, castor seeds etc. *roṭī* of the above drugs, *khicaḍī* and meat etc. can be made in the boluses and use it for sudation in the above manner. This will be useful to mitigate *vāta* predominant diseases.
* It is also known as *saṅkara sveda*, because in which a number of drugs are used which are obtained from different sources, such as animal origin, plant origin and also minerals.

2. Saṁstara sveda or prastara sveda:

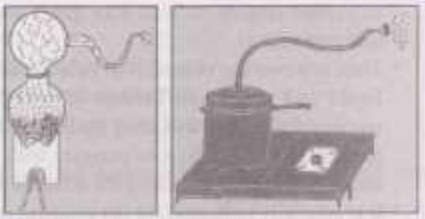
* The process of sudation in which the patient lies down on a hot pudding, spread on a stone or a mat is known as *prastara sveda*.
* Take the suitable drugs which will be useful for sudation such as roots of castor and others, in earthenware, which is covered with a lid and prepare the pudding, by boiling in a conventional manner.

Prastara sveda

* Arrange the stone in a room, which is devoid of breeze and spread the above pudding evenly on the stone or on a mat made up of with sacred grass etc.
* Then cover the pudding with a woolen or silk cloth or with the leaves, which mitigate *vāta*.
* After anointing the body with medicated oils ask the patient to lie down over the bed and then cover the body with animal skins such as deer and others or a woolen blanket, till he gets perspiration. This is known as *saṁstara sveda* or *prastara sveda*.

3. Nāḍī sveda:

* Conduction of sudation with a tube is known as *nāḍī sveda*.
* Collect the drugs, which induce sweating and pour them in earthenware and put an empty pot of the same size inversely on the mouth of the first one.
* Then the joint of the mouth of the pots put together and should be sealed with a cloth soaked in mud.
* The upper pot contains a hole on the lateral side, which is used to arrange a tube made up of with bamboo and other leaves, through which the vapor comes out.



Nāḍī sveda (Ancient and modern methods)

* The tube should be in a length of one to one and half *vyāma* i.e approximately (2 to 3 meters) and it should be bent twice or thrice in a shape of elephant's trunk, so that the pressure of the vapor can be restricted and also prevent the accidental scalds during the process.
* After anointing the body of the patient with medicated oils *nāḍī sveda* should be conducted with the vapour, which is coming out from the tube.

4. Ghanāśma sveda:

* Conducting the sudation with the help of a stone is known as *ghanāśma sveda.*
* Take a stone measuring the length of a man, i.e approximately, 6 ft. length and 2½ ft. breadth.

(or)

* Clean the earth of the same measurements and made it flat and comfortable.
* Place the stems of the drugs, which mitigate *vāta* on the stone or earth and burn well and then remove the ash.
* Then sprinkle hot water or sour liquid substances and then cover the stone or the soil with a silk or woolen cloth.
* After anointing the body with medicated oils, ask the patient to lie down on the stone or on the soil and then cover the body with another cloth, so that the patient gets fomented.

5. Kumbhi sveda:

Kumbhi sveda

* As the fomentation is carried out by means of pitcher or earthenware it is called *kumbhī sveda.*
* Collect the drugs mentioned earlier and put them in a pot and prepare the decoction as per the procedure, by covering the pot with a lid.
* Then bury the pitcher in the earth up to ⅓rd or half of the part.
* Afterwards arrange a bed over the pitcher, which is covered with a cloth on all four sides.
* After massaging the body, ask the patient to lie down on the bed.
* Then red-hot iron balls or stones should be dropped slowly into the pitcher.
* So that the person gets fomented with the vapor thus coming out from the pitcher.

6. Kūpa sveda:

Kūpa sveda

* Literally *kūpa* means well. The process of conducting fomentation by means of a well shaped trench is known as *kūpa sveda.*
* Dig a square shaped pit having the measurement of the width of the bed and with double the depth.
* Put the fire wood of *vātahara* drugs into it or the dried excreta of cow, horse, elephant, donkey, camel etc. and ignite it.

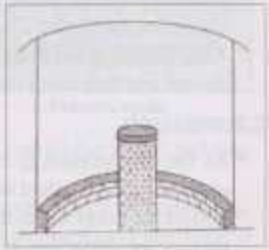
* After the smoke is removed arrange the bed on it and ask the patient to lie down, who was already anointed, so that he will get fomented.

7. Kuṭi sveda:

Kuṭi sveda

* The process of conducting fomentation in a cottage is known as *kuṭi sveda*.
* Construct a circular cottage which is neither too height nor width, and the walls should be without any holes.
* Apply the paste of *kuṣṭha* and *surasādi gaṇa* drugs to the walls.
* Then arrange the furnaces around the cottage and filled with the stems of *khadira* etc. and ignite it.
* After the smoke is completely removed, arrange a bed in the center of the cottage, and ask the patient to lie down on the bed (who has already anointed), till he gets to proper signs and symptoms of fomentation.

8. Jentāka sveda:


jentāka gṛha

* A special cottage should be constructed for *jentāka sveda* and it can be called as *jentāka gṛha*.
* Select the good place of land in the eastern or western side of the village and construct a circular cottage measuring 16 arms height and circumferences.
* See that a pond is present in front of the cottage, which is seven to eight arms distance from the cottage.
* Construct 2½ ft. width pial around and inside the cottage leaving to exit.
* A hollow pillar should be constructed in the center with many holes and a lid having the measurements of 6ft x 6ft height and circumference.
* This should be filled with firewood of *khadira, aśvakarṇa* and be ignited.
* When all the firewood is burnt and free from smoke, ask the patient to enter into the cottage after anointing the body by giving the following instructions:
  - Never leave the pial even if he gets fainted.
  - After getting the symptoms of proper sudation move towards exit following the pial only.
  - Should not take cold water for drinking or bathing immediately after coming out from *jentāka gṛha*.
  - Then ask the patient to wait for 45 minutes and then have hot water bath and light diet.

Out of all the above sudation methods *tāpa* and *uṣma svedas* are indicated in *kapha* predominant disorders. *Upanāha sveda* is for *vāta* predominant diseases and *drava sveda* is indicated for *vāta-pitta* and *kapha-pitta* disorders. Non-thermal sudations are indicated where the *vāta* is obstructed by *medo dhātu* and *kapha doṣa*. Non-thermal type of *upanāha* is indicated for *pitta* associated with *vāta* and *kapha* disorders.

Sveda vidhi:

निवाते ऽन्तर्बहिःस्निग्धो जीर्णान्नः स्वेदमाचरेत् ।

Sudation is to be conducted to the persons who have undergone internal and external oleation, after the proper digestion of food taken in previous night, in a place where there is devoid of breeze.

व्याधिव्याधितदेशर्तुबलान्मध्यवरावरम् ॥1 2॥

After thorough examination of the disease, patent, habitat and season only, the following types of sudation therapies should be conducted:

* *Mahā sveda* is to be conducted to the strong persons and suffering from severe diseases, and in the winter season.
* *Mrdu sveda* is indicated for weak persons and are suffering with simple problems and also in summer season.
* *Madhyama sveda* is to be conducted in medium conditions of the disease, season and the patient.

कफार्तो रूक्षणं रूक्षे, रूक्षः स्निग्धं कफानिले ।

* Dry sudation is indicated for *kapha* disorders and moist sudation for *vāta* disorders.
* Dry and moist sudation should be done alternately for *kapha, vāta* disorders.

आमाशयगते वायौ कफे पक्वाशयाश्रिते ॥1 3॥
रूक्षपूर्वं तथा स्नेहपूर्वं स्वावानुरोधतः ।

* If *vāta* occupies the stomach region, conduct dry sudation first and then proceed for moist sudation.
* Similarly if *kapha* occupies the place of *vāta* conduct moist sudation first and then go for dry sudation.

अल्पं वङ्क्षणयोः, स्वल्पं दृङ्मुष्कहृदये न वा ॥1 4॥

Conduct mild sudation at the vital points like testes, eyes and heart, which should be protected from excessive heat.

Notes:

Eyes should be covered with the petals of lotus, lily flower etc. Chest should be kept cool by the application of cold substances and wearing flower and pearl garlands and also touched with the hands moistened with cold water.

Signs and symptoms of proper sudation:

शीतशूलक्षये स्विन्ने जाते ऽङ्गानां च मार्दवे । स्याच्छनैर्मृदितः स्नातस्ततः स्नेहविधिं भजेत् ॥1 5॥

* Disappearance of coldness and relief from pain.
* Stiffness and heaviness relieved.
* Body becomes smooth.

After getting the above signs and symptoms, massage the body gently with the oils, which mitigate *vāta* and then hot water bath followed by the regimen of oleation therapy.

Signs and symptoms of excessive sudation:

पित्तास्रकोपतृण्मूर्च्छास्वराङ्गसदनभ्रमाः । सन्धिपीडा ज्वरः श्यावरक्तमण्डलदर्शनम् ॥16॥
स्वेदातियोगाच्छर्दिश्च, तत्र स्तम्भनमौषधम् । विषक्षाराग्न्यतीसारच्छर्दिमोहातुरेषु च ॥17॥

Aggravation of *pitta* and *rakta*, thirst, fainting, weakness of the voice and body, giddiness, joint pains, fever, appearance of blackish and red patches on the skin and vomiting are the signs and symptoms of excessive sudation.

Treatment:

* *Stambhana* is the best line of treatment in these conditions.
* And also to be given the treatment of the complications caused by poisons, alkalies, cauterization and from diarrhoea, vomiting and fainting.

Properties of svedana and stambhana drugs:

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः, स्तम्भनमन्यथा । द्रवस्थिरसरस्निग्धरूक्षसूक्ष्मं च भेषजम् ॥18॥
स्वेदनं, स्तम्भनं श्लक्ष्णं रूक्षसूक्ष्मसरद्रवम् । प्रायस्तिक्तं कषायं च मधुरं च समासतः ॥19॥

* Generally the drugs having *guru* (heaviness), *tīkṣṇa* (sharpness) *guṇa* and *uṣṇa vīrya* (hot in potency) are useful for sudation therapy, where as the drugs having the opposite qualities will be useful for *stambhana* (astringent) therapy.
* Drugs, which are *drava* (liquid), *sthira* (immobile), *snigdha* (unctuous), *rūkṣa* (dry) and *sūkṣma* (minute) cause sudation.
* Those, which are *ślakṣṇa* (smooth), *rūkṣa* (dry), *sūkṣma* (minute), *sara* (mobile), *drava* (liquid), *tikta* (bitter), *kaṣāya* (astringent) and *madhura* (sweet) in taste generally, cause *stambhana*.

Signs and symptoms of proper and excessive astringent therapy:

स्तम्भितः स्याद्बले लब्धे यथोक्तामयसङ्क्षयात् ।

Proper signs:

Disappearance of the symptoms of the disease and gaining the strength of the body are the results of astringent therapy.

स्तम्भत्वक्स्नायुसङ्कोचकम्पहृद्वाग्यनुग्रहैः ॥20॥
पादौष्ठत्वक्करैः श्यावैरतिस्तम्भितमादिशेत् ।

Excessive:

It causes stiffness, contraction of the skin and tendons, tremors, catching pain in the chest, loss of voice, lock jaw, blackish discoloration of feet, lips, skin and hands.

Not eligible for sudation therapy:

न स्वेदयेदतिस्थूलरूक्षदुर्बलमूर्च्छितान् ॥21॥
स्तम्भनीयक्षतक्षीणक्षाममद्यविकारिणः । तिमिरोदरवीसर्पकुष्ठशोषाढ्यरोगिणः ॥22॥
पीतदुग्धदधिस्नेहमधून् कृतविरेचनान् । भ्रष्टदग्धगुदग्लानिक्रोधशोकभयार्दितान् ॥23॥
क्षुत्तृष्णाकामलापाण्डुमेहिनः पित्तपीडितान् । गर्भिणीं पुष्पितां सूतां, मृदु चात्ययिके गदे ॥24॥

Very obese, dry, weak, unconscious, eligible for astringent therapy, emaciated by injury to chest, very thin, alcoholic toxicity, blindness, enlargement of abdomen, herpes, leprosy, tuberculosis, gout, immediately after taking milk, curds, unctuous substances, honey, after purgation therapy, prolapsed rectum, severe exhaustion, anger, grief, fear, hunger, thirst, jaundice, anemic, diabetes, pitta disorders, pregnant, during menstrual period, after delivery etc.

In the above conditions, sudation therapy should not be conducted usually. In an emergency mild sudation can be given even in the above conditions.

Eligible for sudation therapy:

श्वासकासप्रतिश्यायहिध्माध्मानविबन्धिषु । स्वरभेदानिलव्याधिश्लेष्मामस्तम्भगौरवे ॥25॥
अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुग्रहे । महत्त्वे मुष्कयोः खल्यामायामे वातकण्टके ॥26॥
मूत्रकृच्छ्रार्बुदग्रन्थिशुक्राघाताढ्यमारुते । स्वेदं यथायथं कुर्यात्तदौषधविभागतः ॥27॥

The persons suffering from the following disorders are eligible and conduct sudation therapy judiciously with appropriate drugs.

Dyspnoea, cough, coryza, hiccough, abdominal distention, constipation, hoarseness of voice, disorders of *vāta*, *kapha* and *āma*, stiffness, heaviness, body pains, severe catching pain in the hip, flanks, back, abdomen and lower jaw, scrotal enlargement, contractures of hands and feet, kyphosis, scoliosis, sprain, dysurea, tumors, formation of stone in the seminal vesicle, anurea, *urustambha* etc.

Types of non-thermal sudations:

स्वेदो हितस्त्वनाग्नेयो वाते मेदःकफावृते ।
निवातं गृहमायासो गुरुप्रावरणं भयम् ॥
उपनाहाहवक्रोधा भूरिपानं क्षुधाऽऽतपः ॥28॥

Non-thermal sudation is specially indicated in a condition where *vāta* is enveloped or inactivated by *medo dhātū* and *kapha doṣa*. Ten non-thermal sudations are:

1. *Nivāta-sadana* (residing in air tight room).
2. *Āyāsa* (heavy exercises).
3. *Guruprāvaraṇa* (covering with heavy blankets).
4. *Bhaya* (fear).
5. *Upanāha* (non thermal types of poultices).
6. *Āhava* (boxing).
7. *Krodha* (anger).
8. *Bhūripāna* (excessive in take of alcohol).
9. *Kṣudhā nigrahaṇa* (suppression of hunger).
10. *Ātapa* (exposing to sunlight).

In Caraka Saṁhitā and in Aṣṭāṅga Hṛdaya only 10 types of non thermal sudations will be found, where as in Aṣṭāṅga Saṅgraha, *adhvagamana* and *bhāraharaṇa* are found in addition to the 10 types of non thermal sudation methods.

Regarding the thermal type of sudation methods also the number does not tallied with Caraka Saṁhitā. Because Ācārya Vāgbhaṭa doesn't separately shown *bhūsveda* that was included in *ghanāśma sveda* and *karṣu* and *holaka* have been incorporated into *kūpa sveda* due to the similarity in their technique.

Advantages (importance) of sudation therapy:

* Increases the power of digestion.
* Causes softness and brightness of the skin.
* Creates desire to take food.
* Cleans the internal channels of the body.
* Relieves the laziness and stupor.
* Relieves the stiffness in the joints and makes the quick movements.

स्नेहक्लिन्नाः कोष्ठगा धातुगा वा स्रोतोलीना ये च शाखास्थिसंस्थाः ।
दोषाः स्वेदैरेते प्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिर्निर्हियन्ते ॥2 9॥

The anointed *doṣas* which were lodged at different regions of peripheral parts, gets liquefied by sudation therapy were brought back to the central part of the body for easy elimination by the appropriate *śodhana* methods.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने स्वेदविधिर्नाम सप्तदशोऽध्यायः ॥17॥

Thus ends the seventeenth chapter entitled *Swedavidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

Till now Ācārya Vāgbhaṭa explained various types of sudation therapies in a systematic way. Oleation and sudation are the pre-operative techniques, which should be conducted prior to proceed for purificatory measures.

Maharṣi Caraka also expressed the importance of oleation and sudation as follows:

शुष्काण्यपि हि काष्ठानि स्नेहस्वेदोपपादनैः । नमयन्ति यथा न्यायं किं पुनर्जीवितो नरान् ॥

If it is possible to mould the non living things like dry cane stick into any shape of the individuals choice after applying oil and contacting with fire, it is very much possible to bring back the normalcy of the paralyzed parts of the human beings with the help of oleation and sudation.

In this chapter *Sveda-vidhi*, Vāgbhaṭa explained—definition and the classification of sudation therapy, procedure, signs and symptoms of proper and excessive sudation, treatment for the complications of excessive sudation. Properties of sudation and astringent therapeutic drugs. Signs and symptoms of proper and excessive astringent therapy. Indications and contra indications for sudation therapy and at the end, advantages of sudation therapy has been presented.

*

18 VAMANA VIRECANA-VIDHI ADHYĀYA

[Emesis & Purgation Therapies]

अथातो वमनविरेचनविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Sweda-vidhi Adhyāya*' Ācārya Vāgbhaṭa expounded the chapter '*Vamana-Virecana-vidhi*' (Emesis and Purgation Therapies), thus said Lord Ātreya and other great sages.

Definition of *vamana* and *virecana* and the mode of action of emetic and purgative drugs have been delineated by the author of Aṣṭāṅga Saṅgraha in a lucid way as under.

Vamana and virecana:

दोषहरणमूर्ध्वभागं वमनाख्यमधोभागं विरेचनाख्यमुभयं वा मलविरेचनाद्विरेचनमित्युच्यते ।

Expulsion of vitiated *doṣas* through mouth can be termed as emesis, and through rectum can be called as purgation. In both the conditions as the vitiated *doṣas* are expelling from the body, the term '*virecana*' is suitable for both emesis and pur-gation.

Mode of action of the emetics and purgatives:

तत्रोष्णतीक्ष्णसूक्ष्मव्यवायिविकाषीण्यौषधानि स्ववीर्येण हृदयमुपेत्य सौक्ष्म्याद् व्यवायित्वाच्च धमनीरनुसृत्य स्नेहेन मृदुकृतेऽन्तश्शरीरे स्वेदोष्मणाऽऽर्द्रदारुवद्विष्यण्णे स्थूलाणुस्रोतोभ्यः सकलमपि दोषसङ्घातमौष्ण्यात् पुनर्विष्यन्दयन्ति । तैक्ष्ण्याद्विकाषित्वाच्च विच्छिन्दन्ति । स विष्यण्णविच्छिन्नो दोषसङ्घातः पारिप्लवः स्नेहाक्तभाजनस्य इवोदकाञ्जलिरसज्जनुप्रस्रवणभावाद्यामाशयमनुगम्य उदानप्रणुन्नः अग्निवाय्वात्मकत्वात् ऊर्ध्वभागप्रभावाच्चौषधस्योर्ध्वं प्रवर्तते । सलिलपृथिव्यात्मकत्वादधोभागप्रभावाच्च औषधस्याधः । उभयतश्चोभयगुणात्मकत्वादुभयभागप्रभावाच्च ।

As the emetic drug contain *uṣṇa, tīkṣṇa, sūkṣma, vyavāyī* and *vikāsī guṇas* and also due to their potency they will reach the region of the heart through the minute channels. Due to oleation and sudation the vitiated *doṣas* become liquefied and enter into minute channels. There the emetic drug further liquefies the *doṣas* due to *uṣṇa guṇa* and breaks into pieces because of *tīkṣṇa* and *vikāsī guṇas*. From there the liquefied *doṣas* reach the *koṣṭha* without sticking to the channels as the water runs through the walls of the earthenware which has been anointed with oil. Then the vitiated *doṣas* will be expelled through mouth, because of the drugs having the dominancy of *agni* and *vāyu bhūtas*, involvement of *udāna vāta* and also the upward movement of the emetic drug. And the vitiated *doṣas* will be expelled through rectum, because of the drugs having the dominancy of *pṛthivī* and *ap mahābhūtas*, involvement of *apāna vāta* and also the downward movement of the purgative drug.

If the drugs have both these qualities, they will be having emetic as well as purgative action.

Emesis and purgation according to doṣas:

कफे विदग्धाद्वमनं संयोगे वा कफोल्बणे । तद्वद्विरेचनं पित्ते–

Emesis is to be conducted when:

- *Kapha* is vitiated alone or in association of *pitta*.
- *Pitta* and *vāta* occupies the place of *kapha*.
- Increase of *tridoṣas*, with the predominance of *kapha*.

Purgation is to be conducted when:

- *Pitta* is vitiated alone or in association of *kapha*.
- *Kapha* occupies the place of *pitta* etc.

Indications for emesis:

–विशेषेण तु वामयेत् ॥1॥

नवज्वरातिसाराढ्यपित्तासृग्राजयक्ष्मिणः । कुष्ठमेहापचीग्रन्थिश्लीपदोन्मादकासिनः ॥2॥
श्वासहल्लासमीसर्पस्तन्यदोषोर्ध्वरोगिणः ।

1. *Navajwara* (acute fever), 2. *atisāra* (diarrhoea), 3. *adhogata raktapitta* (bleeding from lower orifices), 4. *rājayakṣma* (tuberculosis), 5. *kuṣṭha* (skin diseases), 6. *meha* (diabetes), 7. *apaci* (goitre), 8. *granthi* (tumor), 9. *ślipada* (filariasis), 10. *unmāda* (insanity), 11. *kāsa* (cough), 12. *śwāsa* (dyspnoea), 13. *hṛllāsa* (nausea), 14. *visarpa* (herpes), 15. *stanya doṣa* (vitiated breast milk) and 16. *ūrdhwa roga* (E.N.T. & eye disorders).

Contraindications for emesis:

अवाम्या गर्भिणी रूक्षः क्षुधितो नित्यदुःखितः ॥3॥
बालवृद्धकृशस्थूलहृद्रोगिक्षतदुर्बलाः । प्रसक्तच्छर्मवृष्लीहतिमिरक्रिमिकोष्ठिनः ॥4॥
ऊर्ध्वप्रवृत्तवाक्स्वदत्तबस्तिहतस्वराः । मूत्राघातपुदरी गुल्मी दुर्वमोऽत्यग्निरर्शसः ॥5॥
उदावर्तप्रमाष्ठीलापार्श्वरुग्वातरोगिणः । ऋते विषगराजीर्णविरुद्धाध्यवहारतः ॥6॥

1. *Garbhiṇī* (pregnant women), 2. *rūkṣa* (those who didn't undergone oleation therapy), 3. *kṣudhita* (hunger) 4. *nitya duḥkhita* (suffering from constant grief and disease), 5. *bāla* (children), 6. *vṛddha* (aged persons), 7. *kṛśa* (emaciated), 8. *sthūla* (obese) 9. *hṛdroga* (heart diseases), 10. *kṣata* (injured), 11. *durbala* (debilitated), 12. *prasakta vamathu* (suffering from severe vomiting), 13. *plihā* (disorders of spleen), 14. *timira* (cataract), 15. *krimikoṣṭha* (worm infestation) 16. *ūrdwagata raktapitta* (bleeding from upper orifices), 17. *dattavasti* (immediately after *vasti* therapy), 18. *hataswara* (loss of voice), 19. *mūtrāghāta* (retention of urine), 20. *udara* (ascitis), 21. *gulma* (abdominal tumors), 22. *durvamo* (not responded for emesis), 23. *atyagni* (strong digestive power), 24. *arśas* (piles), 25. *udāvarta* (upward movement of *vāta*), 26. *bhrama* (giddiness), 27. *asṭhilā* (prostatic enlargement), 28. *pārśwaruk* (pain in the flanks) and 29. *vāta roga* (suffering from *vāta* disorders).

Except in condition of *viṣa* (poisoning), *garaviṣa* (artificial poisoning), *ajīrṇa* (indigestion) and *viruddhābhyavahāra* (consumption of incompatible foods) emesis is contraindicated in the above mentioned 29 conditions. That means *vamana* is indicated in all the above 29 conditions whenever anybody is suffering from poisoning, indigestion etc.

प्रसक्तवमथोः पूर्वं प्रायेणामज्वरेऽपि च । धूमान्तैः कर्मभिर्वर्ज्यो, सर्वैरेव त्वजीर्णिनः ॥7॥

Generally in the above conditions mentioned prior to *prasakta vamathu* viz. from 1 to 11 i.e. *garbhini* to *durbala* and also in *āmajwara* (acute fever) not only *vamana* but also all the *śodhana* procedures like *virecana, vasti, nasya, gaṇḍūṣa* and *dhūmapāna* are contraindicated.

Here in the above quotation the word *'prāyeṇa'* is used. That means in general. It suggests that generally the therapeutic procedures from *vamana* to *dhūmapāna* are contraindicated for *garbhini* and others. But *nirūha vasti* in the eighth month of pregnancy and *vamana karma* in *navajwara* is indicated.

Those who are suffering from *ajirṇa* (indigestion) are not at all eligible for any one of the *śodhana* therapeutic procedures.

Indications for purgation:

विरेकसाध्या गुल्मार्शोविस्फोटव्यङ्गकामलाः । जीर्णज्वरोदरगरच्छर्दिप्लीहहलीमकाः ॥8॥
विद्रधिस्तिमिरं कासः स्यन्दः पक्वाशयव्यथा । योनिशुक्राश्रया रोगाः कोष्ठगाः कृमयो व्रणाः ॥9॥
वातास्रमूर्ध्वगं रक्तं मूत्राघातः शकृद्ग्रहः । वाग्यश्च कुष्ठमेहाद्याः–

1. *Gulma* (abdominal tumors), 2. *arśas* (hemorrhoids), 3. *visphoṭa* (smallpox), 4. *vyaṅga* (black spots on the face), 5. *kāmalā* (jaundice), 6. *jirṇajwara* (chronic fever), 7. *udara* (ascitis), 8. *gara* (artificial poisoning), 9. *chardi* (vomiting), 10. *plihā* (enlargement of spleen), 11. *halimaka* (advanced stage of jaundice), 12. *vidradhi* (abscess), 13. *timira* (blindness), 14. *kāca* (cataract), 15. *syanda* (conjunctivitis), 16. *pakwāśaya vyathā* (pain in the large intestines), 17. *yoni roga* (diseases of vagina), 18. *śukra roga* (seminal disorders), 19. *koṣṭha roga* (G.I.T. disorders), 20. *kṛmi* (worm infestation), 21. *vraṇa* (ulcers), 22. *vātarakta* (gout), 23. *urdhwagata raktapitta* (bleeding from upper orifices), 24. *mūtrāghāta* (retention of urine), 25. *śakṛdgraha* (obstruction of faeces), 26. *kuṣṭha mehādya* (diseases indicated for *vamana* i.e. starting from serial number 5. *kuṣṭha*, 6. *meha* and up to 16. *ūrdhwa roga*) are also eligible for *virecana* (purgation therapy).

Contraindications for purgation:

–न तु रेच्यो नवज्वरी ॥10॥
अल्पाग्नयधोगपित्तास्रक्षतपाण्वतिसारिणः । मशल्याम्यापितक्रूरकोष्ठातिस्निग्धशोषिणः ॥11॥

1. *Navajwara* (acute fevers), 2. *alpāgni* (poor digestive power), 3. *adhogata raktapitta* (bleeding from lower orifices), 4. *kṣata pāyu* (injured anus/rectum), 5. *atisāra* (diarrhoea), 6. *sa-śalya* (foreign body present inside the body), 7. *āsthāpita* (after the administration of *āsthāpana vasti*), 8. *krūrakoṣṭha* (costive bowels), 9. *atisnigdha* (excessivie unctuous) and 10. *śoṣa* (tuberculosis).

Vamana-vidhi:

अथ साधारणे काले स्निग्धस्विन्ने यथाविधि । श्लोक्ष्ण्यमुत्क्लिष्टकफं मत्स्यमाषतिलादिभिः ॥12॥
निशां सुप्तं सुजीर्णान्नं पूर्वह्णे कृतमङ्गलम् । निरन्नपीतस्निग्धं वा पेयया पीतसर्पिषम् ॥13॥
वृद्धबालाबलक्लीबभीरून् रोगानुरोधतः । आकण्ठं पायितान्मद्यं क्षीरमिक्षुरसं रसम् ॥14॥
यथाविकारविहितं मधुसैन्धवसंयुताम् । कोष्ठं विधाय्य भैषज्यमात्रां मन्त्राभिमन्त्रिताम् ॥15॥

'ब्रह्मदक्षाश्विरुद्रेन्द्रीभूचन्द्रार्कानिलानलाः । ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥ 16 ॥
रसायनमिवर्षीणाममराणामिवामृतम् । सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥ 17 ॥
ॐ नमो भगवते भैषज्यगुरवे वैडूर्यप्रभाराजाय । तथागतायार्हते सम्यक्संबुद्धाय । तद्यथा ।
ॐ भैषज्ये भैषज्ये महाभैषज्ये समुद्गते स्वाहा ॥'
प्राङ्मुखं पाययेत्–

Pūrva karma (Preoperative procedure):

* During the normal seasons, persons eligible for emesis should be given oleation and sudation properly.
* The day before emesis, diet which stir up *kapha* is to be given such as the meat of the animals of marshy land, and aquatic animals, fish, milk, curd, black gram, sesame, vegetables and liquid foods.
* After the completion of the digestion of the food taken on the previous day the patient is asked to have head bath, besmeared with sandalwood paste and others, wear white clothes and flower garlands and then perform spiritual rites.
* Apply oil on the head and chest and do gentle massage and sudation.
* Afterwards ask the patient to drink milk, buttermilk, mutton soup, sugarcane juice, thin gruel etc. up to throat level i.e. to his maximun capacity.
* Never administer the emetic drug in the empty stomach.

Pradhāna karma:

* Ask the patient to sit comfortably facing towards east on a chair of the height of the knee.
* Then the drug selected for emesis, in accordance with *doṣa, dūṣyas* etc. should be mixed with honey and rock salt is to be given to the patient, after sanctifying it with the hymn 'Let Brahma, Dakṣa Prajāpati, Aśwani kumāras, Rudra, Indra, Bhūmi, Candra, Sūrya, Agni, all the Sages along with Medicinal Herbs, *Pañca Mahābhūtas* protect you.'

  Let the medicine be to you similar to *rasāyana* for the Sages, *amṛta* for Gods and *sudhā* for the Serpents. '*Om*, salutation to the worshipful Bhaiṣajyaguru, the Vaidūrya Prabhāraja, the Tathāgata, the Arhat, the Samyak Sambuddha, *Om, bhaiṣajye, bhaiṣajye, mahā bhaiṣajye, sāmudgate*'. By uttering these hymns, one has to take the emetic drug. Suggest the patient to concentrate his mind in the process of emesis only.
* If the patient is aged, child, delicate, coward ask him to drink either wine, milk, sugarcane juice, or mutton soup and then administer emetic drug after mixing it with honey and rock-salt.

After administering the emetic drug:

~पीतो मुहूर्तमनुपालयेत् । तन्मनाः जातहृल्लासप्रसेकश्छर्दयेत्ततः ॥ 18 ॥
अङ्गुलिभ्यामनायस्तो वालेन मृदुनाऽथवा । गलतालुकरुजन् वेगानप्रवृत्तान् प्रवर्तयन् ॥ 19 ॥
प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः । उभे पार्श्वे ललाटं च वमतश्चास्य धारयेत् ॥ 20 ॥
प्रपीडयेत्तथा नाभिं पृष्ठं च प्रतिलोमतः ।

Madanphala

Madhuka/yaṣṭi

Vavum (rock salt)

Vacā dry

Madhu

Mixing the drug

Vamana Karma

* After consuming emetic drug one should wait for a *muhūrta kāla* (48 minutes) for the commencement of vomiting with keen intent. After the appearance of oppression in the chest and salivation one should try to vomit.
* Forceful expulsion should not be done. To encourage the urge, tickling the throat, with either of his fingers or with the stalks of lotus, lily or castor.
* Onset of perspiration indicates the liquefaction of *doṣas*. Horripilations indicate the *doṣas* are dislodging from their places of stagnation.
  Abdominal distension suggests *doṣas* reached the stomach. Nausea and salivation indicates the upward movement of the *doṣas*.
* Then instruct the patient to vomit without bending his head too much and his head should be supported while vomiting.
* The attendant should give gentle massage in the upward direction over the umbilical region and back.

Suitable emetic drug according to doṣa:

कफे तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति ॥2 1॥
वमेत् स्निग्धाम्ललवणैः संसृष्टे मरुता कफे।

In case of only *kapha* disorders emesis should be conducted with *tikṣṇa, uṣṇa guṇa* and *kaṭu rasa* drugs and when *kapha* is associated with *pitta* it should be conducted with *madhura rasa* and *śīta vīrya* drugs, where as *kapha* associated with *vāta*, emesis should be conducted with *snigdha guṇa, amla* and *lavaṇa rasa* drugs.

Maximum limit for emesis:

पित्तस्य दर्शनं यावच्छ्लेष्मणो वा ॥2 2॥

Emesis should be conducted till the expulsion of vitiated *kapha*, or the medicine administered comes out or till the appearance of *pitta* in the vomiting material.

Useful drugs in the state of abscence or insufficient bouts:

हीनवेगः कणाधात्रीसिद्धार्बलवणोदकैः। वमेत्पुनःपुनः–

After administering the emetics, in the state of absence or insufficient bouts *kaṇa/pippali* (Piper longum), *dhātri/āmalaka* (Emblica officinalis), *siddhārtha/śweta sraṣapa* (Brassica campestris var. sarson Prain) *kalka* is to be given with rock salt and warm water to induce vomiting.

Note:

* Rock salt and honey should be added in all emetic formulations for liquefaction and scraping out the *kapha* respectively.
* Emetics should be unwholesome, horrifying, ugly and foul smelling where as the purgatives should have exactly the opposite qualities.

Signs and symptoms of insufficient emesis:

–तत्र वेगानामप्रवर्तनम् ॥2 3॥
प्रवृत्तिः सविबन्धा वा केवलस्यौषधस्य वा। अयोगस्तेन निष्ठीवकण्डूकोठज्वरादयः ॥2 4॥

* Absence of vomiting.
* Expulsion of only the medicine.
* Obstruction to each bout indicates insufficient emesis (*ayoga*).

Insufficient emesis results in *niṣṭhīva* (excessive spitting), *kaṇḍu* (itching), *kotha* (rash on the skin) and *jwara* (fever) etc.

Signs and symptoms of proper emesis:

निर्विघ्नं प्रवर्तन्ते कफपित्तानिलाः क्रमात् ।
(मनःप्रसादः स्वास्थ्यं चावस्थानं च स्वयं भवेत् । वैपरीत्यमयोगानां न चातिमहती व्यथा ॥)
सम्यग्योगे–

* Expulsion of *kapha, pitta* and *vāta* in the succeeding order at the proper time.
* Starts and stops the bouts without inducing.
* Feeling of the relief from the symptoms and body becomes light.
* Mind and voice also becomes clear.
* Absence of the symptoms like *niṣṭhīva* etc.

Signs and symptoms of excessive emesis:

—अतियोगे तु फेनचन्द्रकरक्तवत् ॥2 5॥
वर्धितं क्षामता दाहः कण्ठशोषस्तमो भ्रमः । घोरा वाय्वाधया मृत्युर्जीवशोणितनिर्गमात् ॥2 6॥

* Expulsion of frothy and blood vomiting with glistering particles.
* Weakness, burning sensation, dryness in the throat, feeling of darkness, giddiness, severe disorders of *vāta* and hemorrhage which may leads to death also.

Paścāt karma (Care after emesis):

सम्यग्योगेन वमितं क्षणमाश्वास्य पाययेत् । धूमत्रयस्यान्वतयं स्नेहाचारमथादिशेत् ॥2 7॥

* After observing the signs and symptoms of proper emesis ask the patient to wash hands, foot and the mouth.
* After 45 minutes, administer *dhūmapāna* and then advise for *tāmbūla sevana.*
* Then advise the patient to have rest in a room, which is devoid of breeze and also instruct to follow the regimen of post-operative care of oleation therapy such as—use of warm water for drinking and bathing, maintenance of celebacy, avoiding sleeping in day time, suppression of natural urges, loud speaking, anger, anxiety, exposing to sunlight and cold breeze, travelling long distances etc.

ततः सायं प्रभाते वा क्षुद्वान् स्नातः सुखाम्बुना । भुञ्जानो रक्तशाल्यन्नं भजेत्पेयादिकं क्रमम् ॥2 8॥

Afterwards either in the same day evening or next day morning after feeling hungry, the patient is advised to take hot water bath and give light food such as *peyā* and other items prepared with red variety of *śāli* rice, described in *saṁsarjana krama.*

Saṁsarjana krama:

After *śodhana* therapy body becomes weak, systems become delicate and the digestive power

also gets diminished. The process of restoration of digestive power by means of advocating specific regimen of diet is known as *saṁsarjana krama.*

Peyā, vilepi etc. are diet regimen:

पेयां विलेपीमकृतं कृतं च यूषं रसं जीर्णयवं तथैकम् ।
क्रमेण सेवेत नरोऽन्नकालान् प्रधानमध्यावरशुद्धिशुद्धः ॥२९॥

According to the administration of the type of drug *śodhana* is of 3 types viz. *pravara śuddhi, madhyama śuddhi* and *avara śuddhi.*

Peyā (thin gruel), *vilepī* (thick gruel), *akṛta* or *kṛta yūṣa* (soup) and *māṁsa rasa* (mutton soup) can be given to the persons who had *pravara śuddhi* for 3-3 *anna kālas.* For the persons who had *madhyama śuddhi* for 2-2 *anna kālas* while it should be given for 1-1 *anna kāla* in *avara śuddhi.* Therefore the normal diet can be given on the 14th *anna kāla* or 7th day evening in *pravara śuddhi* and 10th *anna kāla* or 5th day evening in *madhyama śuddhi* and 6th *anna kāla* or 3rd day evening in *avara śuddhi.*

Akṛta means without processed. *Kṛta* means the above food which is processed with oil, salt and pungent substances.

Day	Time	Pravara śuddhi	Madhyama śuddhi	Avara śuddhi/ Hina śuddhi
I day	Morning	No diet will be given		
	Evening	*Peyā*	*Peyā*	*Peyā*
II day	Morning	*Peyā*	*Peyā*	*Vilepī*
	Evening	*Peyā*	*Vilepī*	*Akṛta/kṛta yūṣa*
III day	Morning	*Vilepī*	*Vilepī*	*Akṛta/kṛta* māṁsa rasa
	Evening	*Vilepī*	*Akṛta yūṣa*	Normal diet
IV day	Morning	*Vilepī*	*Kṛta yūṣa*	Normal diet
	Evening	*Akṛta yūṣa*	*Akṛta māṁsa* rasa	Normal diet
V day	Morning	*Kṛta yūṣa*	*Kṛta māṁsa rasa*	Normal diet
	Evening	*Kṛta yūṣa*	Normal diet	Normal diet
VI day	Morning	*Akṛta māṁsa rasa*	Normal diet	Normal diet
	Evening	*Kṛta māṁsa*	Normal diet	Normal diet
VII day	Morning	*Kṛta māṁsa rasa*	Normal diet	Normal diet
	Evening	Normal diet	Normal diet	Normal diet

यथाऽणुरग्निस्तृणगोमयाद्यैः सन्धुक्ष्यमाणो भवति क्रमेण ।
महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तराग्निः ॥30॥

A spark of fire after being fed by grass, cakes of cow dung etc. will become a great fire and can melt even heavy metallic substances in due course. Similarly after *śodhana* therapy diminished digestive power will also get the capacity of digesting heavy food substances after gradual intake of the regimen of diet.

Vamana-virecana vega and parimāṇa (Number of bouts and the quantity of vomitus and purgative material):

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ।
दशैव ते द्वित्रिगुणाविरेके प्रस्थस्तथा स्याद्द्विचतुर्गुणश्च ॥31॥
पित्तावसानं वमनं विरेकादर्द्धं, कफान्तं च विरेकमाहुः ।
द्वित्रान् सविट्कानपनीय वेगान् मेयं विरेके, वमने तु पीतम् ॥32॥

* The desirable number of *vega* (bouts) in *vamana karma* are 8, 6 and 4 in *pravara śuddhi, madhyama śuddhi* and *avara śuddhi* respectively, and they are 30, 20 and 10 in case of *virecana*.
* In terms of quantity, it is 2 *prastha*, 1½ *prastha* and 1 *prastha* in case of *vamana* and 4 *prastha*, 3 *prastha* and 2 *prastha* in *virecana*.

  (Note: 1 *prastha* = 768 ml.)
* *Vamana* should be conducted till the appearance of *pitta* as well as getting proper signs and symptoms of emesis.

  Similarly *virecana* should be conducted till the appearance of *kapha* as well as getting proper signs and symptoms of purgation.
* While counting the number of bouts in case of *virecana*, one has to start counting by leaving the first 2-3 bouts.

  In case of *vamana* the counting of bouts should be started after the expulsion of the emetic drug.

	Vamana		
	Pravara	*Madhyama*	*Avara*
Vegakī	8	6	4
Mānakī	2 *Prastha*	1½ *Prastha*	1 *Prastha*
Antakī	←	*Pittānta*	→
Laiṅgikī	← Signs and symptoms of proper emesis →		
	Virecana		
	Pravara	*Madhyama*	*Avara*
Vegakī	30	20	10
Mānakī	4 *Prastha*	3 *Prastha*	2 *Prastha*
Antakī	←	*Kaphānta*	→
Laiṅgakī	← Signs and symptoms of proper purgation →		

Virecana-vidhi (Purgation therapy):

अवैनं वामितं भूयः स्नेहस्वेदोपपादितम् । श्लेष्मकाले गते ज्ञात्वा कोष्ठं सम्यग्विरेचयेत् ॥3 3॥

Pūrva karma (Preoperative procedure):

* In general purgation should not be conducted without emesis except in costive bowel. Purgation therapy should be conducted only to the persons who have undergone oleation and sudation, again after emesis.
* The day before purgation, the patient should be given mutton soup and the diet, which should not stir up *kapha*. It should be warm, liquid, and unctuous added with sour fruit juices such as pomegranate etc.
* On the day of purgation, after the completion of the process of digestion of the food taken in the previous day, purgative drug is to be administered early in the morning, after passing the period of predominance of *kapha doṣa*, after determining the nature of *koṣṭha*.
* Purgative drug should be administered in the empty stomach only.

बहुपित्ते मृदुः कोष्ठः क्षीरेणापि विरिच्यते । प्रभूतमारुतः क्रूरः कृच्छ्राच्छ्यामादिकैरपि ॥3 4॥

* Whenever *pitta* is predominant, the nature of *koṣṭha* will be known as *mṛdu koṣṭha* (soft bowels) and even milk causes purgation.
* Similarly the nature of *koṣṭha* will be assessed as *krūra koṣṭha* (hard or costive bowels) when there is dominancy of *vāta* and causes purgation with great difficulty even after the administration of *śyāmā, snuhi, kaṅkuṣṭha* and other drastic purgatives.

Pradhāna karma:

* Purgation without emesis causes the obstruction of the purgative drug by vitiated *kapha* and the drug may act adversely and also loose its power of elimination. Due to the forceful action of the purgative drug, accumulated *kapha* reaches the left side of the abdomen, duodenum and causes distention of abdomen or dysentery.
* These complications will not occur in the persons having costive bowel, because of the predominance of *vāta*.
* The complications observed in purgation without emesis are also found in case of conducting purgation during the period of *kapha* predominance. Pain, distension of the abdomen and heaviness are the symptoms observed.
* Hence purgative drug should be given only after passing the period of *kapha* dominancy.

Suitable purgative drug according to doṣa:

कषायमधुरैः पित्ते विरेकः, कटुकैः कफे । स्निग्धोष्णलवणैर्वायौ–

* Purgation is to be conducted with the drugs, which are having *kaṣāya* and *madhura rasa* for *pitta* diseases. Where as *kaṭu rasa* drugs should be given in *kapha* disorders and *snigdha, uṣṇa* and *lavaṇa rasa* (unctuous, hot and salty) substances are indicated for *vāta* disorders.

Notes:

* Soon after the purgative drug has been given, cold water should be sprinkled on the face of the patient to prevent the occurrence of vomiting.
* Then asked the patient to gargle his mouth with warm water and inhale the smell of soil, lemon, *mādiphala*, jasmine etc.
* Afterwards the patient is asked to take rest in a room, which is devoid of heavy breeze, and drink warm water at regular intervals to initiate the urges.
* Should not suppress the urges and evacuate the bowels in the bed pan to measure the quantity of output.
* During the process of purgation, *vāta*, urine, faeces, *pitta*, and *kapha* will be expelled in the succeeding order and flatus, at the end.

Measures to be followed in the absence of bouts:

–अप्रवृत्तौ तु पाययेत् ॥3 5॥
उष्णाम्बु, स्वेदयेदस्य पाणितापेन चोदरम् ।

If the bouts are not started, the patient is asked to drink hot water to activate the drug and his abdomen should be fomented with hands made warm.

Replication of purgative drug administration:

उत्थानेऽल्पे दिने तस्मिन्भुक्त्वाऽन्येद्युः पुनः पिबेत् ॥3 6॥
अदृढस्नेहकोष्ठस्तु पिबेद्द्वर्धं दशाहतः । भूयोऽप्युपस्कृततनुः स्नेहस्वेदैर्विरेचनम् ॥3 7॥
यौगिकं सम्यगालोच्य स्मरन्पूर्वमतिक्रमम् ।

* If the given drug doesn't serve the purpose of eliminating the vitiated *doṣa*, he is allowed to take food on that day and sufficient dose of the purgative drug can be administered on the next day.
* If the purgative drug is being digested without doing its function, second dose can be given on the same day.
* Never administer second dose without knowing the position of the drug, which may cause severe complications. If the purgation therapy may not be fulfilled successfully due to the improper oleation and sudation, give rest for a period of 10 days and conduct the total procedure systematically without repeating the previous mistakes.

Signs and symptoms of improper, proper and excessive purgation:

Improper signs and symptoms:

हृत्कुक्ष्यशुद्धिररुचिरुत्क्लेशः श्लेष्मपित्तयोः ॥3 8॥
कण्डूविदाहः पिटिकाः पीनसो वातविग्रहः । अयोगलक्षणम्–

* *Hṛt, kukṣi aśuddhi* (improper cleaning of the heart and abdomen/abdominal distension).
* *Aruci* (anorexia).
* *Śleṣmā pitta utkleśa* (salivation associated with *kapha* and *pitta*).
* *Kaṇḍu* (itching).

* *Vidāha* (burning sensation in the abdomen).
* *Piṭikā* (eruptions on the skin)
* *Pīnasa* (coryza)
* *Vāta vidgraha* (obstruction of flatus and faeces).

Proper signs and symptoms:

–योगो वैपरीत्ये यथोदितान् ॥3 9॥

Exactly opposite of the above signs and symptoms can be treated as proper signs and symptoms of purgation.

Signs and symptoms of excessive purgation:

विट्पित्तकफवातेषु निःसृतेषु क्रमात्स्रवेत् । निःस्नेथमपिनमुदकं क्षेतं कृष्णं सलोहितम् ॥4 0॥
मांसधावनतुल्यं वा मेदःखण्डाभमेव वा । गुदनिःसरणं तृष्णा भ्रमो नेत्रप्रवेशनम् ॥4 1॥
भवन्त्यतिविरिक्तस्य तथाऽतिवमनामयाः ।

* After the elimination of faeces, *pitta*, *kapha* and *vāta* in the succeeding order liquid material without associating any *doṣas* will be eliminated from the body. Such liquid material may be whitish or blackish in color or associated with blood or the color resembling red blood or *māṁsadhāvana tulya* (resembling the water in which meat has been washed) or *medo khaṇḍābhameva* (looks like a piece of fatty tissue) will be discharged.
* *Guda nissāraṇa* (prolapsed rectum).
* *Tṛṣṇā* (thirst).
* *Bhrama* (giddiness).
* *Netra praveśana* (sunken eyes).
* And also the symptoms of excessive emesis.

Paścāt karma (Post-operative care):

सम्यग्विरिक्तमेनं च वमनोक्तेन योजयेत् ॥4 2॥
धूमवर्जेन विधिनातते वमितवानिव । क्रमेणाश्नन्नि भुञ्जानो भजेन्मकृतिभोजनम् ॥4 3॥

After obtaining proper signs and symptoms of purgation follow the post-operative regimen similar to emesis except *dhūmapāna*. Afterwards follow *saṁsarjana krama*.

मन्दवह्निमसंशुद्धमक्षामं दोषदुर्बलम् । अदृष्टजीर्णलिङ्गं च लङ्घयेत्पीतभेषजम् ॥4 4॥
स्नेहस्वेदौषधोक्लेशमद्वैरिति न बाध्यते ।

After the administration of virecana drug, the person is advised to go for *laṅghana* (fasting) in the following 5 conditions:

1. *Manda vahni* (loss of power of digestion).
2. *Asaṁśuddha* (improper signs of purification).
3. *Akṣāma* (not became emaciated due to *śodhana* therapy).
4. *Doṣa durbala* (not become weak by the increase of *doṣa*).
5. *Adṛṣṭa jīrṇa liṅga* (not appearing the symptoms of the digestion of the administered purgative drug).

Conduction of fasting in the above conditions doesn't cause any sort of discomfort due the obstruction of *doṣas*, which were aggravated by oleation and sudation.

Necessity of peyādi krama:

संशोधनास्रविस्रावस्नेहयोजनलङ्घनैः ॥45॥
यात्यग्निर्मन्दतां तस्मात् क्रमं पेयादिमाचरेत् ।

Soon after the elimination therapy, bloodletting, oleation etc. the digestive power gets impaired. Hence *'peyādi saṁsarjana krama'* is to be followed.

Ineligible for peyādi krama:

स्रुताल्पपित्तश्लेष्माणं मद्यपं वातपैत्तिकम् ॥46॥
पेयां न पाययेत्तेषां तर्पणादिक्रमो हितः ।

'Peyādi saṁsarjana krama' should not be given in the following conditions:

* Oozing of little quantity of *pitta* and *kapha*, habituated alcoholic, *vāta-pitta* constitution, For those *tarpaṇa* is indicated.

Commencement of drug action:

अपक्वं वमनं दोषान् पच्यमानं विरेचनम् ॥47॥
निर्हरद्मनस्यातः पाकं न प्रतिपालयेत् ।

Emetic drug will act without undergoing the process of digestion, where as purgative drug acts only after undergoing the process of digestion. Hence the physician need not wait for digesting the emetic drug.

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम् ॥48॥
विरिच्यते भेदनीयैर्भोज्यैस्तमुपपादयेत् ।

Person, who is weak and in a condition of increased vitiation of *doṣas* develop bouts of purgation even without administering the purgative drug. In such circumstance he should be treated with the foods having the property of *bhedana* (purgative).

Reasons for administration of mild drugs to the weak persons etc:

दुर्बलः शोधितः पूर्वमल्पदोषः कृशो नरः ॥49॥
अपरिज्ञातकोष्ठश्च पिबेन्मृद्वल्पमौषधम् । वरं तदकृतीतमन्यथा संशयावहम् ॥50॥
हरेद्बहूंश्चलान्दोषानल्पानल्पान् पुनःपुनः । दुर्बलस्य मृदुद्रव्यैरल्पान् संशमयेत्तु तान् ॥51॥
क्लेशयन्ति चिरं ते हि हन्युर्वैनमनिर्हृताः ।

* Administer the drug having mild potency as well as less in quantity in the following conditions:
Durbala (weak persons), *śodhita pūrvam* (undergone purificatory measures previously), *alpadoṣa* (mild vitiation of *doṣa*), *kṛśa* (emaciated), *aparijñāta koṣṭha* (unknown bowels).
* It is better to administer lesser doses in frequent intervals. Otherwise it may be harmful and cause even death.

* The drug in smaller and repeated doses will be able to eliminate the vitiated *doṣas* from the body gradually and brings back the normalcy of *doṣas* without causing any weakness in the body.
* *Doṣas* should be eliminated from the body of a weak person, when they are in the state of mild vitiation only. Other-wise they trouble the person greatly and even kill him.

Procedure of elimination in case of mandāgni and krūra koṣṭha:

मन्दाग्निं क्रूरकोष्ठं च सक्षारलवणैर्घृतैः ॥5 2॥
सन्धुक्षिताग्निं विजितकफवातं च शोधयेत् ।

Those who are having weak digestive power and costive bowels (*krūra koṣṭha*) should be given ghee processed with alkalies and salts prior to the administration of purificatory drugs to restore the power of digestion as well as to conquer *kapha* and *vāta*.

Administer vasti before purgation in case of rūkṣa and others:

रूक्षबह्वनिलक्रूरकोष्ठव्यायामशीलिनाम् ॥5 3॥
दीप्ताग्नीनां च भैषज्यमविरेच्यैव जीर्यति । तेभ्यो बस्तिं पुरा दद्यात्ततः स्निग्धं विरेचनम् ॥5 4॥
शकृन्निर्हृत्य वा किञ्चित्तीक्ष्णाभिः फलवर्तिभिः । प्रवृत्तं हि मलं स्निग्धो विरेको निर्हरेत्सुखम् ॥5 5॥

* Purgative drug is being digested and eliminated from the body without performing it's action in the following conditions:
  Rūkṣa (who are dry), *bahu anila* (excessive vitiation of *vāta*), *krūra koṣṭha* (costive bowels), *vyāyāmaśīli* (doing regular exercises), *diptāgni* (strong digestive power).
* In such circumstances conduct *vasti karma* initially followed by *snigdha virecana* with *eraṇḍa taila* or *bindu ghṛta*.

(or)

* Remove the obstructed faeces by means of *phalavarti* (rectal suppositories) and then administer *snigdha virecana dravya*.

Administer purgative drug after mild oleation:

विषाभिघातपिटिकाकुष्ठशोफविसर्पिणः । कामलापाण्डुमेहार्तान्नातिस्निग्धान् विशोधयेत् ॥5 6॥
सर्वान् स्नेहविरेकैश्च, रूक्षैस्तु स्नेहभावितान् ।

Persons who are suffering from *viṣa* (poison), *abhighāta* (injury), *piṭikā* (boils), *kuṣṭha* (skin disorders), *śopha* (swelling), *visarpa* (herpes), *kāmalā* (jaundice), *pāṇḍu* (anemia), *meha* (diabetes) etc. should be administered purgative drug after mild oleation.

All the above should be given *snigdha virecana* and those who are unctuous should be given *rūkṣa virecana*.

Conduct oleation and sudation in between purificatory measures:

कर्मणां वमनादीनां पुनरप्यन्तरेऽन्तरे ॥5 7॥
स्नेहस्वेदौ प्रयुञ्जीत, स्नेहमन्ते बलाय च ।

In between emesis and other purificatory therapies oleation and sudation should be conducted and at the end of purification again oleation is advised to gain strength.

Importance of sneha and sweda—a simile:

मले हि देहादुत्क्लेश्य ह्रियते वाससो यथा ॥5 8॥
स्नेहस्वेदैस्तथोत्क्लिष्टः शोध्यते शोधनैर्मलः ।

Just like the dirt from a cloth is being removed after properly washed, vitiated *dosas* also will be eliminated from the body by means of purificatory measures preceded by oleation and sudation.

Advantages of sneha & sweda:

स्नेहस्वेदावनभ्यस्य कुर्यात्संशोधनं तु यः । दारु शुष्कमिवानाम्ये शरीरं तस्य दीर्यते ॥5 9॥

Similar to a dry stick, which is being tried to bend without applying oil and heat, the body is also crumbled when administered purificatory measures without undergoing oleation and sudation.

Benefits of purificatory therapies:

बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।
चिरञ्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥6 0॥

Properly administered purificatory drug will give—lucidity of the mind, strengthens the sense organs, gives stability to the tissues, improves digestive power, reduces ageing etc.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने वमनविरेचनविधिर्नामाष्टादशोऽध्यायः ॥ 1 8 ॥

Thus ends the eighteenth chapter entitled *Vamana-virecana-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Simhagupta.

In this chapter Ācārya Vāgbhaṭa explained the eliminatory procedures such as emesis and purgation in a systematic way. Definition of emesis and purgation, mode of action, indications of those techniques according to *dosas*, eligible and not eligible persons for emesis and purgation, pre-operative, operative and post-operative procedures of emesis and purgation, *samsarjana krama* etc. have been discussed. In the end the importance of proper administration of the purificatory drugs was mentioned.

*

19 Basti-vidhi Adhyāya

[Medicated Enemata]

अथातो बस्तिविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Vamana-Virecana-vidhi'*, Ācārya Vāgbhaṭa expounded the chapter *'Basti-vidhi'* (Medicated Enemata), thus said Ātreya and other great sages.

Definition of basti/vasti:

बस्तिना दीयते बस्तिः वा पूर्वमनेत्यतो बस्तिः ।

The term *vasti* or *basti* is given due to the administration of medicated drugs into the rectum by means of urinary bladder of various animals like cow, deer, goat, sheep etc. or due to the stay of administered drug near by urinary bladder for some time.

Importance and types of basti:

वातेल्वणेषु दोषेषु वाते वा बस्तिरिष्यते । उपक्रमाणां सर्वेषां सोऽग्रणीस्त्रिविधस्तु सः ॥ ॥

निरूहोऽन्वासनं बस्तिरुत्तरः-

Basti is the best line of treatment for *vāta* as well as *vāta* predominant disorders. It causes instant relief, nourishment to the body and also eliminates the vitiated *vāta doṣas* completely from the body.

Basti is of 3 types viz.

1. *Āsthāpana basti*
2. *Anuvāsana basti*
3. *Uttara basti.*

Notes:

Āsthāpana basti:

Āsthāpana vasti dravya is prepared from different kinds of substances such as animal, plant and mineral origin, according to the involvement of *doṣa* and *dūsyas.*

The different types of *āsthāpana bastis* are:

1. *Utkledana vasti* (exciting), 2. *śodhana vasti* (purificatory), 3. *śamana vasti* (mitigating), 4. *lekhana vasti* (scarifying), 5. *bṛnhaṇa vasti* (nourishing), 6. *vājīkaraṇa vasti* (aphrodisiac), 7. *picchā vasti* (which arrests the expulsion of liquids from the body), 8. *mādhu tailika vasti* (honey and oil are the main ingredients), 9. *yāpana vasti* (can be given for long periods), 10. *yuktaratha vasti* (can travel after *vasti*), 11. *siddha vasti* (can obtain the expected results),

doṣahara (alleviate *doṣas*) are the synonyms for *mādhu-tailika vasti*.

Their nomenclature itself suggests the characteristic features of the above types of *āsthāpana vasti*.

तद्वयःस्थापनाद्दोषस्थापनाद्वाऽऽस्थापनमित्युच्यते ।
शरीररोहणाद्दोषनिर्हरणादचिन्त्यप्रभावतया चास्मिन्नूहासम्भवान्निरूह इति ।।

The therapeutic procedure, which arrests, restricts or withholds the advancing of age and *doṣas* is termed as *āsthāpana*. It is also called *nirūha* as it shows unimaginary effects in the body due to its *prabhāva*.

Indications for āsthāpana vasti:

–तेन साधयेत् । गुल्मानाहखुडप्लीहशुद्धातीसारशूलिनः ॥2॥
जीर्णज्वरप्रतिश्यायशुक्रानिलमलग्रहान् । वर्ध्माश्मरीरजोनाशान् दारुणांश्चानिलामयान् ॥3॥

This *āsthāpana vasti* (decoction enema) is indicated in the persons who are suffering from:

Gulma (abdominal tumors), *ānāha* (abdominal distension), *khuḍa* (gout), *plīhā* (enlargement of spleen), *śuddhātisāra* (diarrhoea without associating any other complications), *śūla* (pain abdomen), *jīrṇajwara* (chronic fever), *pratiśyāya* (coryza), *śukra, anila, mala graha* (obstruction of semen, flatus and faeces), *vardhma* (scrotal enlargement), *aśmarī* (urinary calculi), *rajonāśa* (amenorrhoea) and *dāruṇa anila āmaya* (severe *vāta* disorders).

विशेषेणैते हि परं बस्तिना नाशमुपयान्ति मूलच्छेदेन वृक्षवत् ।

As the drug enters the large intestines and reaches the root cause of the disease and eliminates it, just as the tree dies by cutting the roots.

Contraindications for āsthāpana vasti:

अनास्थाप्यास्त्वतिस्निग्धः क्षतोरस्को भृशं कृशः । आमातिसारी वमिमान् संशुद्धो दत्तनावनः ॥4॥
श्वासकासप्रसेकार्शोहिध्माध्मानाल्पवह्नयः । शूनपायुः कृताहारो बद्धच्छिद्रोदकोदरी ॥5॥
कुष्ठी च मधुमेही च मासान् सप्त च गर्भिणी ।

It is contraindicated for—*atisnigdha* (excessive unctuous), *uraḥkṣata* (injury to the chest), *kṛśa* (highly emaciated), *āmātisāra* (early stage of diarrhoea), *vami* (vomiting), *saṁśuddha* (immediately after *śodhana* therapy), *datta nāvana* (after nasal administration), *śwāsa* (dyspnoea), *kāsa* (cough), *praseka* (salivation), *arśas* (piles), *hidhma* (hiccup), *ādhmāna* (abdominal distension), *alpa vahni* (decreased digestive power), *śūnapāyu* (having shorter rectum), *kṛtāhāro* (after having meal), *baddhodara* (intestinal obstruction), *chidrodara* (intestinal perforation), *udakodara* (ascitis), *kuṣṭha* (leprosy and other skin disorders), *madhumeha* (diabetes) and *māsān sapta ca garbhiṇī* (in the 7th month of pregnancy).

Indications for anuvāsana vasti:

आस्थाप्या एव चान्यास्या विशेषादतिवह्नयः ॥6॥
रूक्षाः केवलवातार्ताः–

* Persons eligible for *āsthāpana vasti* are eligible for *anuvāsana vasti* also.

* Especially it should be given for the persons who are very dry, having increased digestive power and suffering from *vāta* disorders.
* After unctuous enemata the drug mitigates *vāta* by virtue of its properties and there by the body gets strength, color etc. just as the water poured at the root level causes overall development of the body.

Contraindications for anuvāsana vasti:

--नानुवास्यास्त एव च । येऽनास्थाप्यास्तथा पाण्डुकामलामेहपीनसाः ॥17॥
निरग्निप्लीहविड्भेदिगुरुकोष्ठककोदराः । अभिष्यन्दिभृशस्थूलकृमिकोष्ठाढ्यमारुताः ॥18॥
पीते विषे गरे ऽपच्यां श्लीपदी गलगण्डवान् ।

* Persons contraindicated for *āsthāpana vasti* are not eligible for *anuvāsana vasti* also.
* It should not be given for the following persons:

Pāṇḍu (anemia), *kāmalā* (jaundice), *meha* (diabetes), *pinasa* (coryza), *niranna* (without food), *plīhā* (enlargement of spleen), *vidbheda* (diarrhoea), *gurukoṣṭha* (hard bowels), *kaphodara* (enlargement of abdomen due to *kapha*), *abhiṣyanda* (conjunctivitis), *bhṛśa sthūla* (excessive obese), *kṛmikoṣṭha* (intestinal worms), *ādhyavāta* (gouty arthritis), *pitaviṣa* (after consuming poison), *gara* (artificial poisoning), *apaci* (goiter), *ślīpada* (filariasis) and *galaganda* (enlarged glands in the neck).

Vasti yantra:

The instrument used for *vasti karma* is known as *vasti yantra*. It consists of 2 parts viz.

1. *vastinetra* and 2. *vastiputaka*.

Vastinetra:

तयोस्तु नेत्रं हेमादिधातुदार्वस्थिवेणुजम् ॥19॥
गोपुच्छसंस्थानमच्छिद्रं श्लक्ष्णार्जु गुलिकामुखम् ।

* *Vastinetra* can be prepared with the metals like gold, silver and other metals, gems, conch shell, horns, bones of animals, bamboo and other stems etc.
* It should be round, smooth, straight without any bends, resembling the shape of the tail of a cow (gradually decreasing from top to bottom).

Shape and size of vastinetra according to age:

ऊनेऽब्दे पञ्च, पूर्णेऽस्मिन्ग्रासपक्षेभ्योऽङ्गुलानि षट् ॥1 0॥
सप्तमे सप्त, तान्यष्टौ द्वादशे, षोडशे नव । द्वादशैव परं विंशाद्वीक्ष्य वर्षान्तरेषु च ॥1 1॥
वयोबलशरीराणि प्रमाणमिषवर्द्धयेत् । स्वाङ्गुष्ठेन समं मूले स्थौल्येनाग्रे कनिष्ठया ॥1 2॥
पूर्णेऽब्देऽङ्गुलमादाय तदर्द्धार्द्धप्रवर्द्धितम् । त्र्यङ्गुलं परमं छिद्रं मूलेऽग्रे यवले तु यत् ॥1 3॥
मुद्गं माषं कलायं च बिल्वं कर्कन्धुकं क्रमात् ।

* The length varies from 5 to 12 inches according to age and the circumference of the base and the tip should be the size of thumb and little finger respectively.

Age	Size of vastinetra	Circumference of the tip
1. Below one year	5 inches length	Size of wild green gram
2. One year	6 inches length	Size of green gram
3. Seven years	7 inches length	Size of black gram
4. Twelve years	8 inches length	Size of a pea
5. Sixteen years	9 inches length	Soaked pea
6. Twenty years	12 inches length	Jujuba seed

* The size of the nozzle can be increased depending upon the age, strength and the physique of the patient.

मूलच्छिद्रप्रमाणेन प्रान्ते घटितकर्णिकम् ॥1 4॥
वर्त्याऽग्रे पिहितं, मूले यथास्थं द्व्यङ्गुलान्तरम् ।
कर्णिकाद्वितयं नेत्रे कुर्यात्–

* It should contain 2 ridges in the bottom; one at its base and the other is two inches above the first one for tying the *vastiputaka*.
* The tip should be closed with a piece of cotton while preparing *vasti yantra*.

Vastiputaka (Enema bag):

–तत्र च योजयेत् ॥1 5॥
अजाविमहिषादीनां बस्तिं सुपूदितं दृढम् । कषायरक्तं निश्छिद्रमन्त्रिगन्धशिरं तनुम् ॥1 6॥
ग्रथितं साधु सूत्रेण सुखसंस्थाप्यभेषजम् । बस्त्यभावेऽङ्गुपादं वा न्यसेद्वासोऽथवा घनम् ॥1 7॥

* Collect the urinary bladder of a goat, sheep, pig, deer, cow, buffalo etc. and soak in oil and then wash it with flour of green gram till the veins and glands of the bladder are removed.
* To remove the putrefied smell, steep it with the decoctions of astringent substances and preserve it after washing with water.
* If the urinary bladder is not available one can use the neck of water bird, animal skin or thick cloth bag after applying the bees wax all over it.

Preparation of vasti yantra:

* Filling the *vastiputaka* with the required quantity of *vasti dravya* and then put the base of *vastinetra* into it.
* Then tie the edges firmly between the two ridges of *vastinetra* with a strong thread, and kept ready.

Dosage of āsthāpana vasti dravya:

निरूहमात्रा प्रथमे प्रकुञ्चो वत्सरे परम् । प्रकुञ्चवृद्धिः प्रत्यब्दं यावत्षट्प्रसृतास्ततः ॥1 8॥
प्रसृतं वर्द्धयेदूर्ध्वं द्वादशाद्दशमस्य तु । आसप्ततेरिदं मानं, दशैव प्रसृताः परम् ॥1 9॥

* The dosage of the liquid used for *āsthāpana vasti* for one-year age group children shall be one *prakuñca* (½ *prasṛta* or one *pala*).

* It should be increased by one *prakuñca* for each successive year, till it attains 6 *prasṛtas*.
* Afterwards it is to be increased one *prasṛta* till it becomes 12 *prasṛtas*, at the age of eighteen.
* That is the maximum quantity of *āsthāpana vasti dravya* between 18 to 70 years.
* Above 70 years it will be 10 *prasṛta* only.

Table : Showing the dosage of
āsthāpana vasti dravya according to age

Age	Qty. of āsthāpana vasti dravya				
	According to Vāgbhaṭa		According to Caraka		
1. 1 year	One *prakuñca*	=	½ *prasṛta*	=	50 ml approx.
2. 2 years	Two *prakuñca*	=	1 *prasṛta*	=	100 ml approx.
3. 3 years	Three *prakuñca*	=	1½ *prasṛta*	=	150 ml approx.
4. 4 years	Four *prakuñca*	=	2 *prasṛta*	=	200 ml approx.
5. 5 years	Five *prakuñca*	=	2½ *prasṛta*	=	250 ml approx.
6. 6 years	Six *prakuñca*	=	3 *prasṛta*	=	300 ml approx.
7. 7 years	Seven *prakuñca*	=	3½ *prasṛta*	=	350 ml approx.
8. 8 years	Eight *prakuñca*	=	4 *prasṛta*	=	400 ml approx.
9. 9 years	Nine *prakuñca*	=	4½ *prasṛta*	=	450 ml approx.
10. 10 years	Ten *prakuñca*	=	5 *prasṛta*	=	500 ml approx.
11. 11 years	Eleven *prakuñca*	=	5½ *prasṛta*	=	550 ml approx.
12. 12 years	Twelve *prakuñca*	=	6 *prasṛta*	=	600 ml approx.
13. 13 years	Fourteen *prakuñca*	=	7 *prasṛta*	=	700 ml approx.
14. 14 years	Sixteen *prakuñca*	=	8 *prasṛta*	=	800 ml approx.
15. 15 years	Eighteen *prakuñca*	=	9 *prasṛta*	=	900 ml approx.
16. 16 years	Twenty *prakuñca*	=	10 *prasṛta*	=	1000 ml approx.
17. 17 years	Twenty two *prakuñca*	=	11 *prasṛta*	=	1100 ml approx.
18. 18 years	Twenty four *prakuñca*	=	12 *prasṛta*	=	1200 ml approx.
19. 18-70 yrs.	Twenty four *prakuñca*	=	12 *prasṛta*	=	1200 ml approx.
20. Above 70 yrs.	Twenty *prakuñca*	=	10 *prasṛta*	=	1000 ml approx.

Dosage of anuvāsana vasti dravya:

यथायथं निरूहस्य पादो मात्राऽनुवासने ।

* *Anuvasāna vasti dravya* should be 1/4th quantity of *āsthāpana vasti* as prescribed for each age group.
* Hence the maximum quantity of *anuvāsana vasti dravya* is 1/4th quantity of *nirūha vasti dravya* i.e. 3 *prasṛta* or 300 ml.

Notes:

Anuvāsana vasti:

Anuvāsana vasti is the medicated enemata in which the four types of unctuous substances mentioned in oleation therapy, is used after processing with the appropriate drugs and is intended for producing lubrication.

Anuvāsana vasti is of 3 types according to the dosage:

(a) *Sneha vasti* (b) *Anuvāsana vasti* (c) *Mātrā vasti*

* 1/4 quantity of *nirūha vasti* is *sneha vasti* i.e. 300 ml.; half of the quantity of *sneha vasti is anuvāsana vasti* i.e. 150 ml only. Half the quantity of *anuvāsana vasti is mātrā vasti* i.e. 75 ml only.
* *Mātrā vasti* is one of the types of *anuvāsana vasti* and its dose is equivalent to that of minimum dose of oleation therapy. It is also be given regularly as that of *madhutailika vasti* to the persons who are old, children, walking long distances, carrying heavy loads, traveling by vehicles, doing regular exercises, undergoing excessive coitus etc.

यतश्चासावनुवसन्नपि न दुष्यत्यनुवासरमपि वा दीयते इत्यनुवासनम् ।

* As it can be conducted regularly or daily it is called *anuvāsana vasti*.

Anuvāsana vidhi:

आस्थाप्यं स्नेहितं स्विन्नं शुद्धं लब्धबलं पुनः ॥20॥
अन्वासनार्हं विज्ञाय पूर्वमेवानुवासयेत् । शीते वसन्ते च दिवा रात्रौ केचित्ततोऽन्यदा ॥21॥
अभ्यक्तस्नातमुचितात्पादहीनं हितं लघु । अस्निग्धरूक्षमशितं सानुपानं द्रवादि च ॥22॥
कृतचङ्क्रमणं मुक्तविण्मूत्रं शयने सुखे । नात्युच्छ्रिते न चोच्छीर्षे संविष्टं वामपार्श्वतः ॥23॥
सङ्कोच्य दक्षिणं सक्थि प्रसार्य च ततोऽपरम् ।

The person who is to be treated with *āsthāpana* should have undergone oleation, sudation, emesis and purgation therapies earlier and gained strength by following the regimen of specific diet mentioned in *saṁsarjana krama*. He should be eligible for *anuvāsana vasti* also. Hence *anuvāsana vasti* is to be given prior to *āsthāpana vasti*.

Anuvāsana vasti should be given during day time in winter and spring seasons; and during night time in other seasons, otherwise complications may arise which were mentioned in oleation therapy.

* Prior to start the therapy, procure *vastinetra* and *vastipuṭaka*, which are not having any defects.
* Then prepare the *vasti dravya* in a required quantity according to age group.
* Afterwards gentle massage on the body is to be conducted with suitable oil followed by mild fomentation.
* Then ask the patient to have light food, which is neither too unctuous nor too dry.
* Never administer the unctuous enemata in the empty stomach.
* Administered unctuous enemata in the empty stomach travels in the upward direction quickly due to its mobile, far reaching and minuteness. And which cannot be useful to control *vāta*, simultaneously causing complications.
* If administered after taking food, it obstructs the flow of the given substance in the upward direction and will stay in the large intestines, so that the expected results will get.

* After having food ask the patient is to walk a distance of at least 100 yards.
* Then ask the patient to defecate or micturate if necessary.
* Afterwards the patient is asked to lie down on the table in the left lateral position.

अथास्य नेत्रं प्रणयेत्स्निग्धे स्निग्धमुखं गुदे ॥2 4॥
उच्छ्वास्य वस्तेर्वदने बद्धे हस्तमकम्पयन् । पृष्ठवंशं प्रति ततो नातिद्रुतविलम्बितम् ॥2 5॥
नातिवेगं न वा मन्दं सकृदेव प्रपीडयेत् । सावशेषं च कुर्वीत वायुः शेषे हि तिष्ठति ॥2 6॥

* Anoint *vasti netra* and the anus and introduce into the rectum properly and then squeeze *vastiputaka* for a period of 30 seconds.
* While administering *vasti dravya* into the rectum one should not push quickly or slowly without shaky.
* Don't sqeeze *vasti dravya* completely.

Paścāt karma:

दत्ते तूत्तानदेहस्य पाणिना ताडयेत्स्फिजौ । तत्पार्ष्णिभ्यां तथा शय्यां पादतश्च विरुक्षिपेत् ॥2 7॥
ततः प्रसारिताङ्गस्य सोपधानस्य पार्ष्णिके । आहन्यान्मुष्टिना ऽङ्गं च स्नेहेनाभ्यज्य मर्दयेत् ॥2 8॥
वेदनार्तेमिति स्नेहो न हि शीघ्रं निवर्तते । योज्यः शीघ्रं निवृत्तेऽन्यः स्नेहोऽतिष्ठन्नकार्यकृत् ॥2 9॥

* Afterwards withdraw the *vasti netra* gently and then tap the buttock region with the firsts of the attendant.
* Then ask the patient to lie on his back with a pillow under his legs keeping the head lowered down and be attentive to the movement of *vasti dravya* spreading inside the body. After getting the urge only pass the stools.
* Conduct gentle massage with oil all over the body especially on the painful regions so that the administered oil doesn't come out soon.
* If the given oil comes out quickly second dose may be given at the same time.

Diet schedule after anuvāsana vasti:

दीप्ताग्निं स्वागतस्नेहं मायाह्ने भोजयेल्लघु ।

After the withdrawal of the administered oil light food will be given in the evening.

Measures to be taken if the given drug is not expelled:

निवृत्तिकालः परमस्त्रयो यामास्ततः परम् ॥3 0॥
अहोरात्रमुपेक्षेत, परतः फलवर्तिभिः । तीक्ष्णैर्वा बस्तिभिः कुर्याद्वातं स्नेहनिवृत्तये ॥3 1॥

The maximum period of withdrawal of *anuvāsana vasti dravya* is 3 *yāma* i.e. 9 hours. Even after the stipulated time *vasti dravya* doesn't come out wait for 24 hours and if at all the patient complains colic pain, abdominal distension etc. then attempt should be made to remove it forcefully by means of *phalavarti* (rectal suppositories) or *tīkṣṇa vasti* (strong decoction enemata).

Special treatment:

अतिरौक्ष्यादनागच्छन्न चेज्जाड्यादिदोषकृत् । उपेक्षेतैव हि ततोऽध्युषितश्च निशां पिबेत् ॥3 2॥
प्रातर्नागरधान्याम्भः कोष्णं, केवलमेव वा ।

- Even after 24 hours if the given oil doesn't come out due to severe dryness inside the body and the patient doesn't complain any painful symptoms one need not bother about the withdrawal of *vasti dravya*.
- On the next day morning he is advised to drink either warm water or the water processed with *nāgara/śuṇṭhi* (Zingiber officinale) and *dhānyaka* (Coriandrum sativum).

Time schedule for the administration of another anuvāsana vasti:

अन्वासयेत्तृतीयेऽह्नि पञ्चमे वा पुनश्च तम् ॥3 3॥
यथा वा स्नेहपक्तिः स्यादतोऽत्युल्बणमारुतान् ।
व्यायामनित्यान् दीप्ताग्नीन् रूक्षांश्च प्रतिवासरम् ॥3 4॥

- *Anuvāsana vasti* can be given on the 3rd day or on the 5th day basing on the digestive capacity of the patient.
- It can be given daily for those who are having—
  - Predominantly vitiated *vāta*.
  - Regular exercises.
  - Strong digestive power.
  - Severe dryness in the body.

Favourable instance to administer āsthāpana vasti:

इति स्नेहैस्त्रिचतुरैः स्निग्धे स्रोतोविशुद्धये । निरूहं शोधनं युञ्ज्यादस्निग्धे स्नेहनं तनोः ॥3 5॥

- After the administration of three to four number of *anuvāsana vasti*, if the body is found properly lubricated, *nirūha vasti* can be given for the purification and to clear the channels.
- If the body is not properly lubricated even after four *anuvāsana vasti* continue the same.

Nirūha vasti vidhi:

पञ्चमेऽथ तृतीये वा दिवसे साधके शुभे । मध्याह्ने किञ्चिदावृत्ते प्रयुञ्जे बस्तिमङ्गले ॥3 6॥
अभ्यक्तस्वेदितोत्सृष्टमलं नातिबुभुक्षितम् । अवेक्ष्य पुरुषं दोषभेषजादीनि चादरात् ॥3 7॥
बस्तिं प्रकल्पयेद्वैद्यस्तद्विद्यैर्बहुभिः सह ।

- On the 3rd day or 5th day of the administration of *anuvāsana vasti*, *nirūha vasti* is to be given.
- Prior to start the therapy observe the following carefully—
  - The day and time should be auspicious and perform spiritual rites.
  - Conduct *sneha* and *sweda* (external application of oil and mild sudation) properly.
  - Ask the patient to eliminate natural urges.
  - The patient should not be hunger and the food taken before is properly digested.
  - Administer *nirūha vasti* in the empty stomach only.
  - Observe the *prakṛti, doṣa, ouṣadha, bala, sātmya* etc.
  - Conduct *nirūha vasti* to a patient only after thorough discussion with the professional colleagues.
- Procure *vastinetra* and *vastiputaka*, which are not having any defects.
- Then prepare the *vasti dravya* in a required quantity according to age group.

Nirūha vasti kalpanā:

क्वाथयेद्विंशतिपलं द्रव्यस्याष्टौ फलानि च ॥3 8॥

* Initially *kwātha* (decoction) should be prepared by taking the appropriate drugs in the following way.
  - Twenty *pala* (1000gms. approximately) of the recommended drugs and eight fruits of *phala/madanaphala* (Randia dumatorum) are to be taken and then add 16 times water and prepare decoction by boiling and reduced it to 1/4th quantity.

ततः क्वाथाच्चतुर्भागं स्नेहं वाते प्रकल्पयेत् ।
पित्ते स्वस्थे च षड्भांशमष्टमांशं कफेऽधिके ॥3 9॥

* The maximum dose of *āsthāpana vasti dravya* is *dvādaśa prasṛta* i.e. approximately 1200 ml only.
* In *vāta* predominant disorders the unctuous substances should be ¼ quantity of the total *vasti dravya* i. e. 3 *prasṛta* (300 ml).
* In healthy persons and also in *pitta* predominant disorders the unctuous substances should be 1/6th quantity i.e. 2 *prasṛta* (200 ml).
* Where as in *kapha* predominance it should be 1/8th quantity i.e. 1½ *prasṛta* (150 ml) only.

सर्वत्र चाष्टमं भागं कल्काद्धवति वा यथा । नात्यच्छमाव्रता वस्तेः पलमात्रं गुडस्य च ॥4 0॥
मधुपट्वादिशेषं च युक्त्या–

* The quantity of *kalka dravya* should be 1/8th part of the decoction in all the conditions (i.e. *tridoṣa* vitiation as well as in healthy state) and after mixing it with the decoction, it should not become too thin or too thick.
* Later on take one *pala* of *guḍa* (jaggary), appropriate quantity of honey and *saindhava lavaṇa* are to be added.

–सर्वं तदेकतः । उष्णाम्बुकुम्भीबाष्पेण तप्तं खजसमाहतम् ॥4 1॥
प्रक्षिप्य बस्तौ प्रणयेत्याधी नात्युष्णशीतलम् । नातिस्निग्धं न वा रूक्षं नातितीक्ष्णं न वा मृदु ॥4 2॥
नात्यच्छमान्द्रं नोनातिमात्रं नाप्टु नाति च । लवणं तद्वदम्लं च–

* Afterwards all the ingredients of *nirūha vasti* i.e. *mākṣika, lavaṇa, sneha, kalka* and *quātha* should be mixed well by churning with the help of a churner.
* *Vasti dravya* should not be put on direct fire. It should be heated indirectly by putting the container in the hot water.
* Later on *vasti dravya* should be poured into *vasti puṭaka* and then tied it well to *vasti netra* properly.
* *Vasti dravya* should be—
  - Neither too hot nor too cold, neither too unctuous nor too dry, neither too strong nor too mild, neither too thick nor too thin, neither too much nor less in quantity, neither too much salty nor less salty, neither too much sour nor less sour.
* Then introduce *vasti netra* into the anal canal and pushed *vasti dravya* into the rectum.

Dosage of āsthāpana vasti dravya according of some other authorities:

-पठन्त्यन्ये तु तद्विदः ॥4 3 ॥
मात्रां त्रिपलिकां कुर्यात्स्नेहमाक्षिकयोः पृथक् । कर्षार्द्धं माणिमन्थस्य स्वरसे कल्कपलद्वयम् ॥4 4 ॥
सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत् ।

* Some other *ācāryas* opine that the ingredients of *āsthāpana vasti* should be in the following ratio.

• *Mākṣika*	:	3 *pala*	150 ml.
• *Sneha*	:	3 *pala*	150 ml.
• *Saindhava lavaṇa*	:	½ *karṣa*	006 gms.
• *Kalka*	:	2 *pala*	100 gms.
• All other *drava dravya*	:	10 *pala*	500 ml.
		Total	900 ml.

* The maximum dose of *āsthāpana vasti dravya* is *dvādaśa prasṛta* i.e. approximately 1200 ml only.

• *Mākṣika*	:	2 *prasṛta*	=	200 ml
• *Lavaṇa*	:	1 *karṣa*	=	12 gm
• *Sneha*	:	3 *prasṛta*	=	300 ml
• *Kalka*	:	1 *prasṛta*	=	100 ml
• *Kvātha*	:	6 *prasṛta*	=	600 ml

Order of mixing āsthāpana vasti davya:

माक्षिकं लवणं स्नेहं कल्कं क्वाथमिति क्रमात् ॥4 5 ॥
आवपेत निरूहाणामेष संयोजने विधिः ।

Mākṣika

Lavaṇa

Sneha

Kalka

Kvātha

Vasti dravya should be mixed in the following order only. Initially honey and rock salt are to be mixed and then churn well by adding unctuous substance. Afterwards add medicated paste and then decoction should be added by churning with a churner, so that v*asti dravya* can be properly mixed.

Nirūha vasti dāna vidhi:

* After digestion of food taken on the previous day evening, after performing spiritual rites, give gentle massage and mild sudation.
* Then ask the patient to defecate or micturate if necessary.
* Afterwards the patient is asked to lie down on the table in the left lateral position.
* Anoint *vasti netra* and the anus and introduce into the rectum properly and then squeeze *vasti puṭaka* for a period of 30 seconds.
* Don't sqeeze *vasti dravya* completely.

Immediate steps to be taken after vastidāna:

उत्तानो दत्तपात्रे तु निरूहे तन्मना भवेत् ॥4 6॥
कृतोपधानः सञ्जातवेगश्चोत्कटकः सृजेत् ।

Then ask the patient to lie on his back with a pillow under his head and be attentive to the movement of *vasti dravya* spreading inside the body. After getting the urge only, pass the stools.

Vasti pratyāgama kāla:

आगतौ परमः कालो मुहूर्तो मृत्यवे परम् ॥4 7॥
तत्रानुलोमिकं स्नेहक्षारमूत्राम्लकल्पितम् । त्वरितं स्निग्धतीक्ष्णोष्णं बस्तिमन्यं प्रपीडयेत् ॥4 8॥
विदग्धात्फलवर्तिं वा स्वेदनोत्त्रासनादि च ।

* The maximum period of withdrawal of *vasti dravya* is one *muhūrta* i.e. 48 minutes. Even after 48 minutes, the *vasti dravya* doesn't come out, it causes complications like abdominal distension, colic, dysuria, adverse movement of *vāta* and sometimes death also.
* So it should be brought out by the administration of unctuous substances, alkalies, urine of different animals and other drugs possessing such as sour, unctuous, strong and hot potency, or by rectal suppositories, sudation therapy, creating fear etc.

Administration of another nirūha vasti:

स्वयमेव निवृत्ते तु द्वितीयो बस्तिरिष्यते ॥4 9॥
तृतीयोऽपि चतुर्थोऽपि यावद्धा सुनिरूढता ।

If the *vasti dravya* expelled without any effort the procedure can be performed for two days, three days or four days or until he gets the proper signs and symptoms of decoction enema therapy.

Surveillance of improper signs:

विरिक्तवच्च योगादीन्विद्यात्–

Then observe the insufficient and excessive signs and symptoms of *nirūha vasti*, which are similar to that of purgation therapy.

Post-operative care:

–योगे तु भोजयेत् ॥5 0॥
कोष्णेन वारिणा स्नातं तनुधन्वरसौदनम्।

After getting the proper signs and symptoms of *nirūha*, the patient should be given warm water bath and then light diet with mutton soup of animals dwelling in desert regions.

Management of complications:

विकारा ये निरूहस्य भवन्ति प्रचलैर्मलैः ॥5 1॥
ते सुखोष्णाम्बुसिक्तस्य यान्ति भुक्तवतः शमम्।

Complications arise due to the circulation of vitiated *doṣas* after *nirūha vasti* will be subsided by hot water bath and the above-specified food.

Anuvāsana after āsthāpana:

अथ वातार्दितं भूयः सद्य एवानुवासयेत् ॥5 2॥

If the patient is suffering from *vāta* disorders, after administration of *nirūha vasti*, *anuvāsana vasti* is to be given on the evening hours of the same day.

Samyak yoga lakṣaṇa:

सम्यग्योगातियोगाश्च तस्य स्युः स्नेहपीतवत्। किञ्चित्कालं स्थितो यश्च सपुरीषो निवर्तते ॥5 3॥
सानुलोमानिलः स्नेहस्तत्सिद्धमनुवासनम्।

* Proper, insufficient and excessive signs and symptoms of *anuvāsana vasti* are similar to that of oleation therapy.
* Elimination of faeces, flatus and oil in the successive order can be considered as the proper signs and symptoms of *sneha vasti*.

Number of anuvāsana according to doṣas:

एकं त्रीन् वा बलासे तु स्नेहबस्तीन् प्रकल्पयेत् ॥5 4॥
पञ्च वा सप्त वा पित्ते, नवैकादश वाऽनिले। पुनस्ततोऽप्ययुग्मांस्तु पुनरास्थापनं ततः ॥5 5॥

* Number of *anuvāsana vasti* varies according to the dominancy of *tridoṣas*.
  - In *kapha* disorders : 1 or 3
  - In *pitta* disorders : 5 or 7
  - In *vāta* disorders : 9 or 11

  should be given in general.
* If we are going to administer more than that choose odd number only.

Notes:

* Never give it in even number if only *sneha vasti* is administering continuously.
* But it can be given in even number while administering along with *nirūha vasti*.

Diet according to doṣa:

कफपित्तानिलेष्वन्नं यूषक्षीररसैः क्रमात् ।

After the administration of *āsthāpana vasti* diet should be given as *yūṣa, kṣīra* and *māṁsa rasa* in the disorders of *kapha, pitta* and *vāta* respectively.

Vātahara vasti:

वातघ्नौषधनिष्क्वाथत्रिवृताम्लैन्यधैर्युतः ॥5 6॥
बस्तिरेकोऽनिले स्निग्धः स्वाद्वम्लोष्णो रसान्वितः ।

The decoction of the drugs which mitigate *vāta* such as *daśamūla, trivṛt*, rock salt, unctuous substances like castor oil, sweet substances like jaggery, sour gruel, *kuṣṭha* etc. drugs which are hot in potency and mutton soup are the ingredients for *vātaghna vasti*. By adding the above drugs properly and should be given one enema for *vāta* predominent disorders.

Pittahara vasti:

न्यग्रोधादिगणक्वाथपद्मकादिसितायुतौ ॥5 7॥
पित्ते स्वादुहिमौ साज्यक्षीरेक्षुरसमाक्षिकौ ।

For *pitta* disorders, two enemas are to be given with the following drugs.

Nyagrodhādi gaṇa : *Kwātha*
Padmakādi gaṇa drugs + sugar : *Kalka*

Ghee, milk, sugarcane juice, honey and others, which are sweet in taste and cool in potency.

Kaphahara vasti:

आरग्वधादिनिष्क्वाथवत्सकादियुतास्त्रयः ॥5 8॥
रूक्षाः सक्षौद्रगोमूत्रास्तीक्ष्णोष्णाकटुकाः कफे ।

For *kapha* disorders three enemas are to be given with the following drugs.

Āravgadhādi : *kwāth*
Vatsakādi gaṇa : *kalka*

Honey, cow's urine and the other drugs having dry, sharp and hot in potency.

Tridoṣahara vasti:

त्रयस्ते सन्निपातेऽपि दोषान् घ्नन्ति यतः क्रमात् ॥5 9॥

Even in case of *sannipāta*, the above three enemas are sufficient to mitigate each one of the *doṣas*.

Vastis are three only:

त्रिभ्यः परं बस्तिमतो नेच्छन्त्यन्ये चिकित्सकाः ।न हि दोषश्चतुर्थोऽस्ति पुनर्यंत्र वं प्रति ॥6 0॥

As there is no *doṣa* except *vāta, pitta* and kapha, some *ācāryas* opined that there is no need of any other type of *vasti* except the above three kinds and are sufficient in the management of various diseases caused by the vitiation of *tridoṣas*.

Three kinds of vasti according of their action:

उत्क्लेशनं शुद्धिकरं दोषाणां शमनं क्रमात् । त्रितयेव कल्पयेद्वस्तिमित्यन्ये ऽपि प्रचक्षते ॥6 1॥

Some others opined that the following three types of *vasti* should be administered in the following order.

- *Utkleśana vasti* - to increase *doṣas*
- *Śodhana vasti* - to eliminate
- *Śamana vasti* - to mitigate the residual *doṣas*.

दोषौषधादिबलतः सर्वमेतत् प्रमाणयेत् ।

All the above types of vasti should be conducted after properly considering the strength of *doṣas*, drugs and others only.

Maximum limit to conduct nirūha vasti:

सम्यङ्निरूढलिङ्गं तु नातस्माद्य निवर्तयेत् ॥6 2॥

Nirūha vasti should be conducted till the appearance of proper signs and symptoms.

Classification of vasti according to number:

According to the number the *vasti* has been divided into 3 types such as:

(a) *Karma vasti*: 30, (b) *kāla vasti*: 15 and (c) *yoga vasti*: 8.

(a) Karma vasti:

प्राक्स्नेह एकः पञ्चान्ते द्वादशास्थापनानि च । सान्वासनानि कर्मैवं वस्तयस्त्रिंशदीरिताः ॥6 3॥

It consists total 30 in number. Starts with one and ends with five unctuous enemata, in between them twelve decoction and unctuous enemata should be given alternatively.

i.e.	First one	: *Sneha vasti*
	2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24	: *Nirūha vasti*
	3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25	: *Sneha vasti*
	At the end 26, 27, 28, 29, 30	: *Sneha vasti*

(b) Kāla vasti:

कालः पञ्चदशैकोऽत्र प्राक् स्नेहोऽन्ते त्रयस्तथा । षट् पञ्चबस्त्यन्तरिताः-

Kāla vasti consists total 15 in number. It starts with one and ends with three unctuous enemata and in between them six decoction and five unctuous enemata should be given alternatively.

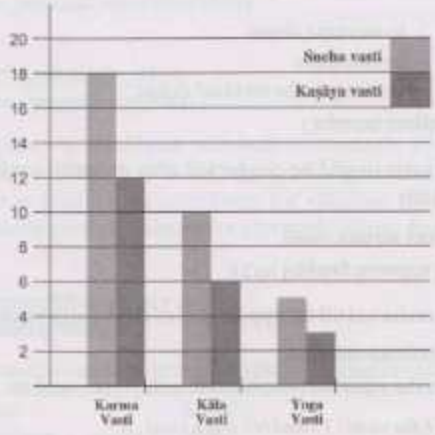
i.e.	First one	: *Sneha vasti*
	2, 4, 6, 8, 10, 12	: *Nirūha vasti*
	3, 5, 7, 9, 11	: *Sneha vasti*
	13, 14 & 15	: *Sneha vasti* is to be given.

(c) Yoga vasti:

-योगोऽष्टौ बस्तयोऽत्र तु ॥6 4॥

त्रयो निरूहाः स्नेहाश्च स्नेहावाद्यन्तयोरुभौ ।

Yoga vasti consists total 8 in number. It starts with one and ends with one unctuous enemata and in between them three decoctions and unctuous enemata should be given alternatively.



i.e. First one : *Sneha vasti*
2, 4, 6 : *Nirūha vasti*
3, 5 & 7 : *Sneha vasti*
8th : *Sneha vasti* should be given.

Either sneha vasti or nirūha vasti should not be given continuously:

स्नेहबस्तिं निरूहं वा नैकमेवाति शीलयेत् ॥6 5॥
उत्क्लेशाग्निवधौ स्नेहान्निरूहान्मरुतो भयम् । तस्मान्निरूहः स्नेह्यः स्यान्निरूह्यश्चानुवासितः ॥6 6॥
स्नेहशोधनयुक्त्यैवं बस्तिकर्म विदोषजित् ।

Never administer either unctuous enemata or decoction enemata continuously. If the *sneha vasti* is given continuously the power of digestion will be decreased and the continuous administration of *nirūha vasti* leads to the aggravation of *vāta*.

Hence *sneha* vasti and *nirūha vasti* is to be given alternatively, so that the equilibrium state of the *doṣas* will be maintained.

Mātrā vasti:

ह्रस्वया स्नेहपानस्य मात्रया योजितः समः ॥6 7॥
मात्राबस्तिः स्मृतः स्नेहः–

Mātrā vasti is one of the types of *anuvāsana vasti* and its dose is equivalent to that of a minimum dose of oleation therapy.

–शीलनीयः सदा च सः । बालवृद्धाध्वभारस्त्रीव्यायामासक्तचिन्तकैः ॥68॥
वातभग्नाबलाल्पाग्निनृपेश्वरसुखात्मभिः । दोषघ्नो निष्परीहारो बल्यः सृष्टमलः सुखः ॥69॥

It is also be given regularly to the persons who are old, children, walking long distances, carrying heavy loads, traveling by vehicles, doing regular exercises, undergoing excessive coitus, *vāta roga*, fractured, debilitated, having decreased digestive power, royal, wealthy, delicate etc.

Mātrā vasti brings the normalcy of *doṣas* without causing any inconvenience. It gives strength, eliminates *doṣas* easily, doesn't need strict regimen and is comfortable.

Uttara vasti:

स निरूहादुत्तरमुत्तरेण वा मार्गेण दीयत इत्युत्तरबस्ति । (A. Saṅgraha)

The term *uttara vasti* is given because it is administered after *nirūha vasti* or it is being administered into the orifice superior to anus i.e. through urethra or vagina.

बस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च । द्वित्रास्थापनशुद्धेभ्यो विदध्याद्बस्तिमुत्तरम् ॥70॥

* In male patients for urinary bladder disorders and for female, urinary, vaginal and uterine cavity problems *uttara vasti* is to be conducted.
* *Uttara vasti* should be conducted to the persons who have already undergone two or three *āshtāpana vasti* (i.e. *yoga vasti*).

Uttara vasti netra:

आतुराङ्गुलमानेन तन्नेत्रं द्वादशाङ्गुलम् । वृत्तं गोपुच्छवन्मूलमध्ययोः कृतकर्णिकम् ॥71॥
सिद्धार्थकप्रवेशाग्रं श्लक्ष्णं हेमादिसम्भवम् । कुन्दाश्वमारसुमनःपुष्पवृन्तोपमं दृढम् ॥72॥

* *Vasti netra* used for *uttara vasti* is termed as *puṣpanetra*.
* The length of *puṣpanetra* is 12 inches and the circumference of the tip should be the size of a mustard seed. It should be prepared with the metals like gold., silver, copper etc. and having round, smooth and is in the shape of cow's tail at the base and the tip should be in the shape of the stalk of *kunda*, *aśwamāra* and *sumana* flowers and having two ridges.

Dosage of uttara vasti dravya:

तस्य बस्तिर्मृदुलघुर्मात्रा शुक्तिर्विकल्प्य वा ।

* *Uttara vati dravya* should be mild and light.
* The maximum dose of unctuous substance using in *uttara vasti* for male patient is one *śukti* i.e. half *pala* = 24 ml.

Uttara vasti in males:

अथ स्नाताशितस्यास्य स्नेहबस्तिविधानतः ॥73॥
ऋजोः सुखोपविष्टस्य पीठे जानुसमे मृदौ । हृष्टे मेढ्रे स्थिते चर्जौ शनैः स्रोतोविशुद्धये ॥74॥
सूक्ष्मां शलाकां प्रणयेत्तया शुद्धेऽनुसेवनि । आमेहनान्तं नेत्रं च निष्कम्पं गुदवत्ततः ॥75॥

पीडितेऽन्नगते स्नेहे स्नेहबस्तिक्रमो हितः । बस्तीनत्रेन विधिना दद्यात् जीर्णानुरोऽपि वा ॥7 6॥
अनुवासनवच्चैषं सर्वमेवास्य चिन्तयेत् ।

* After having bath, patient is given food according to the regimen prescribed for *sneha vasti* and then the patient is asked to defecate or micturate if necessary.
* Then he should be made to sit on a stool of knee height.
* When penis is erected, introduce a probe in the urethral passage to find out the route.
* Afterwards anointed *puspanetra* is to be introduced into the urethral passage completely, which is connected to *vastiputaka*, and then sqeeze well, by taking with all precautions, such as without shaking the hands etc.
* After the expulsion of unctuous substance it can be repeated for 3 to 4 times on the same day.
* If the drug is not expelled even in the next day it should be withdrawn by means of *phala varti*.
* After the withdrawal of given drug, follow the postoperative regimen as that of *sneha vasti*.
* Management of the complications is also similar to that of *sneha vasti*.

Uttara vasti in females:

स्त्रीणामार्तवकाले तु योनिर्गुह्यत्यपावृतेः ॥7 7॥
विदधीत तदा तस्मादनृतावपि चात्यये । योनिविभ्रंशशूलेषु योनिव्यापद्यमृग्दरे ॥7 8॥

The ideal time for the *uttara vasti* in females is during *rtukāla*.

* During that period uterus and os will be opened so that the drug administered can pass easily and mitigates *vāta*, and there-by chances of getting conception rapidly.
* In an emergency like prolapsed uterus, pain in the uterus or vagina and in bleeding disorders *uttara vasti* can be conducted without observing *rtu kāla*.

Uttara vastinetra parimāṇa:

नेत्रं दशाङ्गुलं मुद्गप्रवेशं चतुरङ्गुलम् । अपत्यमार्गे योज्यं स्याद् द्व्यङ्गुलं मूत्रवर्त्मनि ॥7 9॥
मूत्रकृच्छ्रविकारेषु, बालानां त्वेकमङ्गुलम् ।

* The *puspa netra* used for females has the length of 10 inches and the circumference of the tip is of the size of a green gram.
* By attaching the urinary bladder of the animals like goat etc. to *puspanetra, vasti yantra* can be prepared.
* *Puspanetra* should be introduced in the uterus up to 4 inches only to the women. For girls it should be introduced up to one inch length only into the urethral passage. And it should not be introduced in the uterine cavity for girls before menarche.

Quantity of uttara vasti dravya:

प्रकुञ्चो मध्यमा मात्रा, बालानां शुक्तिरेव तु ॥8 0॥

The medium quantity of *sneha dravya* while administering as *uttara vasti* in adult female is 1 *prakuñca* (48 ml.) where as it is 1 *śukti* (24 ml.) in girls.

It infers the dosage of maximum and minimum quantity of *sneha dravya* in adult female is as follows.

Maximum	:	2 *pala*	= 96 ml
Medium	:	1 *pala*	= 48 ml
Minimum	:	½ *pala*	= 24 ml

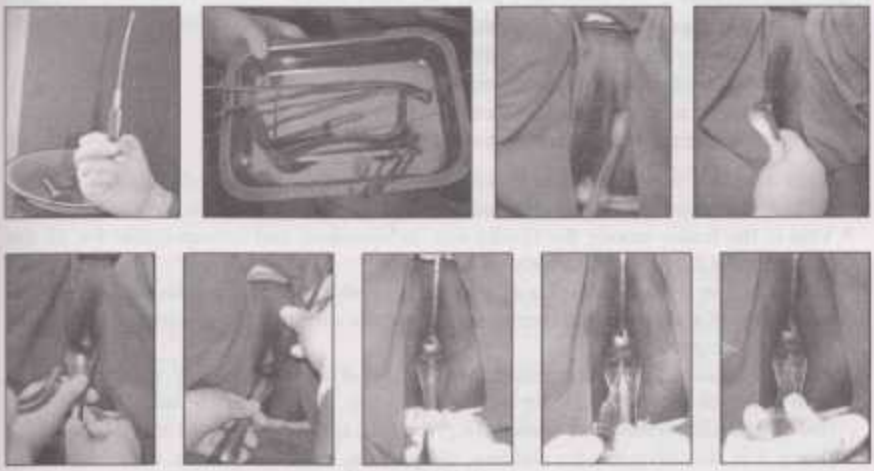
Uttara vasti vidhi:

उत्तानायाः शयानायाः सम्यक् सङ्कोच्य सक्थिनी । ऊर्ध्वजान्वास्त्रिचतुरानहोरात्रेण योजयेत् ॥8 1॥
वर्तीस्त्रिराप्रभेदं च स्नेहमात्रां क्षिवर्द्धयन् । ज्यहमेव च विश्रम्य प्रणिदध्यात्पुनस्त्र्यहम् ॥8 2॥

- It should be introduced in females in the lithotomic position.
- In 24 hours it may be given 3-4 times. In this way it should be conducted for 3 consecutive days and the rest is to be given for 3 days and the process is to be repeated for another 3 days.

Notes:

To attract the retained drug *phala varti* is indicated. The *phala varti* used for female is bigger in size in comparison to that of males.



Uttara vasti in females

Time schedule for different śodhana procedures:

पक्षाद्विरेको वमिते ततः पक्षात्रिरुहणम् । सद्यो निरूढश्चान्वास्यः सप्तरात्राद्विरेचितः ॥8 3॥

- After *vamana karma* whenever we are going to proceed for *virecana* to the same patient it should be conducted on the 15th day.

- After *vamana saṁsarjana krama* - 7 days
- Rest on the - 8th day
- *Snehapāna* - 9th, 10th & 11th day
- *Sweda* - 12th, 13th & 14th day
- *Virecana* - 15th day.

* After *virecana anuvāsana vasti* should be conducted on the 9th day.

- After *virecana saṁsarjana krama* - 7 days
- Rest on the - 8th day
- *Anuvāsana vasti* - 9th day

* *After virecana āsthāpana vasti* should be conducted on the 15th day.

यथा कुसुम्भादियुतात्तोयाद्रागं हरेत्पटः । तथा द्रवीकृताद्देहाद्वस्तिर्निर्हरते मलान् ॥8 4 ॥

Just as a cloth absorbs color from the decoction of *kusumbha, vasti dravya* also attracts the vitiated *doṣas* from the anointed body.

Importance of vasti:

शाखागताः कोष्ठगताश्च रोगा मर्मोर्ध्वसर्वावयवाश्रयाश्च ।
ये सन्ति तेषां न तु कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥8 5 ॥
विट्श्लेष्मपित्तादिमलोच्चयानां विक्षेपसंहारकरः स यस्मात् ।
तस्यातिवृद्धस्य शमाय नान्यद् बस्तेर्विना भेषजमस्ति किञ्चित् ॥8 6 ॥
तस्माच्चिकित्सार्द्ध इति प्रदिष्टः कृत्स्ना चिकित्साऽपि च बस्तिरेकः ।

* *Vasti* is the best line of treatment for *vāta* disorders. It causes instant relief, nourishment to the body and also eliminates the vitiated *vāta doṣas* completely from the body.
* *Vāta* is the leader among the *doṣika* trio, independent, and is responsible for all the physiological functions of the body.
* As it is of five types, it occupies all parts of the body, controls creation, sustenance and destruction of all external and internal things and also causes for the production of diseases in all the three pathways.
* Though emesis and purgation eliminate the vitiated *doṣas* from the body, the drugs used in those therapies are pungent, sharp and hot in potency, which cannot be taken easily by the children and old persons. But *vasti* can be given in all age groups without any hesitation.
* Hence it is also advisable for children, old persons, emaciated, obese, tissue depletion, weak sense organs, women, infertility or difficulty in labor due to the vitiation of *vāta*. It is also advisable to improve digestive power, color complexion, intelligence, voice, life span and happiness.
* *Vasti* is useful to maintain the youth and also beneficial in diseases like lameness, urustambha, fractures, contractures, distension of abdomen, colic, anorexia, reverse peristalsis, cutting pain in the rectum etc.

* Hence *vasti* is described as half of the treatment for almost all diseases and some others opine that it is full treatment even.

Importance of sirāvedhana:

तथा निजागन्तुविकारकारिरक्तौषधत्वेन शिराव्यधोऽपि ॥87॥

Similarly *sirāvedhana* also occupies unique position in the management of endogenous as well as exogenous diseases born by the vitiation of blood.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने बस्तिविधिर्नामैकोनविंशतितमोऽध्यायः ॥19॥

Thus ends the nineteenth chapter entitled *Vasti-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter *Vasti-vidhi*, Ācārya Vāgbhaṭa explained the process of *vasti* in detail. Definition of *vasti*, importance, advantages and types such as *āsthāpana, anuvāsana, uttara vasti*. Indications and contraindications of *āsthāpana vasti, anuvāsana vasti, vastinetra, vasti puṭaka* and preparation of *vasti yantra*. Dosage of *āsthāpana vasti dravya*. Post operative care. Types according to number—*karma vasti, kāla vasti, yoga vasti;* and at the end, *uttara vasti*-definition and procedure for male and female etc. have been discussed.

*

20 NASYA-VIDHI ADHYĀYA

[Nasal Administration]

अथातो नस्यविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरत्रेयादयो महर्षयः ।

After '*Vasti-vidhi Adhyāya*', Ācārya Vāghbhaṭa expounded the chapter '*Nasya-vidhi*' (Nasal Administration), thus said Lord Ātreya and other great sages.

Definition of nasya:

नासायां प्रणीयमानमौषधं नस्यम् । नावनं नस्तः कर्मेति च संज्ञां लभते ।

Administration of the drug through nostrils is known as *nasya*. *Nāvana* and *nastaḥ karma* are the synonyms of *nasya karma*.

ऊर्ध्वजत्रुविकारेषु विशेषान्नस्यमिष्यते । नासा हि शिरसो द्वारं तेन तद्व्याप्य हन्ति तान् ॥1॥

Nose is the gateway of the head. The drug administered through the nostrils, moves up the channels up to *śṛṅgāṭaka* and spreads to the whole of the interior of the head, the channels of eyes, ears, throat and cures all most all diseases of the head as easy as a vein of a grass is removed from its blade.

Types of nasya:

विरेचनं बृंहणं च शमनं च त्रिधाऽपि तत् ।

Nasya is of 3 types viz.

(a) *Virecana nasya* (b) *Bṛṁhaṇa nasya* (c) *Śamana nasya*

(a) Virecana nasya:

विरेचनं शिरःशूलजाड्यस्यन्दगलामये ॥2॥
शोफगण्डकृमिग्रन्थिकुष्ठापस्मारपीनसे ।

It is indicated in diseases affecting the parts of the body above the shoulders such as headache, stiffness of the neck, conjunctivitis, hoarseness of voice, swelling, enlargement of glands, worms, tumors, rash and other skin diseases, epilepsy, coryza and the diseases originated due to the vitiation of *kapha*.

(b) Bṛṁhaṇa nasya:

बृंहणं वातजे शूले मूर्धावर्ते स्वरक्षये ॥3॥
नासास्यशोषे बाक्सङ्गे कृच्छ्रोन्मेषेऽवबाहुके ।

Bṛṁhaṇa nasya is indicated in migraine, hemicrania, hoarseness of voice, dryness of the nose and mouth, unable to talk, difficulty in opening the eyelids immediately after getting up from sleep, difficult in moving arm and the diseases originated due to the vitiation of *vāta*.

(c) Śamana nasya:

शमनं नीलिकाव्यङ्गकेशदोषाक्षिराजिषु ॥4॥

Śamana nasya is indicated in diseases such as:

* Pigmentation (blackish and blue) on the skin, discoloration, premature wrinkles on the skin, graying of hair and baldness.
* Diseases of the scalp, reddish striae in the eyes, hemorrhagic disorders etc.

Drugs useful for virecana nasya:

यथास्वं यौगिकैः स्नेहैर्यथास्वं च प्रसाधितैः । कल्ककषायादिभिश्चाद्यं मधुपद्मासवैरपि ॥5॥

The substances used for *virecana nasya* should be an oil processed with strong drugs and which are in the form of paste, decotion etc., after mixing it with honey, rock salt and *āsava*.

Drugs uesful for bṛṁhaṇa nasya:

बृंहणं धन्वमांसोत्थरसासृक्खपुरैरपि ।

Bṛṁhaṇa nasya should be conducted with the mutton soup or with the blood of the animals dwelling in desert lands or with *khapura* (resin and gum of herbs).

Drugs useful for śamana nasya:

शमनं योजयेत्पूर्वैः क्षीरेण सलिलेन वा ॥6॥

The drugs used for *śamana nasya* should be in the form of oil and processed with mild drugs, mutton juice/blood/milk or with water.

Note:

Aṇutaila can be used in the normalcy of *doṣas*.

Classification of nasya according to the type of drug used:

मर्शश्च प्रतिमर्शश्च द्विधा स्नेहोऽत्र मात्रया । कल्काद्यैरवपीडस्तु स तीक्ष्णैर्मूर्द्धरेचनः ॥7॥
ध्मानं विरेचनश्चूर्णो–

* Basing on the quantity of oil used, *sneha nasya* is of two types viz. *marśa* and *pratimarśa*.
* In *virecana* and *śamana* types due to the administration of fresh juice, which is expressed from the pastes, it is also called as *avapiḍana nasya*.
* If the powder is used in *virecana nasya* it is also called *dhmāna nasya* or *pradhamana nasya*.

Mode of administration of dhmāna nasya:

–युञ्ज्यात्तं मुखवायुना । षडङ्गुलद्विमुखया नाड्या भेषजगर्भया ॥8॥
स हि भूरितरं दोषं चूर्णत्वादपकर्षति ।

* It should be administered into the nostrils by taking the powdered drug in a tube opened in both the ends and having a length of 6 inches by blowing forcefully by mouth of the attendant.
* It is very much useful for the expulsion of *doṣas*.

Notes:

If other unctuous substances are used it is called as *nāvana nasya*. *Nasya* is having the property of expulsion of *kapha* from the body. Therefore the word *śiro-virecana* is applicable to all types of *nasyas*.

Nasya mātrā:

प्रदेशिन्यङ्गुलीपर्वद्वयान्मग्नसमुद्धृतात् ॥9॥
यावत्पतत्यसौ बिन्दुर्दशाद्यौ षट्क्रमेण ते । मर्शस्योत्कृष्टमध्योना मात्रास्ता एव च क्रमात् ॥10॥
बिन्दुद्वयोनाः कल्कादेः-

Bindu—the amount of liquid that flown after immersing two digits of the index finger in any liquid substance is equivalent to one *bindu*.

Dosage of different types of nasyas:

Type of nasya	Hrasva mātrā	Madhyama mātrā	Uttama mātrā
1. *Nāvana*	8 drops	16 drops	32 drops
2. *Avapidana*	4 drops	6 drops	8 drops
3. *Pradhamana*	2 *ratti*	3 *ratti*	4 *ratti*
4. *Marśa*	6 drops	8 drops	10 drops
5. *Pratimarśa*	2 drops	2 drops	2 drops

Notes:

Oil should be used for : Feared persons, women, emaciated and delicate persons.

Decoction and paste is used for : Throat disorders, typhoid fever, excessive sleep, psychic disorders, worms, diseases of the head, blinking of eyes, darkness before eyes, conjunctivitis due to sharp poisons, snake bite, un-consciousness etc.

Powder is to be administered : In the above disorders when the *doṣas* are profound and in serious condition, because it acts very quickly.

Contraindications for nasya:

-योजयेन्न तु नावनम् । तोयमद्यगरस्नेहपीतानां पातुमिच्छताम् ॥11॥
भुक्तभक्तशिरःस्नातस्नातुकामक्षुतामृजाम् । नवपीनसवेगार्तसूतिकाध्मकासिनाम् ॥12॥
शुद्धानां दत्तबस्तीनां तथाऽजीर्णार्तदुर्दिने । अन्यत्रात्ययिकाद्व्याधेः-

Nasya should not be conducted to the persons:

* Who have just taken water, alcohol, artificial poison and unctuous substances and food or desired to take.
* Who have taken head bath or desired to take.
* Conducted venesection or having bleeding.
* Acute coryza, urge to pass urine and faeces.
* After delivery, those suffering from cough.
* After conduction of emesis, purgation and enema.
* During unsuitable season, inauspicious days and sky is full of clouds.

Times of administration of nasya:

–अथ नस्यं प्रयोजयेत् ॥1 3॥

प्रातः श्लेष्मणि, मध्याह्ने पित्ते, सायंनिशोद्गले । स्वस्थवृत्ते तु पूर्वाह्णे शरत्कालवसन्तयोः ॥1 4॥
शीते मध्यन्दिने, ग्रीष्मे सायं वर्षासु सातपे । वाताभिभूते शिरसि द्विप्रायामपतानके ॥1 5॥
मन्यास्तम्भे स्वरभेदे सायंप्रातर्दिने दिने । एकाहान्तरमन्यत्र–

- For— *Vāta* disorders : Evening hours
  Pitta disorders : Noon hours
  Kapha disorders : Morning hours
- For healthy persons–
  During *śarad* & *vasanta ṛtu* : Morning.
  Hemanta, śiśira ṛtu : After noon.
  Grīṣma ṛtu : Evening.
  Varṣā ṛtu : Whenever sun is shining.
- For the persons suffering from–
  Diseases of the head caused by *vāta*, hiccup, tetanus, cervical, spondylitis, hoarseness of voice. : Daily morning & evening for 7 days.
- In other diseases: : Morning & evening in the alternative days for one week.

–सप्ताहं च तदाचरेत् ॥1 6॥

- *Nasya* should not be conducted for more than 7 days.

Nasya vidhi:

स्निग्धस्विन्नोत्तमाङ्गस्य प्राक्कृताद्यश्यकस्य च । निवातशयनस्थस्य जत्रूर्ध्वं स्वेदयेत् पुनः ॥1 7॥
अधोत्तानजुदेहस्य पाणिपादे प्रसारिते । किञ्चिदुन्नतपादस्य किञ्चिन्मूर्द्धनि यामिते ॥1 8॥
नासापुटं विधायैकं पर्यायेण निषेचयेत् । उष्णाम्बुतप्तं भैषज्यं प्रणाड्या पिचुनाऽथवा ॥1 9॥
दत्ते पादतलस्कन्धहसतकर्णादि मर्दयेत् । शनैरुच्छ्वस्य निष्ठीवेत्पार्श्वयोरुभयोस्ततः ॥2 0॥
आश्वेषजक्षयादेवं द्विस्त्रिर्वा नस्यमाचरेत् ।

- The person selected for *nasya* should be anointed the head and neck region with a suitble of oil followed by sudation, and then asked to finish natural calls if necessary.
- Afterwards he is made to lie down in a room, which is devoid of breeze and should be given fomentation once again, above the clavicular region.
- Then the patient is made to lie on his back, streaching his limbs straight in with head end lowered and legs slightly raised.
- Afterwards the medicine is made lukewarm and then it should be taken either in a tube or with a soaked swab and instilled into each nostril by keeping the other one closed.

* Immediately after the administration of the drug, gentle massage should be done on the soles, palm, shoulder, neck, ears etc.
* Then turn to his sides and spit out till the expulsion of whole medicine.
* In this way it should be repeated twice or thrice.

Pūrva karma

Pūrva karma

Pradhāna karma

Dhūmapāna

Paścāt karma

Management of mūrcchā:

मूर्च्छायां शीततोयेन सिञ्चेत्परिहरन् शिरः ॥2 1 ॥

During the process of *nasya*, if the patient faints sprinkle cold water on the body leaving the head.

Administer sneha nasya after virecana nasya:

स्नेहं विरेचनस्यान्ते दद्यादुत्तोषाद्यपेक्षया ।

After the completion of the process of *virecana nasya, sneha dravyas* should be administered by keeping *doṣa, deśa, sātmya* etc. in view.

Dhūmapāna prayoga:

नस्यान्ते वाक्शतं तिष्ठेदुत्तानः–

Later on the patient is instructed to lie down on supine position for about a period of uttering one hundred syllables.

–धारयेत्ततः ॥2.2॥

धूमं पीत्वा कवोष्णाम्बुकवलान् कण्ठशुद्धये ।

After getting proper signs and symptoms ask the patient to gargle with lukewarm water followed by *vairecanika dhūma* or any other, which is suitable to clear the throat.

सम्यक्स्निग्धे सुखोच्छ्वासस्वप्नबोधाक्षपाटवम् ॥2.3॥

Proper signs and symptoms of *snigdha nasya*—

- Normal respiratory function.
- Proper sleep.
- Awakening from sleep easily.
- Sensorial happiness etc.

ह्रस्वेऽक्षिसक्थता शोषो नासास्ये मूर्द्धशून्यता ।

Signs and symptoms of insufficient *snigdha nasya*–

- Loss of ophthalmic movements.
- Dryness in the nose and mouth.
- Feeling of emptiness in the head.

स्निग्धेऽति कण्डूगुरुताप्रसेकारुचिपीनसाः ॥2.4॥

Signs and symptoms of excessive *snigdha nasya*–

- Itching.
- Heaviness in the head.
- Excessive salivation.
- Anorexia.
- Coryza.

Virecana nasya:

सुविरिक्तेऽक्षिलघुतास्वप्नस्वरविशुद्धयः । दुर्विरिक्ते गदोद्रेकः, क्षामताऽतिविरेचिते ॥2.5॥

Proper signs	: Lightness in the eyes. Clarity in the voice. Cleanliness in the mouth.
Insufficient signs	: Provocation of the disease condition.
Excessive signs	: Emaciation of the body.

Pratimarśa nasya:

प्रतिमर्शः क्षतक्षामबालवृद्धसुखात्मसु । प्रयोज्योऽकालवर्षेऽपि–

Indications:

Pratimarśa nasya can be administered to the persons who are weak, chest injured, aged, children and delicate persons and also during rainy seasons and even the sky is cloudy.

—न त्विहो दुष्टपीनसे ॥2.6॥
मद्यपीतेऽबलश्रोत्रे कृमिदूषितमूर्द्धनि । उत्कृष्टोत्क्लिष्टदोषे च, हीनमात्रतया हि सः ॥2.7॥

Contraindications:

But it should not be administered to the persons suffering from *duṣta pratiśyāya*, vitiation of doṣas, worm infections, who have taken alcoholic drinks, those having weakness of hearing etc. as the dose of *pratimarśa* is less.

Fifteen times of administration of pratimarśa nasya:

निशाहर्भुक्तवान्ताहःस्वप्नाध्वव्रमरेतसाम् । शिरोऽभ्यञ्जनगण्डूषप्रसावाञ्जनवर्चसाम् ॥2.8॥
दन्तकाष्ठस्य हासस्य योज्योऽन्तेऽसौ द्विबिन्दुकः । पञ्चसु स्रोतसां शुद्धिः, क्लमनाशश्चिषु क्रमात् ॥2.9॥
दृग्बलं पञ्चसु, ततो दन्तदार्ढ्यं मरुच्छमः ।

Fifteen times of administration of *pratimarśa nasya* and their advantages:

S.No.	Time of administration	Advantages
1.	At the end of the night (early in the morning)	*Sroto śuddhi* (channels become clear)
2.	At the end of the day	
3.	After taking meal	
4.	After vomiting	
5.	After day sleep	
6.	After walking long distances	*Klama nāśa* (relieves fatigue)
7.	After exercises	
8.	After sexual intercourse	
9.	After head massage	*Dṛkbala* (improves eye sight)
10.	After mouth gargling	
11.	After micturation	
12.	After collyrium	
13.	After defecation	
14.	After brushing the teeth	*Danta dārḍhya* (gives strength to the teeth)
15.	After too much laughing	*Marucchama* (mitigates *vāta*)

Suitable age for conducting various śodhana procedures:

न नस्यमूनसप्ताब्दे नातीताशीतिवत्सरे ॥3.0॥
न चोनाष्टादशे धूमः, कवलो नोनषड्वये । न शुद्धिरूनदशमे न चातिक्रान्तसप्ततौ ॥3.1॥

* Except *pratimarśa*, other *nasyas* should not be conducted for the persons having below 7 years of age and above 80 years.
* *Dhūmapāna* should not be conducted below 18 years of age.

- *Kavala* is contraindicated for below 5 years children.
- Purificatory measures should not be conducted below 10 years children and above 70 years persons.

आजन्ममरणं शस्तः प्रतिमर्शस्तु वस्तिवत् । मर्शवच्च गुणान् कुर्यात्स हि नित्योपसेवनात् ॥3 2॥
न चात्र यन्त्रणा नापि व्यापद्भ्यो मर्शवद्भयम् ।

- But *pratimarśa nasya* can be given since birth to death, similar to that of *vasti*.
- *Pratimarśa* also gives similar effects to that of *marśa nasya* if it is used for a longer period.
- Need not observe the post-operative regimen like *'uṣṇodakopacārī'* etc. after *pratimarśa nasya*.
- No complications will be seen with *pratimarśa nasya*.

Importance of taila as nasya dravya:

तैलमेव च नस्यार्थे नित्याभ्यासेन शस्यते ॥3 3॥
शिरसः श्लेष्माधामत्वात्स्नेहाः स्वस्थस्य नेतरे ।

Taila (sesamum oil) is the best drug of choice for nasal administration as the head is the seat for *kapha doṣa* and the other oleating substances are not suitable for the elimination of vitiated *kapha*.

Effects of marśa and pratimarśa:

आशुकृच्चिरकारित्वं गुणोत्कर्षापकृष्टता ॥3 4॥
मर्शे च प्रतिमर्शे च विशेषो न भवेद्यदि । को मर्शं सपरीहारं सापदं च भजेत्ततः ॥3 5॥
अच्छपानविचारांश्च कुटीवातातपस्थिती । अन्वासमात्रावस्तौ च तद्वदेव विनिर्दिशेत् ॥3 6॥

- *Marśa nasya* acts faster and having greater benefits and also causes complications where as *pratimarśa nasya* acts slowly and benefits are less and devoid of complications. Hence *marśa* is superior to *pratimarśa*.
- *Accha peya* (drinking of unctuous substances alone) and *vicāraṇīya* in take of oil mixed with other substances, *kuṭiprāveśika* (indoor regimen) and *vātātapika* (outdoor regimen), *anuvāsana* (oleus enema) and *mātrā vasti* (oil enema with very little oil) are also should be considered in the same way.

Preparation of aṇutaila:

जीवन्तीजलदेवदारुजलदत्वक्सेव्यगोपीहिमं दार्वीत्वङ्मधुकप्लवागुरुवरीपुण्ड्राह्वबिल्वोत्पलम् ।
धात्रेयी सुरभिं स्थिरे कृमिहरं पुत्रं त्रुटिं रेणुकां किञ्जल्कं कमलाद्वलां शतगुणे दिव्येऽम्भसि क्वाथयेत् ॥3 7॥
तैलाप्रस्थं दशगुणं परिशेष्य तेन तैलं पचेत सलिलेन दशैव वारान् । पाके क्षिपेच्च दशमे समभाजदुग्धं ॥3 8॥
नस्यं महागुणमुशन्त्यणुतैलमेतत् ।

1. *Jīvantī* (Leptadenia reticulata), 2. *jala/balaka* (Coleus vettiveroides), 3. *devadāru* (Cedrus deodara), 4. *jalada/mustā* (Cyperus rotundus), 5. *twak* (Cinnamomum zeylanicum), 6. *sevya/uśīra* (Vetiveria zizanioides), 7. *gopī/sāribā* (Hemidesmus indicus), 8. *hima/candana* (Santalum album), 9. *darvī twak* (Berberis arishtata), 10. *madhuka/yaṣṭimadhu* (Glycyrrhiza

glabra), 11. *plava/bhadramustā/kaivaramustā* (Cyperus sp.), 12. *aguru* (Aquileria agallocha), 13. *vara/triphalā—haritaki* (Terminalia chebula), *āmalaki* (Emblica officinale), *vibhitaki* (Terminalia bellerica), 14. *pundrāhwa/prapoundarika* (it is an unidentified *kānda viśa*), 15. *bilwa* (Aegle marmelos), 16. *utpala* (Nymphea stellata), 17. *dhāvanyou—bṛhati* (Solanum indicum), *kantakāri* (Solanum xanthocarpum), 18. *surabhi (rāsnā/śallaki)*, 19. *sthire/sthira dwaya—śāliparni* (Desmodium gangeticum), *pṛśniparni* (Uraria picta), 20. *krmihara* (Embelia ribes), 21. *patra/talisapatra* (Taxus baccata), 22. *tṛti/ela* (Elattaria cardamomum), 23. *renukā/nirgundi* (Vitex negundo), 24. *kamala kiñjalka/padma kesara* (Nelumbo nucifera), 25. *balā* (Sida cordifolia).

Method:

Take the above drugs and should be boiled with 100 times of pure rain water and prepare the decoction by reducing up to $\frac{1}{16}^{th}$ of the total quantity. Divide the decoction into 10 parts. And then the oil should be boiled for 10 times. take one part of the decoction and add equal quantity of oil and prepare the medicated oil as per the procedure. Then take the 2nd part and then 3rd. In this way it should be boiled for 10 times.

At the final stage of boiling (i.e. the 10th) equal quantity of goat's milk should be added to it. This method of preparation of *anutaila* is superior.

This oil is useful for alleviating all the three *doṣas*, and gives strength to the sense organs. Increases hair growth and good for the skin and throat, satiating and nourishing the body.

Advantages of nasya:

घनोन्नतप्रमसत्वक्स्कन्धग्रीवास्यवक्षसः । दृढेन्द्रियास्तपलिता भवेद्युनस्यशीलिनः ॥३९॥

* Skin, shoulder, neck, chest become thick, well developed and bright.
* Sense organs become strong and well functioned.
* Hair doesn't become gray, if takes nasal administration regularly.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने नस्यविधिर्नाम विंशोऽध्यायः ॥२०॥

Thus ends the twentieth chapter entitled *Nasya-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa explained the procedure of nasal administration in a systematic way. Definition of *nasya*, importance, types such as *recana, bṛṁhaṇa & śamana*, their indications and preparation of *anutaila*, indications and contraindications of *nasya*, times of administration, its dosage, *nasya vidhi*, proper signs and symptoms of *nasya, pratimarśa nasya* indications and contraindications and 15 times of administration of *pratimarśa* and their advantages etc. have been discussed.

*

21 DHŪMAPĀNA-VIDHI ADHYĀYA

[Inhalation of Medicated Fumes]

अथातो धूमपानविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Nasya-vidhi*', Ācārya Vāgbhaṭa expounded the chapter '*Dhūmapāna-vidhi*' (Inhalation of Medicated Fumes) thus said Lord Ātreya and other great sages.

Inhalation of medicated fumes is known as *dhūmapāna*.

Dhūmapāna prayojana:

जत्रूर्ध्वकफवातोत्थविकाराणामजन्मने । उच्छेदाय च जातानां पिबेद्धूमं सदाऽऽत्मवान् ॥१॥

A person who is taking care of his health should undergo the therapeutic procedure i.e. *dhūmapāna* for the prevention and curative aspects of the disorders of *vāta* and *kapha* above the upper part of the shoulders.

स्निग्धो मध्यः स तीक्ष्णश्च, वाते वातकफे कफे । योज्यः–

Dhūmapāna is of 3 types viz.

1. *Snigdha dhūma* is indicated in *vāta* disorders.
2. *Madhyama dhūma* indicated in *vāta-kapha* disorders.
3. *Tīkṣṇa dhūma* in *kapha* disorders.

Notes:

Classification of *dhūmapāna* mentioned in Aṣṭāṅga Saṅgraha:

Types of dhūmapāna:

Dhūmapāna is of 3 types viz.

1. *Śamana dhūmapāna* (palliative)
2. *Bṛṁhaṇa dhūmapāna* (nourishing)
3. *Śodhana dhūmapāna* (purificatory)

and also—

1. *Kāsaghna dhūmapāna* (anti tussive)
2. *Vāmaka dhūmapāna* (emetic)
3. *Vraṇa dhūmapāna* (fumigation to ulcers)

* *Prāyogika dhūmapāna* and *madhyama dhūmapāna* are the synonyms for *śamana dhūmapāna*.

* *Snehana* and *mṛdu dhūmapāna* are the synonyms for *bṛṁhaṇa dhūmapāna.*
* *Virecana* and *tīkṣṇa dhūmapāna* are the synonyms for *śodhana dhūmapāna.*

Contraindications:

–न रक्तपित्तार्तिविरिक्तोदरमेहिषु ॥12॥
तिमिरोर्ध्वानिलाध्मानरोहिणीदत्तबस्तिषु । मत्स्यमद्यदधिक्षीरक्षौद्रस्नेहविषाशिषु ॥13॥
शिरस्यभिहते पाण्डुरोगे जागरिते निशि ।

Dhūmapāna (inhalation of medicated fumes) should be contraindicated in the persons suffering from *rakta-vikāra, pitta roga, virikta* (disease after purgation therapy), *udara* (ascitis), *meha* (diabetes), *timira* (cataract), *urdhwānila* (upward movement of *vāta*), *ādhmāna* (distension of abdomen), *rohiṇi* (throat disorder), *datta vasti* (after medicated enemata), and who have consumed *matsya* (fish), *madya* (alcohol), *dadhi* (curd), *kṣīra* (milk), *kṣoudra* (honey), *sneha* and *viṣa* (unctuous substances and poison); who are having, *śirobhighāta* (head injury), *pāṇḍu roga* (anemia) and *jagarite niśi* (who didn't sleep at all throughout the night).

Complications and their management:

रक्तपित्तान्धबाधिर्यतृष्मूर्च्छामदमोहकृत् ॥14॥
धूमोऽकाले प्रतिपीतो वा–

If *dhūmapāna* is conducted to the contraindicated persons the following complications will arise—

Raktapitta (bleeding disorders), *andhatwa* (blindness), *bādhirya* (deafness), *tṛṣṇā* (thirst), *mūrcchā* (fainting), *mada* (intoxication) and *moha* (delusion).

–तत्र शीतो विधिर्हितः ।

Cold regimen is the ideal treatment for these conplications.

Notes:

Manage the complications by means of—

- *Ghṛta-pāna* (internal administration of medicated ghee).
- *Nasya* (nasal administration).
- *Lepa* (external application).
- *Pariṣeka* (pouring liquids/medicated decoctions over the body) and other suitable cold treatments.

* Though the drugs used for medicated fumes are cold in potency, after getting contact with fire, which will become hot and hence it is contraindicated for *pitta* and *rakta* disorders.

Different times of administration of dhūmapāna:

क्षुतकृष्मितविण्मूत्रस्त्रीसेवाशस्त्रकर्मणाम् ॥15॥
हासस्य दन्तकाष्ठस्य धूमयन्ते पिबेन्मृदुम् । कालेष्वेषु निशाहारस्नावनान्ते च मध्यमम् ॥16॥
निद्रानस्याञ्जनस्नानच्छर्दिता-न्ते विरेचनम् ।

• *Mṛdu dhūmapāna* times are eight in number as follows—

1. After sneezing, 2. after yawning, 3. after defecation, 4. after micturation, 5. after sexual intercourse, 6. after surgery, 7. after laughing and 8. after brushing the tooth.

• *Madhyama dhūmapāna* times are—

1. After sneezing and the other above mentioned 8 times, 2. after dinner and 3. after nasal administration.

• *Virecana dhūmapāna* times are five in number—

1. After day sleep, 2. after nasal administration, 3. after applying collyrium, 4. after taking bath and 5. after vomiting.

Dhūmanetra:

वस्तिनेत्रसमद्रव्यं त्रिकोशं कारयेदृजु ।7॥
मूलाग्रेऽङ्गुष्ठकोलास्थिप्रवेशं धूमनेत्रकम् ।

* *Dhūmanetra* can be prepared with the same metals which are indicated for the preparation of *vastinetra* i.e. gold, silver, copper etc.
* It should have the circumferance of a thumb and little finger at the base and tip respectively and the hole near the tip is the size of *kolāsthi* (seed of jujuba fruit) and in the base *dhūmavarti* is to be arranged.
* The shape should be similar to that of cow's tail, straight, having 3 compartments, smooth and having a slender rod inside, which will be useful to push the drug.

Length of dhūmanetra according to the type of dhūmapāna:

तीक्ष्णस्नेहनमध्येषु त्रीणि चत्वारि पञ्च च ॥8॥
अङ्गुलानां क्रमात्पातुः प्रमाणेनाष्टकानि तत् ।

The length varies according to the type of *dhūmapāna*. The length of:

Madhyama/Śamana (prāyogika) dhūmanetra	: 40 inches
Snigdha/Bṛṁhaṇa dhūmanetra	: 32 inches
Tīkṣṇa/Śodhana dhūmanetra	: 24 inches

Notes:

Kāsaghna and *vamana dhūmanetra*	: 10 inches
Vraṇa dhūmanetra	: 8 inches

Dhūmapāna-vidhi

ऋजूपविष्टस्तच्चेता विवृतास्यस्त्रिपर्ययम् ॥9॥
पिधाय च्छिद्रमेकैकं धूमं नासिकया पिबेत् ।

* The eligible person should make to sit straight with a calm mind taking deep expiration and inspiration.
* Arrange *dhūmavarti* to *dhūmanetra* and lit after applying ghee, and medicated fumes are to be inhaled through the nostrils.

Dhūmanetra

* He should be asked to inhale the smoke from one nostril at a time keeping the other one closed.
* The fumes inhaled through the nostrils should be expelled through the mouth and those inhaled through the mouth also should be expelled through mouth only.
* In this way inhale the fumes for three times.

प्राक् पिबेन्नासयोत्क्लिष्टे दोषे घ्राणशिरोगते ॥ 1 0 ॥
उत्क्लेशनार्थं वक्त्रेण, विपरीतं तु कण्ठगे ।
मुखेनैवोद्गमेद्धूमं नासया दृग्विघातकृत् ॥ 1 1 ॥

Hukkā

* If the vitiated *doṣas* are moving from the sites like nose and head initially inhale the medicated fumes through nostrils followed by mouth.
* If the *doṣas* adhered to the sites, inhale medicated fumes through mouth initially and then through nostrils for their mobilization.
* The fumes inhaled through mouth should be never expelled through the nostrils otherwise complications like vision loss may arise.

आक्षेपमोहैः पातव्यो धूमस्तु विधिपिक्षिभिः ।

Dhūmapāna should be conducted thrice, which includes three times inhalation and three times exhalation of medicated fumes alternatively.

Snaihika dhūmapāna:

अहः पिबेत्सकृत् स्निग्धं, द्विर्मध्यं, शोधनं परम् ॥ 1 2 ॥
त्रिहतुर्वा–

* It should be done in bouts of 3-4 inhalations at a time or until the channels start exuding fluid.
* It should be conducted only once in 24 hours that too in daytime.

Madhyama/Prāyogika dhūmapāna:

* It should be conducted 2 to 3 bouts alternatively from the nose and mouth.
* If the *doṣas* are above the throat level, first from the nose and then from the mouth.
* If they are in the throat, first from the mouth and then from the nose.
* In this way it should be done twice in 24 hours i.e. once in the morning and once in the night.

Tīkṣṇa dhūmapāna:

* *Tīkṣṇa dhūmapāna* should be inhaled through the nostrils only.
* It should be done in bouts of 4 inhalations each time or till the person feels the lightness of the channels.
* It should be conducted 3 to 4 times in 24 hours.

DHŪMA DRAVYA

Drugs useful for sneha dhūmapāna:

–गुग्गुलौ तत्र द्रव्याण्यगुरुगुग्गुलू ।
मुस्तस्थौणेयशैलेयनलदोशीरवालकम् ॥13॥
वराङ्गकौन्तीमधुकबिल्वभृङ्गैलवालुकम् । श्रीवेष्टकं सर्जरसो ध्यामकं मदनं प्लवम् ॥14॥
शल्लकी कुङ्कुमं माषा यवाः कुन्दुरुकस्तिलाः । स्नेहः फलानां सारार्णां मेदो मज्जा वसा घृतम् ॥15॥

1. *Aguru* (Aquilaria agallocha), 2. *guggulu* (Commiphora mukul), 3. *mustā* (Cyperus rotundus), 4. *sthouneyaka* (Taxus baccata), 5. *śaileya* (Parmelia perlata), 6. *nalada* (Nardostachys jatamansi), 7. *uśīra* (Vetiveria zizanioides), 8. *vālaka* (Coleus vettiveroides), 9. *varāṅga/twak* (Cinnamomum tamala), 10. *kaunti/bareṇu* (Vitex negundo), 11. *madhuka* (Glycyrrhiza glabra), 12. *bilwamajjā* (Aegle marmelos), 13. *elavāluka* (Prunus cerasus), 14. *srivestaka* (Pinus roxburghii), 15. *sarjarasa* (Vateria indica), 16. *dhyāmaka* (Cymbopogon species), 17. *madana* (Randia dumetorum), 18. *plava* (Cyperus sp), 19. *śallaki* (Boswellia serrata), 20. *kunkuma* (Crocus sativus), 21. *māṣa* (Phaseolus mungo), 22. *yava* (Hordeum vulgare), 23. *kunduruka* (gum of Boswellia serrata), 24. *tila* (Sesamum indicum), 25. oil obtained from *phala* (fruits), *sāra* (pith of trees), *medas* (fat), *majjā* (bone marrow), *vasā* (muscle fat) and *ghṛta* (ghee) etc.

Drugs useful for madhyama dhūmapāna:

शमने शल्लकी काक्षा पृथ्वीका कमलोत्पलम् । न्यग्रोधोदुम्बराश्वत्थप्लक्षरोधप्रियङ्गवः सिता ॥16॥
यष्टीमधु सुवर्णत्वक् पद्मकं रक्तयष्टिका । गन्धाह्वाकुङ्कुतगराः–

1. *Śallaki* (Boswellia serrata), 2. *lākṣā* (Laccifer lacca), 3. *pṛthvikā (bṛhad elā)*, 4. *kamala* (Nelumbo nucifera), 5. *utpala* (Nymphea stellata), 6. *nyagrodha* (Ficus bengalensis), 7. *udumbara* (Ficus glomerata), 8. *aśwattha* (Ficus religiosa), 9. *plakṣa* (Ficus lacor), 10. *rodhara* (Symplocos racemosa), 11. *sitā* (sugar), 12. *yaṣṭimadhu* (Glycyrrhiza glabra), 13. *suvarṇa twak/āragwadha* (Cassia fistula), 14. *padmaka* (Prunus cerasoides), 15. *raktayaṣṭikā/mañjiṣṭhā* (Rubia cordifolia), 16. *kuṣṭha* (Saussurea lappa) and 17. *tagara* (Valeriana wallichii).

Drugs useful for tikṣṇa dhūmapāna:

–तीक्ष्णे ज्योतिष्मती निशा ॥17॥
दशमूलमनोह्वालं लाक्षा श्वेता फलत्रयम् । गन्धद्रव्याणि तीक्ष्णानि गणो मूर्द्धविरेचनः ॥18॥

1. *Jyotiṣmati* (Celastrus paniculatus), 2. *niśā* (Curcuma longa), 3. *daśamūla* (*bṛhat & laghu pañcamūla*), 4. *manohwā* (*manahśilā*), 5. *āla* (*tālaka*), 6. *lākṣā* (Laccifer lacca), 7. *śwetā/vacā* (Acorus calamus), 8. *triphalā* (*haritakī, āmalakī, vibhitakī*), 9. *tīkṣṇa gandha dravya* (*kuṣṭha, tagara* etc.), 10. *śirovirecana gaṇa dravya* (see chapter 15.4).

Preparation of dhūmavarti:

जले स्थितामहोरात्रमिषीकां द्वादशाङ्गुलाम् । पिष्टैर्धूपीयधैरेवं पञ्चकृत्वः प्रलेपयेत् ॥19॥
वर्तिरङ्गुष्ठकस्थूला यवमध्या यथा भवेत् । छायाशुष्कां विगर्भां तां स्नेहाभ्यक्तां यथायथम् ॥20॥
धूमनेत्रार्पितां पातुमग्निप्लुष्टां प्रयोजयेत् ।

Dhūmavarti

* Take a reed of *darbhā* (Desmostachya bipinnata) having a length of twelve inches and soak it in water over night.
* Then apply the paste of the above mentioned drugs useful for *dhūmapāna* (in a quantity of 12 grs.) according to the condition of the disease for about 9 inches length to the reed and then dry it well.
* Again apply the same paste and dry. In this way the paste is to be applied for 5 times. It should be in a thickness of a thumb and the shape of a barley grain.
* After that remove the reed from it and can be used it as *dhūmavarti*, by inserting it into *dhūmanetra* and lit with fire.

Kāsaghna dhūmapāna:

शरावसम्पुटच्छिद्रे नाड्यौ न्यस्य दशाङ्गुलाम् ॥2.1॥
अष्टाङ्गुलां वा वक्त्रेण कासवान् धूममापिबेत् ।

* Take an earthen saucer and fill it with the burning coal, which is devoid of smoke.
* Then take the drugs useful and put them on the earthen saucer, which may be either in the powder form or paste.
* Then seal it with another earthen saucer of equal size, which was kept inversely over the first one.
* The upper saucer contains a hole in the center, which will be useful to arrange the *dhūmanetra*, and it should be in a length of 10 inches or 8 inches.
* Then the patient is asked to inhale the fumes through the mouth and it should be exhaled through the mouth only.
* This should be continued till the expulsion of vitiated *doṣas* or the patient feels lightness of the organs.

Notes:

Vamana dhūma: It is also done in the same manner but after the patient has taken *khicaḍi*.

Vraṇadhūpana dhūma: *Vraṇadhūpana dhūma* procedure is similar to that of *kāsaghna dhūma*. It will be useful to clean the wound and its exudations and to relieve the pain.

Insufficient, excessive and proper signs and symptoms of dhūmapāna: Insufficient fumes of inhalation causes the increase of *doṣas*, so that the disease will flare up. Excessive fumes of inhalation causes giddiness, fever etc. which were mentioned earlier.

If the dhūmapāna is conducted properly:

* It cleans the impurities from the heart, throat and sense organs.
* Causes lightness of the head.
* Mitigates the vitiated *doṣas* and also the diseases produced by them.
* *Śamana dhūmapāna* is indicated for *vāta* and *kapha* disorders and healthy persons.

- *Bṛṁhana dhūmapāna* is indicated for *vāta* disorders.
- *Śodhana dhūmapāna* is indicated to mitigate *kapha* disorders.

Benefits of dhūmapāna:

कासः श्वासः पीनसो विस्वरत्वं पूतिर्गन्धः पाण्डुता केशदोषः ।
कर्णास्याक्षिस्रावकण्ड्वर्तिजाड्यं तन्द्रा हिध्मा धूमपं न स्पृशन्ति ॥2 2 ॥

Cough, dyspnoea, coryza, disorders of voice, foul smell of the nose and mouth, anemia, diseases pertaining to hair, discharges coming from ears, mouth and nose, itching, pain, inactivity, stupor and hiccup etc. don't effect the persons those inhaling medicated fumes regularly.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने धूमपानविधिर्नामैकविंशतितमोऽध्यायः 112 1 ॥

Thus ends the twenty-first chapter entitled *Dhūmapāna-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa explained the inhalation of medicated fumes in a systematic way. Advantages, classification such as *śamana, bṛṁhaṇa, śodhana* and also *kāsaghna, vamana & vraṇa* and their synonyms, contraindications, complications and their management with different times of administration, *dhūmanetra* and *dhūmavarti*, and the procedure of different types of *dhūmapāna*, insufficient excessive and proper signs and symptoms have been narrated.

*

2. Śamana gaṇḍūṣa:

–संशमनस्तिक्तकषायमधुरौषधैः ॥2॥

Decoctions of the drugs possessing *tikta, kaṣāya* and *madhura rasa* are useful for *śamana gaṇḍūṣa.*

Notes:

Decoctions of the drugs which are bitter, astringent and sweet in taste, cold in potency such as *paṭola, nimba, jambū, āmra,* tender leaves of *mālati, utpala, madhūka* with sugar, water, honey, milk, sugarcane juice, ghee etc. can be used for *śamana gaṇḍūṣa.*

3. Śodhana gaṇḍūṣa:

शोधनस्तिक्तकट्वम्लपटूष्णैः–

Decoctions of the drugs possessing *tikta, kaṭū, amla & lavaṇa rasa* and *uṣṇa vīrya* are useful for *śodhana gaṇḍūṣa.*

Notes:

Decoctions of the drugs which are bitter, pungent, sour, salt in taste, hot in potency and other drugs which will be useful for nasal administration and sour whey, wine, sour gruel prepared from grains, urine of different animals etc. can be used for *śodhana gaṇḍūṣa.*

4. Ropaṇa gaṇḍūṣa:

–रोपणः पुनः । कषायतिक्तकैः–

Decoction of drugs possessing *kaṣāya* and *tikta rasa* are useful for *ropaṇa gaṇḍūṣa.*

Notes:

Decoctions of the drugs, which are astringent and bitter in taste and cold in potency or with such drugs mentioned in various chapters of specific conditions, can be used for *ropaṇa gaṇḍūṣa.*

Useful liquids in gaṇḍūṣa:

–तत्र स्नेहः क्षीरं मधूदकम् ॥3॥

शुक्ते मद्यं रसो मूत्रं धान्याम्लं च यथायथम् । कल्कैर्युक्तं विपक्वं वा यथास्वप्रं प्रयोजयेत् ॥4॥

In the above 4 types of *gaṇḍūṣa,* appropriate paste of the drugs is to be selected according to *doṣa* and it should be processed with any one of the following substances and can be used as mouth gargles when it is comfortable to hold.

Sneha (ghṛta, taila, vāsā & majjā), kṣīra (milk), *madhūdaka* (honey + water), *śukta* (fermented gruel), *madya* (alcohol), *rasa* (mutton soup), *mūtra* (urine of different animals) and *dhānyāmla.*

Gaṇḍūṣa in different conditions:

दन्तहर्षे दन्तचाले मुखरोगे च वातिके । सुखोष्णमथवा शीतं तिलकल्कोदकं हितम् ॥5॥

गवदूधधारणे–

Paste of sesamum seeds mixed with warm water or cold water and used for *gaṇḍūṣa* is indicated in hyper sensitiveness and looseness of the teeth and also the diseases of the mouth, originated by the vitiation of *vāta*.

–नित्यं तैलं मांसरसोऽथवा । ऊष्मादाहान्विते पाके क्षते चागन्तुसम्भवे ॥6॥
विषे क्षाराग्निदग्धे च सर्पिर्धार्यं पयोऽथवा ।

* For daily use of mouth gargle either *tila taila* or mutton soup is good.
* Regular use of *gaṇḍūṣa* with ghee or milk will be useful in burning sensation, formation of ulcers in the mouth, accidental wounds due to poisons, alkalies and cauterization, which clean the accumulation of dirt and heels the ulcers.

वैशद्यं जनयत्याशु सन्दधाति मुखे व्रणान् ॥7॥
दाहतृष्णाप्रशमनं मधुगण्डूषधारणम् ।

The gargling with honey or water with honey will be useful to clean the accumulated dirt in the mouth. It also heals the mouth ulcers and relieves burning sensation and thirst.

धान्याम्लमास्यवैरस्यमलदौर्गन्ध्यनाशनम् ॥8॥

Gargling with *dhānyāmla* (fermented grainwash) will be useful in relieving the bad taste in the mouth, dirt and bad smell.

तदेवालवणं शीतं मुखशोषहरं परम् ।

Gargling with *dhānyāmla* without salt will be helpful to relieve the dryness of the mouth.

आशु क्षाराम्बुगण्डूषो भिनत्ति श्लेष्मणश्चयम् ॥9॥

Gargling with *kṣārāmbu* (alkaline water) will break up the accumulated *kapha* instantaneously.

सुखोष्णोदकगण्डूषैर्जायते वक्त्रलाघवम् ।

Gargling with warm water furnishes lightness in the mouth.

Procedure of gaṇḍūṣa-dhāraṇa:

निवाते सातपे स्विन्नमृदितस्कन्धकन्धरः ॥10॥
गण्डूषमपिबन् किञ्चिद्भृशतास्यो विधारयेत् ।

* Ask the patient to sit comfortably in a place, which is devoid of breeze, but having sun light.
* Then mild sudation should be conducted above the shoulder region and massage with medicated oil on the neck, cheeks and fore head etc.
* The patient should be asked to concentrate his mind on the therapeutic procedure only.

Maximum limit to conduct gaṇḍūṣa and kavala:

कफपूर्णास्यता यावत्स्रवद्घ्राणाक्षताऽथवा ॥11॥

Gaṇḍūṣa and *kavala* should be done till the accumulation of *kapha* in the mouth or until the person gets watery discharge from the nose and eyes.

Definition of gaṇḍūṣa and kavala:

असङ्घार्यं मुखे पूर्णे गण्डूषः, कवलोऽन्यथा ।

Holding the liquid drugs in the buccal cavity for a specific period without moving to and fro is known as *gaṇḍūṣa*. Where as in *kavala* the drug holds in the oral cavity is allowed to move to and fro. Moving the drug and without movement is the only difference between *kavala* and *gaṇḍūṣa* respectively.

Benefits of kavala:

मन्याशिरःकर्णमुखाक्षिरोगाः प्रसेककण्ठामयवक्त्रशोषाः ।
हृल्लासतन्द्रारुचिपीनसाश्च साध्या विशेषात्कवलग्रहेण ॥ 1 2 ॥

Diseases of the neck, head, ears, mouth and eyes, excessive salivation, throat disorders, dryness in the mouth, nausea, state of unconsciousness, anorexia and coryza will be relieved by the regular practice of *kavalagraha*.

Notes:

Dosage: Three types of dosage has been mentioned such as:

(a) *Pravara* (b) *Madhyama* (c) *Hina*.

Pravara mātrā (Maximum dose):

Here the quantity of the liquid used for gargles will be half of the capacity of the buccal cavity. If the patient is strong and the disease also exhibiting all the signs and symptoms maximum dose is indicated.

Madhyama mātrā (Medium dose):

The quantity of the drug will be 1/3rd of the capacity of the oral cavity. It is indicated for medium personalities and also the diseases of medium symptoms.

Hina mātrā (Minimum dose):

* The quantity of the liquid used for gargles will be ¼th of the capacity of the oral cavity and is indicated for delicate persons, mild diseases and the persons having *pitta* constitution.
* If the medicated paste will be used for *gaṇḍūṣa*, its dose is one *kola* i.e., approximately 6 gms.
* The patient is instructed not to talk till the completion of the process.
* *Gaṇḍūṣa* and *kavala* should be done till the person gets watery discharge from the nose and eyes.
* After that, again massage and sudation should be conducted.
* In this way 3 or 5 or 7 gargles should be conducted or till he gets the proper signs and symptoms.

Proper, insufficient and excessive signs & symptoms:

* If the patient gets relief from the symptoms of the original disease, it indicates the proper conduction of gargling.

* Lassitude, tastelessness, coating of the tongue indicates the improper conduction.
* Dryness of the mouth, stomatitis, weakness, anorexia, loss of taste, tachycardia, hoarseness of voice, tinitus are the symptoms of excessive mouth gargling. These should be treated symptomatically.

Pratisāraṇa:

कल्को रसक्रिया चूर्णस्त्रिविधं प्रतिसारणम् । युञ्ज्यात्तत् कफरोगेषु गण्डूषविहितौषधैः ॥1 3॥

Application of different form of the drugs inside the mouth with the help of a finger is known as *pratisāraṇa.*

The same drugs, which will be useful for *gaṇḍūṣa* can be used in *pratisāraṇa.* It can be done with the 3 types of recipes.

(a) *Kalka* (paste)—कल्को जल पिष्टः ।
(b) *Rasakriyā* (solidified decoction)—क्वाथादीनां पुनः पाकात् घनत्वं सा रसक्रिया ।
(c) *Cūrṇa* (powder)—चूर्णः शुष्क एव पिष्टः ।

* This will be useful for conjunctivitis, glaucoma and uvulitis.
* Excessive therapy causes burning sensation, dryness, exudation, inflammation etc.

Mukhālepa (Face pack):

मुखालेपस्त्रिधा दोषविषहा वर्णकृत्तथा–

Mukhālepa is of 3 types viz.

1. *Doṣaghna* (mitigates *doṣas*)
2. *Viṣaghna* (anti poisonous)
3. *Varṇya* (imparts color & complexion)

–सः ॥1 4॥

उष्णो वातकफे शस्तः, शेषेष्वत्यर्थशीतलः ।

Mukhālepa

Mukhālepa should be hot in *vāta* and *kapha* dominancy where as it should be too cold in *pitta* dominancy.

त्रिप्रमाणश्चतुर्भागत्रिभागार्द्धाङ्गुलोन्नतिः ॥1 5॥

Basing on the thickness of the application of the paste, it is of 3 types such as ¼", ⅓" and ½ of the thickness of an *aṅgula.*

अशुष्कस्य स्थितिस्तस्य, शुष्को दूषयति च्छविम् । तमार्द्रयित्वाऽपनयेत्तदन्तेऽभ्यङ्गमाचरेत् ॥1 6॥

After applying the paste it is allowed to dry naturally. After the paste dries up it should be removed by moistening with water. Then the face should be anointed with oil.

विवर्जयेद्दिवास्वप्नभाष्याम्यातपशुक्कुधः ।

After the application of the paste the patient should avoid day sleep, talking, laughing, exposing to sunlight and heat and should not indulge in anger, grief, weeping, eating etc.

22 GAṆḌŪṢĀDI-VIDHI ADHYĀYA

[Mouth Gargles & Others]

अथातो गण्डूषादिविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरत्रेयादयो महर्षयः ।

After '*Dhūmapāna-vidhi*', Ācārya Vāgbhaṭa expounded the chapter '*Gaṇḍūṣādi-vidhi*' (Mouth Gargles & Others), thus said Lord Ātreya and other great sages.

'*Gaṇḍūṣādi*' the word itself suggests that this chapter is pertaining to not only *gaṇḍūṣa*. Along with *gaṇḍūṣa*, *kavala*, *pratisāraṇa*, *ālepa*, *mūrdha taila* and *karṇapūraṇa* are also have been discussed.

Types of gaṇḍūṣa:

चतुष्प्रकारो गण्डूषः स्निग्धः शमनशोधनौ । रोपणश्च–

Gaṇḍūṣa (mouth gargles) is of 4 types viz.

1. *Snigdha/Snaihika gaṇḍūṣa* (unctuous)
2. *Śamana gaṇḍūṣa* (palliative)
3. *Śodhana gaṇḍūṣa* (purificatory)
4. *Ropaṇa gaṇḍūṣa* (healing)

–त्रयस्तत्र त्रिषु योज्याश्लेष्मादिषु ॥ १ ॥
अन्यो व्रणघ्नः–

Among the four, the first three types are indicated for the diseases originated by *vāta*, *pitta* and *kapha* respectively. The last i.e. *ropaṇa gaṇḍūṣa* is indicated for the healing of the ulcers in the mouth. (*Śamana*, *stambhana*, *prasādana* and *nirvāpaṇa* are the synonyms of the above 4 types of *gaṇḍūṣa* respectively according to the author of Aṣṭāṅga Saṅgraha.)

DRUGS USEFUL IN VARIOUS TYPES OF GAṆḌŪṢA

1. Snigdha or Snaihika gaṇḍūṣa:

–स्निग्धोऽत्र स्वाद्वम्लपटुमाधितैः । स्नेहैः–

Drugs possessing *madhura*, *amla* and *lavaṇa rasa* are being processed with different types of unctuous substances viz. *taila*, *ghṛta*, *vasā* etc. are useful for *snaihika gaṇḍūṣa*.

Notes:

Decoctions of the drugs which are sweet, sour and salty in taste, hot in potency (or) unctuous substances made by processing with the above drugs mixed with mutton soup, paste of sesamum seeds, milk can be used for *snaihika gaṇḍūṣa* when they are warm.

न योज्यः पीनसेऽजीर्णे दत्तनस्ये हनुग्रहे ॥17॥
अरोचके जागरिते–

Mukhālepa is contraindicated for the persons suffering from coryza, indigestion, immediately after *nasya karma*, lock-jaw, anorexia and insomnia.

–स तु हन्ति सुयोजितः । अकालपलितव्यङ्गवलीतिमिरनीलकाः ॥18॥

Proper administration of facial pack relieves premature wrinkling of the skin, graying of hair and baldness, cataract, pigmentation etc.

Six recipes of mukhālepa:

कोलमज्जा वृषान्मूलं शाबरं गौरसर्षपाः । सिंहीमूलं तिलाः कृष्णा दार्वीत्वङ्निस्तुषा यवाः ॥19॥
दर्भमूलहिमोशीरशिरीषमिशितण्डुलाः । कुमुदोत्पलकह्लारदूर्वामधुकचन्दनम् ॥20॥
कालीयकतिलोशीरमांसीतगरपद्मकम् । तालीसगुन्द्रापुण्ड्राह्वयष्टीकाशनतागुरु ॥21॥
इत्यर्द्धार्द्धोदिता लेपा हेमन्तादिषु षट् स्मृताः ।

The ensuing six *mukhālepa* recipes described in each half-verse are useful commencing with *hemanta* and other seasons as follows:

1. Hemanta rtu (Early winter) : Kolamajjādi mukhālepa:
Kola majjā (marrow of Zizyphus jujuba), *vṛṣa mūla* (root of Adathoda vasaka), *śābara/lodhra* (Symplocos racemosa), *goura sarṣapa* (Brassica campestris Var. sarson Prain.).

2. Śiśira rtu (Winter) : Siṁhīmūlādi mukhālepa:
Siṁhī mūla (Solanum indicum), *kṛṣṇa tila* (Sesamum indicum), *darvī* (Berberis arishtata), *twak* (Cinnamomum zeylanicum), *nistuṣā yava* (Hordeum vulgare - barley seeds without husk).

3. Vasanta rtu (Spring) : Darbhamūlādi mukhālepa:
Darbha mūla (Desmostachya bipinnqata), *hima/śweta* candana (Santalum album), *uśīra* (Veteveria zizanoides), *śirīṣa* (Albizzia lebbeck), *miśi/śatapuṣpā* (Peucedanum graveolens), *taṇḍula*.

4. Grīsma rtu (Summer) : Kumudādi mukhālepa:
Kumuda (Nymphaea alba), *utpala* (Nymphaea stellata), *kalhāra* (*Caṅgalva* another variety of *utpala*), *dūrvā* (Cynodon dactylon), *madhuka* (Glycyrrhiza glabra), *candana* (Santalum album)

5. Varsā rtu (Rainy) : Kālīyakādi mukhālepa:
Kālīyaka (Coscinium fenestratum), *tilā* (Sesamum indicum), *uśīra* (Veteveria zizanoides), *māṁsī/jaṭāmāṁsī* (Nardostachys jatamansi), *tagara* (Valeriana wallichii), *padmaka* (Prunus cerasoides)

6. Śarad rtu (Autumn) : Tālīsādi mukhālepa:
Talīsapatrī (Taxus baccata), *gundrā* (Typha elephantina), *puṇḍrāhwa/prapouṇḍarīka* (Controversial drug), *yaṣṭi* (Glycyrrhiza glabra), *kāśa* (Saccharum spontaneum), *nata/tagara* (Valeriana wallichii), *aguru* (Aquilaria agallocha)

मुखालेपनशीलानां दृढं भवति दर्शनम् ॥2 2॥
वदनं चापरिम्लानं श्लक्ष्णं तामरसोपमम् ।

Regular use of *mukhālepa* will be useful to get good vision and complexion. Face will become smooth and resembles like a lotus flower.

Mūrdha taila (Application of oil on the head):

अभ्यङ्गसेकपिचवो बस्तिश्चेति चतुर्विधम् ॥2 3॥
मूर्द्धतैलम्–

Mūrdha taila (application of oil on the head) is of 4 types viz.

1. *Abhyaṅga*
2. *Pariṣeka*
3. *Picu*
4. *Śirovasti*

–बहुगुणं तद्विद्यादुत्तरोत्तरम् ।

These are superior to one another in their succeeding order.

1. Abhyaṅga:

तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्यकण्डूमलादिषु ॥2 4॥

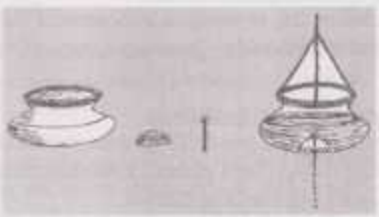
Śiro abhyaṅga

* Massaging gently on the head after applying medicated oil is known as *śiro abhyaṅga*.
* It is indicated in dryness, itching and boils, burning sensation, ulcers etc. on the scalp.

2. Seka (or) **Pariṣeka** (or) **Śiraḥṣeka:**

अक्षिकाशिरस्तोददाहपाकव्रणेषु तु । परिषेकः–

Śiraḥṣeka



Dhārāpātru and accessories

Pouring of warm medicated oils on the forehead in a systematic manner is known as *śirahṣeka*.

3. Picu:

–पिचुः केशशातस्फुटनधूपने ॥2 5॥

नेत्रसम्मे च–

Picu

- Keeping a piece of gauze or cotton soaked in medicated oil on the anterior fontanel of the head is known as *picu*.
- Both *śirahṣeka* and *picu* are indicated in hair falling. Cracks or wounds on the scalp, *dhūpana, netra stambha* etc.

4. Śirovasti:

–बस्तिस्तु प्रसुप्तपर्दितजागरे । नासास्यशोषे तिमिरे शिरोरोगे च दारुणे ॥2 6॥

- Keeping a high quantity of medicated oil on the head for a specific period with the help of a cap made of animal skin or rexin cloth is known as *śirovasti*.
- It is indicated in numbness, facial paralysis, insomnia, dryness of the nose and mouth, cataract, and other diseases of the head, which are difficult to manage.

Śirovasti-vidhi:

विधिस्तस्य निषण्णस्य पीठे जानुसमे मृदौ । शुद्धात्तस्निग्नदेहस्य दिनान्ते गव्यमाहिषम् ॥2 7॥
द्वादशाङ्गुलविस्तीर्णं चर्मपट्टं शिरःसमम् । आकर्णबन्धनस्थानं ललाटे वस्त्रवेष्टिते ॥2 8॥
चैलवेणिकया बद्ध्वा माषकल्केन लेपयेत् । ततो यथाव्याधि घृतं स्नेहं कोष्णं निषेचयेत् ॥2 9॥
ऊर्ध्वं केशभुवो यावदङ्गुलं–

Śirovasti-vidhi

The procedure of *śirobasti* is as follows:

* After having undergone the purificatory procedures viz. *vamana, virecana* etc. anoint the body with medicated oil and conduct mild sudation.
* Then ask the patient to sit comfortably on a seat of knee heigh, in the evening hours.
* Afterwords take a strap of leather of a cow or a buffalo having the measurements of 12 *aṅgula* width and the length which is equivalant to the circumferance of the head of the patient.
* Then wrap it around the head first above the ears, covered by a piece of cloth around the head, and then tie with a thread.
* Afterwards the paste of black gram powder is to be applied inside the cap around the scalp and also externally which helps to avoid leakage of oil.
* Then pour the lukewarm medicated oil gently on the scalp with the help of a ladle, up to a height of one *aṅgula* on the scalp.

Notes:

Whenever heat reduces, the oil inside the cap is replaced with warm oil.

–धारयेच्च तम् । आवक्त्रनासिकोत्क्लेदाद्यावद् बलादिषु ॥13 0॥

मात्रासहस्राण्यरुजे त्वेके–

In this way the procedure is to be continued till the person gets the watery discharge from ears, mouth and nose.

Time limit to conduct *śirovasti* in different disorders—

In *vāta* disorders it should be conducted up to 10,000 *mātrā kāla,* in *pitta* disorders 8,000 *mātrā kāla,* in *kapha* disorders 6,000 *mātrā kāla,* in healthy persons 1,000 *mātrā kāla śiro vasti* is to be done.

–स्कन्धादि मर्दयेत् । भुक्तस्नेहस्य–

* After the completion of the therapy ask the patient to bend forward and collect the oil in a wide vessel and can be used on the next day.
* Then remove the cap, and massage the shoulders including neck, nape of neck, forehead, face etc.
* Afterwards ask the patient to go for hot water bath and then light food is to be given and follow the post-operative regimen as that of oleation therapy.

–परमं सप्ताहं तस्य सेवनम् ॥13 1॥

* This should be conducted (for 3 days, 5 days or) up to a maximum of 7 days.

Karṇapūraṇa (Ear drops):

धारयेत्पूरणं कर्णे कर्णमूलं विमर्दयन् । रुजः स्यान्मार्दवं यावन्मात्राशतमवेदने ॥13 2॥

After massaging the base of the ears, pour eardrops and should be retained till the pain subsides or up to 1000 *mātrā kāla* in healthy person.

Mātrā kāla:

यावत्पर्वेति हस्ताग्रं दक्षिणं जानुमण्डलम् । निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता ॥3.3॥

The time taken either for moving one's right hand around his right knee joint for one time or time taken for blinking the eyes once is known as one *mātrā kāla.*

Advantages of mūrdha taila:

कचमदनसितत्वपिङ्गरत्वं परिफुटनं शिरसः सवीरोगान् ।
जयति, जनयतीन्द्रियप्रसादं स्वरहनुमूर्द्धबलं च मूर्द्धतैलम् ॥3.4॥

* Oiling of the head cures falling, graying and matting of hair.
* Relieves the disorders of *vāta* origin and cracks on the scalp.
* Perception of the sense organs will be improved.
* Voice becomes clear.
* Gives strength to the lower jaw and head.

इति श्रीतैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने गण्डूषादिविधिर्नाम द्वाविंशोऽध्यायः ॥22॥

Thus ends the twenty-second chapter entitled *Gaṇḍūṣādi-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa explained various techniques to cure the diseases pertaining to head region. *Gaṇḍūṣa* and *kavala* for mouth disorders, *pratisāraṇa* for eye diseases; *mukhālepa* for the face, *mūrdha taila* for the head; *karṇapūraṇa* for the ears; *gaṇḍūṣa* types—*snaihika, śamana, śodhana* and *ropaṇa;* drugs useful for various types and procedures. Signs and symptoms of proper insufficient & excessive conduction of *gaṇḍūṣa, pratisāraṇa, mukhālepa* types, indications and contraindications; *mūrdha taila* types and their indications and procedure of *śirovasti* and advantages of *mūrdha taila; karṇapūraṇa* etc. have been discussed in detail.

*

23 ĀŚCOTANĀÑJANA-VIDHI ADHYĀYA

[Eye Drops & Collyrium]

अथातः आश्चोतनाञ्जनविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Gaṇḍūṣādi-vidhi*', Ācārya Vāgbhaṭa expounded the chapter '*Āścotana-Āñjana-vidhi*' (Eye Drops & Collyrium), thus said Lord Ātreya and other great sages.

Āścotana (Eye drops):

सर्वेषामक्षिरोगाणामादावाश्चोतनं हितम् । रुक्क्लेदकण्डूघर्षाश्रुदाहरागनिबर्हणम् ॥1॥

- Pouring the medicated liquid substances into the eyes in a systematic way is known as *āścotana.*
- It is the first line of treatment indicated for almost all eye disorders.
- As the *āścotana dravya* is prepared with different types of substances it relieves the redness of the eye, lachrymation, friction in the eyes, pain and burning sensation, pricking pain, ulceration, oedema, itching etc.

Āścotana

Notes:

Application of the paste of the same drugs useful for *āścotana*, over the surface of the eyelids, leaving the eyelashes is known as *bidālaka* which is indicated in the premonitory symptomatic stage of the above disorders.

Time of administration:

Should not administer *āścotana* and *bidālaka* in the nighttime and can be administered in the early morning or anytime in the day.

Āścotana dravya according to doṣa:

उष्णं वाते, कफे कोष्णं, तच्छीतं रक्तपित्तयोः ।

Āścotana dravya should be warm in *vāta* predominant eye disorders, whereas it should be lukewarm in *kapha* and cold in *pitta* and *rakta* disorders.

Procedure of āścotana:

निवातस्थस्य वामेन पाणिनोन्मील्य लोचनम् ॥2॥
शुक्तौ प्रलम्बपाऽन्येन पिचुवर्त्या कनीनिके । दश द्वादश वा बिन्दून् द्वयङ्गुलादवसेचयेत् ॥3॥
ततः प्रमृज्य मृदुना पैलेन, कफवातयोः । अन्येन कोष्णापानीयप्लुतेन स्वेदयेन्मृदु ॥4॥

* Ask the patient to lie down comfortably on a bed, in a room, which is devoid of breeze.
* Then do gentle massage over the eyes by closing the lids.
* Afterwards the drug used for *āścotana* should be taken in a cowrie shell and arrange a cotton wick.
* Then instill the drug into the eyes passing through the wick, so that the drug will be poured drop by drop.
* During the process of instillation, the physician should gently open the eyelids of the patient with the fingers of his left hand.
* Instill the drug from a height of 2 inches, in a dose of 10 or 12 drops over the inner angle of the eye.
* Care should be taken not to cause redness of the eye by pouring more than 2 inches height.

Post-operative care:

* Wipe off the surroundings with a clean cloth.
* In *vāta* and *kapha* disorders mild fomentation should be done with the cloth dipped in hot water.
* In *pitta* and *rakta* disorders apply cold pack.

Contraindications:

अत्युष्णातीक्ष्णं रुग्रागदृङ्नाशायाक्षिसेचनम् । अतिशीतं तु कुरुते निस्तोदस्तम्भवेदनाः ॥15॥
कषायवर्त्मता घर्षं कृच्छ्रादुन्मेषणं बहु । विकारवृद्धिमत्यर्थं संरम्भपरिप्लुतम् ॥16॥

* The drugs used for *āścotana* should not be too strong, too hot, too cold, excessive or less in quantity and staying at one place without spreading all over.
* Too strong or too hot drugs cause pain, redness and loss of vision.
* Too cold substances cause pricking pain, restricted movements, dull and constant pain.
* Excessive dosage causes dryness, constriction, throbbing, difficulty in opening and also friction in the eyes etc.
* Insufficient dose leads to the aggravation of symptoms, swelling and the absence of lachrymation.

Advantages of āścotana:

गत्वा सन्धिशिरोघ्राणमुखस्रोतांसि भेषजम् । ऊर्ध्वगाप्रयते न्यस्तमपवर्तयते मलान् ॥17॥

The drug used for *āścotana* will enter into the channels of eyes, joints, veins, vital points (i.e. *śṛṅgāṭaka* region), nose and mouth and eliminate the vitiated *dosas*.

Añjana (Collyrium):

Indications for añjana:

अभ्यक्तस्नातशुद्धतनोर्नेत्रमाजाग्रये मले । पक्वलिङ्गेऽल्पशोफातिकण्डूपैच्छिल्यलक्षिते ॥18॥
मन्दघर्षाश्रुरागेऽह्नि प्रयोज्यं घनदूषिके । आर्ते पित्तकफासृग्भिर्भाकृतेन विशेषतः ॥19॥

* After conducting *vamana* and *virecana*.

* When the *doṣas* are localized in the eyes.
* Whenever *pakwa lakṣaṇas* like slight oedema, severe itching and sliminess are observed.
* When there is slight friction, watery discharge, slight redness and thick excretions from the eyes.
* Vitiated by *pitta, kapha, rakta* and especially by *vāta.*

Añjana

Notes:

* In the diseases caused by *pitta, rakta* etc. *āścotana* should be conducted first and after getting the signs of mitigation of *doṣas, añjana* should be done.
* When the *doṣas* are in the increased state or when they are not eliminated, *añjana* should not be conducted.

Types of añjana:

लेखनं रोपणं दृष्टिप्रसादनमिति त्रिधा । अञ्जनं–

Añjana is of 3 types viz.

1. *Lekhana* (scaryfing), 2. *ropaṇa* (healing) and 3. *prasādana* (purifying).

1. Lekhanāñjana:

–लेखनं तत्र कषायाम्लपट्वधौः ॥१०॥

It is prepared with the drugs having *kaṣāya, amla, lavaṇa, kaṭu rasa;* and is indicated in pterygium.

2. Ropaṇāñjana:

रोपणं तिक्तकैर्हैवैः–

It is prepared by the unctuous substances processed with the drugs having *tikta rasa* and is useful for conjunctivitis.

3. Prasādanāñjana:

–स्वादुशीतैः प्रसादनम् ।

* It is prepared from the drugs, which are having *madhura rasa* and *śīta vīrya* and added with unctuous substances.
* It is useful at the end stage of conjunctivitis and loss of vision due to the seeing of eclipse, sunrays, thunderbolt, lightening and evil spirits etc.
* For healthy persons to maintain the health of the eyes.

Pratyañjana:

तीक्ष्णाञ्जनाभिसन्तप्ते नयने तत्प्रसादनम् ॥११॥
प्रयुज्यमानं लभते प्रत्यञ्जनसमाह्वयम् ।

This *prasādanāñjana* is used as an antidote in the form of powder after the application of strong collyrium to manage the complications and hence derives the name *pratyañjana.*

Notes:

Essential equipment & instruments for añjana:

The stone *gharṣaṇa śilā* used for rubbing the collyrium material should be smooth, round, concave in shape to prevent its spilling and consisting of 5 inches in length and 3 inches in width.

Añjana śalākā (Collyrium rods):

दशाङ्गुला तनुर्मध्ये शलाका मुकुलानना ॥ 12 ॥
प्रशस्ता, लेखने ताम्री, रोपणे काललोहजा । अङ्गुली च, सुवर्णोथा रूप्यजा च प्रसादने ॥ 13 ॥

Añjana śalākās are of five types viz.,

1. Golden, 2. silver rods are useful for : *Prasādanāñjana.*
3. Copper rod is useful for : *Lekhanāñjana.*
4. Iron rod, 5. index finger is useful for : *Ropaṇāñjana.*

* Index finger is the best one among all the 5 types.
* The length of the collyrium rods should be 10 inches in length and thin in the middle. They should be smooth and having blunt ends resembling a flower bud.

Kinds of añjana according to mode of preparation:

पिण्डो रसक्रिया चूर्णस्त्रिधैवाञ्जनकल्पना । गुरौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥ 14 ॥

Basing on the mode of preparation *añjana* is of 3 types viz. *piṇḍa* (pill), *rasakriyā* (thick liquid) and *cūrṇa* (powder). They are superior to one another in their preceding order and hence they are indicated in severe, moderate and mild diseases respectively.

Dosage:

हरेणुमात्रा पिण्डस्य वेल्लमात्रा रसक्रिया । तीक्ष्णस्य, द्विगुणं तस्य मृदुनः चूर्णितस्य च ॥ 15 ॥
द्वे शलाके तु तीक्ष्णस्य, तिस्रस्तदितरस्य च ।

Doses of different types of *añjana* is as follows:

Piṇḍa : *Hareṇu* seed.
Rasakriyā : One *viḍaṅga* seed dose in moderate conditions.
Two *viḍaṅga* seeds dose in severe conditions.
Cūrṇa : Two *śalākā* - mild diseases with strong drugs.
Three *śalākā* - mild diseases with mild drugs.

Suitable time for the adiministration of añjana:

निशि स्वप्ने न मध्याह्ने म्लाने नोष्णगभस्तिभिः ॥ 16 ॥
अक्षिरोगाय दोषाः स्युर्वर्धितोत्पीडितहुताः । प्रातः सायं च तच्छान्त्यै व्यभ्रेऽर्केऽतोऽञ्जयेत्सदा ॥ 17 ॥

* Collyrium should not be applied at nights, during sleep, midday and when strong sunrays exhaust the eyes.
* If it is applied during the contraindicated timings it will lead the increase of *doṣas* and results in various eye disorders.

* It should be done both in the morning and evening hours, when the sky is clear without any clouds.

Notes:

* When it is too hot or too cold, or it is cloudy and too breezy, *añjana* should not be applied.
* It should be applied to the painful eye at first, and next to the rest.
* If both the eyes are painful apply the collyrium with both the index fingers at a time.

वदन्त्यन्ये तु न दिवा प्रयोज्यं तीक्ष्णमञ्जनम् । विरेकदुर्बलं चक्षुरादित्यं प्राप्य सीदति ॥1 8॥

Some other scholars opine that strong collyrium shouldn't apply during midday, as they will make the eyes debilitated by excessive watery discharge and become further weakened due to the presence of sun.

Suitable time for tikṣṇāñjana:

स्वप्नेन रात्री कालस्य सौम्यत्वेन च तर्पिता । शीतसात्म्या दृगाग्नेयी स्थिरतां लभते पुनः ॥1 9॥

* Though the eyes are exhausted by strong collyrium, the eyes will regain its strength due to the following reasons—
  - By good sleep.
  - Due to cool nature of nighttime.
  - As the eyes are predominant with *agni bhūta* and being habituated to cold comforts.
* Hence it is advised to apply strong collyrium during night hours.

अल्पुद्रिक्ते बलासे तु लेखनीये ऽथवा गदे । काममह्नयपि नात्युष्णे तीक्ष्णमक्ष्णि प्रयोजयेत् ॥2 0॥

* During daytime also, strong collyrium can be applied in the following conditions:
  - Whenever *kapha* is predominantly vitiated.
  - Diseases like *śukra-arma* etc. which are suitable for *lekhana* (scarification).
  - Whenever the sun is not so hot.

Simile regarding metals and eyes:

अश्मनो जन्म लोहस्य तत एव च तीक्ष्णता । उपघातो ऽपि तेनैव तथा नेत्रस्य तेजसः ॥2 1॥

Metals are born from stones and they will attain their sharpness (by rubbing on it) as well as bluntness with them only.

Similarly eyes are *tejātmaka* and they will get benefits as well as disadvantages with the same *tejas* by the proper and improper utilization.

Unsuitable conditions for tiṣṇāñjana:

न रात्रावपि शीते ऽति नेत्रे तीक्ष्णाञ्जनं हितम् । दोषमस्रावयेन्नलब्धं कण्डूजाड्यादिकारि तत् ॥2 2॥

Strong collyrium shouldn't be applied even in night hours when there is severe cold, as they are unable to eliminate the *doṣas* and causes itching, sluggishness and stagnation of *doṣas*.

Contraindications:

नाक्षये द्रीतवमितविरिक्ताशितवेगिते । क्रुद्धज्वरितताम्राक्षिशिरोरुक्शोकजागरे ॥2 3॥

अदृष्टेऽर्के शिरःस्नाते पीतयोर्धूममद्ययोः । अजीर्णेऽग्न्यर्कसन्तप्ते दिवासुप्ते पिपासिते ॥24॥

Añjana is contraindicated in the following conditions—

Persons who are in fear, after conducting emesis and purgation therapies, immediatly after taking food, during the urge of passing urine, stools etc, those who are in anger and in grief, suffering from fever, whenever the eyes are strained, headache, insomnia, the day without sunshine, after head bath, after consuming alcohol and medicated fumes, indigestion, state of exhaustion due to exposure of sun and heat, immediately after day sleep and suffering from thirst.

अतितीक्ष्णमृदुस्तोकबद्धच्छघनकर्कशम् । अत्यर्थशीतलं तप्तमञ्जनं नावचारयेत् ॥25॥

Collyrium, which is—too strong or too mild in potency, too less or too much in quantity, too thin or too thick in consistency, too rough, too cold or too hot should not be used.

Añjana-vidhi (Procedure):

अथानुन्मीलयन् दृष्टिमन्तः सञ्चारयेच्छनैः । अञ्जिते वर्त्मनी किञ्चिच्चालयेच्चैवमञ्जनम् ॥26॥
तीक्ष्णं व्याप्नोति सहसा, न चोन्मेषनिमेषणम् । निष्पीडनं च वर्त्मभ्यां क्षालनं वा समाचरेत् ॥27॥

Immediately after the application of collyrium, the eyeball should be rotated slowly upwards, downwards, towards right and left side by closing the lids, so that the medicine will distribute uniformly in all the directions. This procedure is especially to be conducted after the application of strong collyrium.

Blinking, squeezing and washing of eyelids are contraindicated soon after applying *añjana*.

Notes.

* Ask the patient to sit comfortably on a chair.
* Then the physician should elevate the upper eyelid of the patient with his thumb.
* Afterwards, take the required dose of collyrium with a rod and should be applied inside the lower eyelid starting from the inner angle of the eye and slowly move to the outer angle.
* After the application of collyrium, ask the patient to close his eyes and move the eyeball slowly to make uniform distribution.
* One should not blink the eyes, should not apply pressure over the lids and also should not wash the eyes immediately after applying collyrium.

Procedure of washing eyes:

अपेतौषधसंरम्भं निर्वृतं नयनं यदा । व्याधिदोषर्तुयोग्याभिरद्भिः प्रक्षालयेत्तदा ॥28॥

After the eye gets relieved from the keen actions of the collyrium it should be washed with suitable water according to disease, *doṣa* and season (that means cold water in summer and warm water in cold seasons).

Procedure of cleaning eyes:

दक्षिणाङ्गुष्ठकेनाक्षि ततो वामं सवाससा । ऊर्ध्ववर्त्मनि सङ्गृह्य शोध्यं वामेन चेतरत् ॥29॥

After washing the eyes, physician should lift the upper eyelid of the patient carefully and wipe off the left eye with right thumb by means of a clean peace of cloth, similarly the right eye with the left thumb.

Rationality in washing eyes:

वर्त्मप्राप्तोऽञ्जनाद्दोषो रोगान् कुर्यादतोऽन्यथा । कण्डूजाड्ये ऽञ्जनं तीक्ष्णं धूमं वा योजयेत् पुनः ॥३०॥

If the eyes are not properly washed after applying collyrium, residual medicine stagnated in side the lid may provoke *dosas* and give rise diseases. Hence it is advised to wash properly. In case of itching and inactivity either strong collyrium or *dhūmapāna* is advised as postoperative care.

Pratyañjana:

तीक्ष्णाञ्जनाभितप्ते तु चूर्णं प्रत्यञ्जनं हिमम् ॥३१॥

When there is burning in the eyes due to the strong collyrium, apply *pratyañjana* with cold substances.

Notes:

Proper signs and symptoms of collyrium:

* Relief from the disease symptoms.
* Not having any discomfort while closing and opening the eyelids.
* Not having any problems with sunlight and breeze.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने आश्चोतनाञ्जनविधिर्नाम त्रयोविंशोऽध्यायः ॥२३॥

Thus ends the twenty-third chapter entitled *Āścotana Añjana-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa has been explained the *aścotana* and *añjana vidhi* as follows—advantages of *aścotana*, time of administration; procedure; post operative care. Collyrium; its types such as—*lekhana, ropaṇa, prasādana, piṇḍa, rasakriyā, cūrṇa*, its dosage. Collyrium rods and their uses, contraindications; procedure; proper signs and symptoms have been discussed.

*

24 TARPAṆA PUṬAPĀKA-VIDHI ADHYĀYA

[Satiating Therapies to the Eye]

अथातस्तर्पणपुटपाकविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Āścotana Añjana-vidhi'*, Ācārya Vāgbhaṭa expounded the chapter *'Tarpaṇa Puṭapāka'* (Satiating Therapies to the Eye), thus said Lord Ātreya and other great sages.

Akṣi tarpaṇa:

Keeping the medicated ghee on the eyeballs for a specific period is known as *akṣi tarpaṇa*.

नयने ताम्यति स्तब्धे शुष्के रूक्षेऽभिघातिते । वातपित्तातुरे जिह्मे शीर्णपक्ष्माक्षिनेत्रयोः ॥1॥
कृच्छ्रोन्मीलशिराहर्षशिरोत्पाततमोऽर्जुनैः । स्यन्दमन्थान्यतोवातवातपर्यायशुक्रकैः ॥2॥
आतुरे शान्तरागाश्रुशूलसंरम्भदृषिके । निघाते तर्पणं योज्यं शुद्धयोर्मूर्द्धकायचोः ॥3॥
काले साधारणे प्रातः सार्धं वोत्तानशायिनः ।

- *Akṣi tarpaṇa* is to be administered to the persons suffering from the following disorders—
  - When the eyes are tired and unable to see the objects properly.
  - Having no movement of eyeballs.
  - Dry eyes, rough or injured.
  - Suffering from *vāta* and *pitta* disorders.
  - Asymmetry and fall of eye lashes.
  - Suffering from *kṛcchronmīla* (blepharo-spasm), *śirāharṣa* (allergic hyperemia of the eyeball), *sirotpāta* (episcleritis), *timira* (immature cataract), *arjuna* (sub-conjunctival haemorrhage), *abhiṣyanda* (conjunctivitis), *adhimantha* (glaucoma), *anyatovāta* (secondary or referred pain in the eye ball), *vātaparyāya* (trigeminal neuralgia), *śukraka* (keratitis) etc.
- In the above disorders *akṣi tarpaṇa* can be conducted after subsiding the symptoms like redness, lachrymation, pus formation and pain.
- *Tarpaṇa* and *puṭapāka* should be conducted only after purifying the body and head by means of *vamana*, *virecana*, *vasti* and *nasya*.
- It should be conducted during the normal seasons when the sun shines and the sky is clear without any clouds.
- *Akṣi tarpaṇa* should be conducted either in the early morning or in the evening hours when the temperature of the atmosphere is less.

Tarpaṇa vidhi:

यवगोधूमपर्णी पालीं नेत्रकोशाद्बहिः समाम् ॥4॥
द्व्यङ्गुलोच्चां वृढां कृत्वा यथास्वं सिद्धमावपेत् । सर्पिर्निमीलिते नेत्रे तप्ताम्बुप्रविलायितम् ॥5॥
नक्तान्ध्यवाततिमिरकृच्छ्रबोधादिके वसाम् । आपक्ष्माग्रात् अधोन्मेषं ज्ञत्वैकैस्तस्य कुर्वतः ॥6॥
मात्रा विगणयेत्तत्र वर्त्मसन्धिस्थितासिते । दृष्टौ च क्रमशो व्याधौ शतं त्रीणि च षड्ढ च ॥7॥
शतानि सप्त चाष्टौ च, दश मन्थे, दशानिले । पित्ते षट्, स्वस्ववृत्ते च बलासे पञ्च धारयेत् ॥8॥
कृत्वाऽपाङ्गे ततो द्वारं स्नेहं पात्रे निगालयेत् । पिबेच्च धूमं, नेक्षेत व्योम रूपं च भास्वरम् ॥9॥
इत्थं प्रतिदिनं चाक्ष्णी, पित्ते लेकान्तरं, कफे । स्वस्थे च द्व्यन्तरं दद्यादातृप्तेरिति योजयेत् ॥10॥
प्रकाशक्षमता स्वास्थ्यं विशदं लघु लोचनम् । तृप्ते, विपर्ययोऽतृप्तेऽतितृप्ते श्लेष्मजा रुजः ॥11॥

* Construct a circular wall of two inches height around the rim of the orbit with the help of the paste of barley or black gram flour, and should be strong and leak proof.
* Then pour the lukewarm medicated ghee (which was heated indirectly with the help of steam) into the well keeping the eyes of the patient closed, upto the level of plunging of the eye lashes.
* Then instruct the patient to open and close his eyes slowly.
* In place of ghee, muscle fat should be used in certain conditions like night blindness, cataract and ptosis.

This may be conducted:

100 *mātrā kāla* (2 minutes)	:	*Vartmagata roga* (diseases of eyelids)
300 *mātrā kāla*	:	*Sandhigata roga* (diseases of the joints)
500 *mātrā kāla*	:	*Śuklagata roga* (diseases of the sclera)
700 *mātrā kāla*	:	*Kṛṣṇagata roga* (diseases of the cornea)
800 *mātrā kāla*	:	*Dṛṣṭimaṇḍala-gata roga* (disorders of vision)
1000 *mātrā kāla*	:	In *adhimantha* (glaucoma)
Up to 1000 *mātrā kāla* (approximately 16 minutes)	:	In *vāta* disorders.
Up to 600 *mātrā kāla* i.e., (approximately 10 minutes)	:	In *pitta* disorders.
Up to 500) *mātrā kāla* i.e., (approximately 8-9 minutes)	:	In *kapha* disorders.
500 mātrā *kāla*	:	For healthy persons.

* After the completion of the treatment remove the ghee from the lateral sides by making a small hole and collect it in a vessel.
* Then remove the paste and clean the area with a fresh cloth.
* *Vairecanika dhūmapāna* is to be conducted as a postoperative measure to mitigate the increased *kapha*.
* Then wash the face with lukewarm water and give wholesome diet.
* Advise the patient not to expose to sunlight and see the bright objects.
* Rest should be given in a place, which is devoid of breeze.

Duration:

- In *vāta* disorders it should be conducted daily for a period of one, three or five days or till the patient gets relief.
- In *pitta* and *rakta* disorders it should be done alternatively for the same duration that means if it is to be continued for 5 times means it takes 10 days time for the completion of the course.
- In *kapha* disorders *tarpaṇa* should be done with 2 days gap in between the procedure that means it takes 15 days for conducting 5 times of *tarpaṇa*.

Proper, insufficient and excessive signs & symptoms:

- If the patient is able to withstand and can see the bright objects properly, clarity and feeling of lightness and gets relief from the symptoms indicates the proper signs and symptoms of *tarpaṇa vidhi*.
- Opposite of the above denotes the insufficient conduction of the procedure.
- Where as in excessive conduction of the procedure, increase of *kapha* and *kapha* disorders will be seen.

Puṭapāka:

स्नेहपीता तनुर्यिव क्लान्ता दृष्टिर्हि सीदति । तर्पणानन्तरं तस्माद्दृग्बलाधानकारिणम् ॥ 1 2 ॥
पुटपाकं प्रयुञ्जीत पूर्वोक्तेष्वेव वर्त्मसु ।

Just as the body gets tired after oleation therapy, eyes also become fatigue after *tarpaṇa* and hence after getting the proper signs and symptoms of *tarpaṇa, puṭapāka* is to be conducted to restore the strength to the eyes.

Types of puṭapāka:

स त्रिधा स्नेहनः, श्लेष्मसहिते लेखनो हितः ॥ 1 3 ॥
दृग्दौर्बल्येऽनिले पित्ते रक्ते स्वस्थे प्रसादनः ।

Puṭapāka is of 3 types viz.,

1. *Snehana puṭapāka* (Lubricating)
2. *Lekhana puṭapāka* (Scarifying)
3. *Prasādana puṭapāka* (Cleansing)

Snehana puṭapāka is indicated in *vāta* disorders, and if *vāta* is associated with *kapha, lekhana puṭapāka* is advisable whereas *prasādana puṭapāka* is to be administered in poor vision, disorders of *vāta, pitta, rakta* and also in healthy persons.

1. Snehana puṭapāka:

भूशयप्रसहानूपमेदोमज्जवसामिषैः ॥ 1 4 ॥
स्नेहनं पयसा पिष्टैर्जीवनीयैश्च कल्पयेत् ।

Fatty tissue, bone marrow, muscle fat and the flesh of the animals such as *bhūśaya* (fox and others), *prasaha* (cow, ass, camel etc) & *ānūpa* (animals dwelling in marshy land eg. buffalo,

pig etc) as well as the drugs belonging to *jīvanīya gaṇa* after pounding with milk can be used for *snehana puṭapāka.*

Notes:

It is indicated in dryness of eyes and other conditions due to the vitiation of *vāta.*

2. Lekhana puṭapāka:

मृगपक्षियकृन्मांसमुक्तावस्ताम्रसैन्धवैः ॥15॥
स्रोतोजशङ्खकेनालैर्लेखनं मस्तुकल्कितैः ।

Flesh and the liver of the animals and birds dwelling in desert land and scarifying drugs such as pearls, iron, copper, rocksalt, *srotoñjana,* conch shell, *samudraphena* and *haritāla* should be grind with *mastu* (whey) and can be used for *lekhana puṭapāka.*

Notes:

It is indicated in the moistness of the eyes and other conditions due to the vitiation of *kapha.*

3. Prasādana puṭapāka:

मृगपक्षियकृन्मज्जवसान्त्रहृदयामिषैः ॥16॥
मधुरैः मधुरैः स्तन्यक्षीरपिष्टैः प्रसादनम् ।

The liver, bone marrow, muscle fat intestines and heart of the animals and birds dwelling in desert like regions and the substances having sweet in taste are to be grind with breast milk, milk and ghee and can be used for *prasādana puṭapāka.*

Notes:

It is indicated in the defective vision due to the vitiation of *vāta, pitta* and *rakta* and also heals the ulcers. It is contraindicated in *kapha* disorders.

Puṭapāka-vidhi:

बिल्वमात्रं पृथक् पिण्डं मांसभेषजकल्कयोः ॥17॥
उरुबूकवटाम्भोजपत्रैः स्नेहादिषु क्रमात् । वेष्टयित्वा मृदा लिप्तं प्रवध्य वनगोमयैः ॥18॥
पचेत्प्रदीप्तैरग्न्याभं पक्वं निर्धाप्य तप्तसम् । नेत्रे तर्पणवद्युञ्ज्यात्–

* Take the meat of animals in a quantity of one *bilwa* (approximately 48 gms.) and add equal quantity of the appropriate drugs, which were mentioned earlier and grind well and made into paste.
* Then it should be covered with the leaves of *urubūka* or *eraṇḍa* (castor), *vaṭa* (banyan) and *ambhoja* (lotus) for *snehana, lekhana* and *prasādana puṭapāka* respectively.
* It should be tied well with a thick thread and given a coating of mud in a thickness of 2 inches and dried.
* Then put it into the fire of burning coal of *dhava, dhanvana* etc., and also the dried excreta of animals.
* After it becomes red hot, it should be removed from the fire and allowed it to auto cool.
* Afterwards remove the external coating and also the leaves.

Eraṇḍa patra

Vaṭa patra

Ambhoja patra

* With the help of a clean cloth the material inside is to be taken and squeeze it well.
* The juice thus collected can be used in the evening hours, similar to the procedure of *tarpaṇa*.

Dhāraṇa kāla:

–शतं द्वे त्रीणि धारयेत् ॥ 19 ॥
लेखनस्नेहनान्येषु कोष्णौ पूर्वौ, हिमोऽपरः ।

* The procedure is to be conducted for—
  100 *mātrā kāla* for *lekhana puṭapāka*.
  200 *mātrā kāla* for *snehana puṭapāka*.
  300 *mātrā kāla* for *prasādana puṭapāka*.
* *Puṭapāka dravya* should be lukewarm in state in the first two types i.e. *lekhana* and *snehana puṭapāka*. Where as it should be cold in *prasādana puṭapāka*.

Paścāt karma:

धूमपोऽन्ने तयोरेव–

After the completion of the process *dhūmapāna* is to be conducted similar to *tarpaṇa*, except in *prasādana puṭapaka*.

–योगमत्र च तृप्तिवत् ॥ 20 ॥

The signs and symptoms of proper, insufficient and excessive therapy are similar to *tarpaṇa*.

Contraindicated for tarpaṇa and puṭapāka:

तर्पणं पुटपाकं च नस्यानर्हे न योजयेत् ।

The persons who are contraindicated for nasal administration are also not eligible for both *tarpaṇa* and *puṭapāka*.

Parihāra kāla:

द्वावन्त्यहानि युञ्जीत द्विस्ततो हितभाग्भवेत् ॥ 21 ॥
मालतीमल्लिकापुष्पैर्बद्धाक्षो निवसेन्निशाम् ।

* *Parihāra kāla* is double the number of days.
* Eyes should be bandaged with the flowers of *mālatī, mallikā* etc., during night hours.

Necessity of protecting eyes:

सर्वात्मना नेत्रबलाय यत्नं कुर्वीत तस्याञ्जनतर्पणाद्यैः ॥2 2॥
दृष्टिश्च नष्टा विविधं जगच्च तमोमयं जायत एकरूपम् ॥2 3॥

If the vision is lost entire world becomes dark, and hence all efforts should be made to strengthen their eyes by resorting to *nasya, añjana, tarpaṇa* etc.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने तर्पणपुटपाकविधिर्नाम चतुर्विंशोऽध्यायः ॥24॥

Thus ends the twentyfourth chapter entitled *Tarpaṇa Puṭapāka-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa has been explained in detail regarding the *tarpaṇa* and *puṭapāka* as follows—definition; indications of *tarpaṇa*; time of administration; procedure and duration; types of *puṭapāka* such as *snehana, lekhana, prasā-dana*. The drugs useful for various types of *puṭapāka* and the procedure has been discussed.

*

25 YANTRA-VIDHI ADHYĀYA

[Application of Blunt Instruments]

अथातो यन्त्रविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Tarpaṇa Puṭapāka-vidhi'*, Ācārya Vāgbhaṭa expounded the chapter *'Yantra-vidhi'* (Application of Blunt Instruments), thus said Lord Ātreya and other great sages.

Definition of śalya:

मनःशरीरबाधकराणि शल्यानि ।

The foreign body, which causes troubles to the mind as well as the body, is known as *śalya*.

Different kinds of instruments:

नानाविधानां शल्यानां नानादेशप्रबाधिनाम् । आहर्तुमभ्युपायो यस्तद्यन्त्रं यच्च दर्शने ॥1॥
अर्शोभगन्दरादीनां शस्त्रक्षाराग्निचोदने । क्षेपाङ्गपरिरक्षायां तथा बस्त्यादिकर्मणि ॥2॥
घटिकालाबुशृङ्गं च जाम्बवौष्ठादिकानि च ।

The different kinds of instruments, which will be useful to remove the foreign bodies, which are lodged in different parts of the body, are known as *yantras* (instruments with blunt edges).

They will be useful to examine the piles, fistula-in-ano, application of sharp instruments, alkalies and thermal cauterization and to protect the other parts of the body. Those instruments are also useful to conduct *gudā vasti, uttara vasti, vraṇa vasti* and other therapeutic procedures.

Ghaṭikā yantra (pot), *ālābū* (gourd), *śṛṅga* (horns) *jāmbavouṣṭha śalākā* (jambula probe) etc. are some of the blunt instruments.

अनेकरूपकार्याणि यन्त्राणि विविधान्यतः ॥3॥
विकल्प्य कल्पयेद्बुद्धया–

Blunt instruments having different shapes and functions will be useful in different conditions.

Hence they are innumerable and it is not possible to mention all of them in detail and can be fabricated according to the need of the hour by applying his mind.

Some other *ācāryas* opined that the *yantras* are one hundred and one. Among those, surgeon's hand is rightly considered as the principal instrument, for without its help no instrument can properly be used.

–यथास्थूलं तु वक्ष्यते ।

They are described in brief as follows:

In a nut shell, the above instruments can be divided into six types viz.,

1. *Svastika yantra* (cruciform instruments) : 24
2. *Saṁdaṁśa yantra* (pincher like instruments) : 2
3. *Tāla yantra* (pick lock like instruments) : 2
4. *Nāḍi yantra* (tubular instruments) : 20
5. *Śalākā yantra* (rod like instruments) : 28
6. *Anu/Upa yantra* (accessory instruments) : 25

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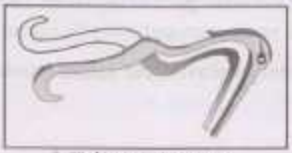
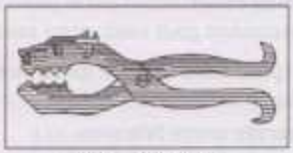
1. Svastika yantra (Cruciform instruments):

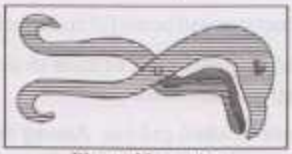
तुल्यानि कङ्कसिंहर्क्षकाकादिमृगपक्षिणाम् ॥4॥
मुखैर्मुखानि यन्त्राणां कुर्यात्तत्संज्ञकानि च । अष्टादशाङ्गुलायामान्यायसानि च भूरिशः ॥5॥
मयूरकारपर्यन्तैः कण्ठे बद्धानि कौलकैः । विद्यात्स्वस्तिकयन्त्राणि मूले ऽङ्कुशनतानि च ॥6॥
तैर्दृढैरधिसंलग्नशल्याहरणमिष्यते ।

* The word *svastika* represented by two lines crossing each other, the arms of the cross being bent at their extremities towards the same direction. So these instruments may be described as cruciform.
* Their ends are having the shapes like the faces of ferocious beasts and birds and the instruments are be called after their names such as:

1. *Kaṅkamukha yantra* (heron forceps)
2. *Siṁhamukha yantra* (lion forceps)
3. *Rkṣamukha yantra* (bear forceps)
4. *Kākamukha yantra* (crow forceps)


Kaṅkamukha yantra


Siṁhamukha yantra


Rkṣamukha yantra

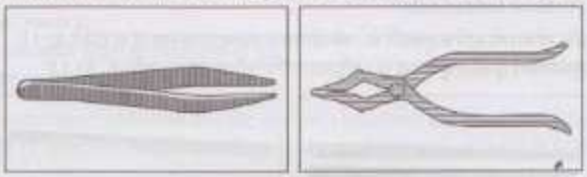
Kākamukha yantra

* These instruments are generally made of iron and having a length of 18 inches.
* The fulcrums of these instruments, which are at the middle, are of the size of a *masūra*.

- The handles are either rounded off or bent at an angle at their ends like an elephant drivers goad.
- These are used for the extraction of the foreign bodies impacted in the bones.
- If the foreign body is visible, it should be extracted by *simha-mukha* (lion forceps), *vyāghra-mukha* (tiger forceps), *bhujaṅga-mukha* (snake hood forceps), *makara-mukha yantra* (crocodile forceps) etc.
- If the foreign body is invisible it should be extracted by *kankamukha* (heron forceps), *kākamukha* (crow forceps), *kuraramukha yantra* (osprey forceps) etc. that can be easily introduced and turned in all directions and also it grasps firmly and extracts the foreign body with ease.

2. Sandaṁśa yantra (Pincher like instruments):

कीलबद्धविमुक्ताग्रौ सन्दंशौ षोडशाङ्गुलौ ॥7॥
त्वक्शिरास्नायुविशितलग्नशल्यापकर्षणौ । षडङ्गुलोऽन्यो हरणे सूक्ष्मशल्योपपक्ष्मणाम् ॥8॥



Sandaṁśa yantra

- *Sandaṁśa yantras* are two in number such as the forceps with and without handles.
- Generally they are having 16 inches in length and are used to extract the foreign bodies from the soft structures such as the skin, muscles, veins, nerves and tendons.
- Another variety has the length of 6 inches and ½ inch width in between the two blades and those two are soldered at one end.
- It is intended for the purpose of extracting minute foreign bodies such as thorn, hair and also for the removal of superfluous eye lashes.

Mucuṭi or mucuṇḍi yantra:

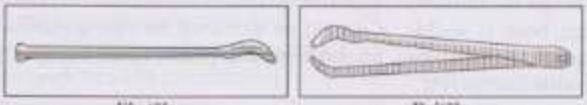
मुचुण्डी सूक्ष्मदन्तर्जुर्मूले रुचकभूषणा । गम्भीरव्रणमांसानामर्मणः शेषितस्य च ॥9॥

Mucuṭi yantra

- *Mucuṭi* also will be used similar to the 2nd variety of *sandaṁśa yantra.*
- It has small teeth and is straight at it root.
- It is separated finely at the open ends. The soldered end has a ring attached to it as ornamentation.
- It is uesful for removing painful sloughs and granulations from a deep-seated abscess.

3. Tāla yantra (Pick lock like instruments):

द्वे द्वादशाङ्गुले मत्स्यतालवत् द्व्येकतालके । तालपत्रे स्मृते कर्णनाडीशल्यापहारिणी ॥ 10 ॥

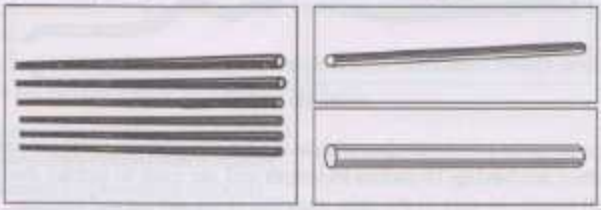


Ekatāla Dvitāla

* These instruments resemble the jaws of a fish. They are of 2 types:
  (a) *Ekatāla* (single blade): Hook resembles one lip of the fish.
  (b) *Dvitāla* (double blade): Those with 2 *tālas* represent its entire face.
* They have the length of 12 inches and are used for extracting the foreign bodies from the ear, nose etc.

4. Nāḍi yantra (Tubular instruments):

नाडीयन्त्राणि सुषिराण्येकानेकमुखानि च । स्रोतोगतानां शल्यानामामयानां च दर्शने ॥ 11 ॥
क्रियाणां सुकरत्वाय कुर्यादाचूषणाय च । तद्विस्तारपरीणाहदैर्घ्यं स्रोतोऽनुरोधतः ॥ 12 ॥



Nāḍi yantra

* The *nāḍi* or tubular instruments are described to be of various kinds and to serve many purposes.
* They are open either at one or both ends.
* They are used for the extraction of foreign bodies from the external channels of the body. They are also used for diagnostic purposes and also to suck the fluids from the cavities.
* They vary in length and diameter in proportion to different sizes of the outer canals of the body and according to the purpose to be served by them.

Kaṇṭha śalya darśana nāḍi yantra (Throat speculum):

दशाङ्गुलाऽर्धनाहाऽन्तःकण्ठशल्यावलोकिनी । नाडी–

To examine the foreign bodies in the throat the instrument should have a length of 10 inches and a circumference of 5 inches.

Pañcamukha & trimukha:

–पञ्चमुखच्छिद्रा चतुष्कर्णस्य सङ्ग्रहे ॥ 13 ॥
वारङ्गस्य, द्विकर्णस्य त्रिच्छिद्राः तत्प्रमाणतः ।

* To take a good hold of four-eared arrow, a speculum having five holes (*pañcamukha*) should be required, and for a 2-eared arrow, a speculum having three holes (*trimukha*) would be necessary.
* The central hole is for the arrow while the side holes are meant for the ears of the arrow.

Pañcamukha Trimukha

वारङ्गकर्णसंस्थानानाहदैर्घ्यानुरोधतः ॥14॥
नाडीरेवंविधाश्चान्या द्रष्टुं शल्यानि कारयेत् ।

To detect the foreign bodies lodged in side the body, different types of speculums can be fabricated depending on the shape, thickness and length.

Śalya nirghātanī yantra:

पद्मकर्णिकया मूर्ध्नि सदृशी द्वादशाङ्गुला ॥15॥
चतुर्थसुषिरा नाडी शल्यनिर्घातिनी मता ।

The top of the instrument is shaped like the disc of a lotus and is closed and it has a length of 12 inches and width of 3 inches. It is useful for catching and removal of foreign body.

Arśa yantra (Proctoscope):

अर्शसां गोस्तनाकारं यन्त्रकं चतुरङ्गुलम् ॥16॥
नाहे पञ्चाङ्गुलं पुंसां प्रमदानां षडङ्गुलम् । द्विच्छिद्रं दर्शने व्याधेरेकच्छिद्रं तु कर्मणि ॥17॥
मध्येऽस्य त्र्यङ्गुलं छिद्रमङ्गुष्ठोदरविस्तृतम् । अर्धाङ्गुलोच्छ्रितोद्वृत्तकर्णिकं च तदूर्ध्वतः ॥18॥

* It is of 3 types—(a) slit with one side, (b) slit with two sides and (c) without any slit (*śamī yantra*).
* It is made up of with copper, iron and gold or it may be made with ivory, horn and wood also.
* They are hollow and tapering at the end and are in the shape of the teat of a cow.
* For males, the length is of 4 inches and the circumference is 5 inches.

Slit with one side Slit with two sides Without any slit

3 Types of Arśa yantra

* In case of females it is of 6 inches in length.
* There are 2 slits on the sides, one for the inspection of the diseases and the other for the application of alkalies to the diseased part.
* The slit measures 3 inches in length and the pulp of the thumb in breadth.
* The second variety has only one slit, and the annular projection is turned upwards to prevent the sudden introduction of the instrument too far inwards.

Śamīyantra:

शम्याख्यं तादृगच्छिद्रं यन्त्रमर्शःप्रपीडनम् ।

The third variety without any slit on the side is called *śamī*, which is used to exert pressure over the piles by introducing the instrument into rectum.

Bhagandara yantra:

सर्वथाऽपनयेदोष्ठं छिन्नादूर्ध्वं भगन्दरे ॥1 9॥

Bhagandara yantra should not have any ridge above the slit.

Ghrāṇa-arśo-arbuda yantra (Nasal speculum):

घ्राणार्बुदार्शसामेकच्छिद्रा नाडयङ्गुलद्वया । प्रदेशिनीपरीणाहा स्याद्भगन्दरयन्त्रवत् ॥2 0॥

For the examination of the nasal diseases such as tumors and polypus, it should be two inches in length and admits the index finger in its lumen. The tube has a single slit on the side and should not have any ridges above the slit similar to *bhagandhara yantra.*

Ghrāṇa-arśo-arbuda yantra

Aṅguli-trāṇaka yantra (Finger guard):

अङ्गुलित्राणकं दान्तं वार्क्षं वा चतुरङ्गुलम् । द्विच्छिद्रं गोस्तनाकारं तद्वत्प्रविवृतौ मुखम् ॥2 1॥

* It protects the finger of the surgeon from being injured by the teeth of the patient and so helps the surgeon in opening the mouth of the patient.
* It is generally made up of with ivory, horn or wood.
* The instrument is in the shape of teat of a cow and having four inches length.
* It should be thick and curved and should be tied with a strong thread, which also tied to the wrist of the surgeon.

Aṅguli-trāṇaka yantra

Yoni-vraṇa-darśana yantra (Vaginal speculum):

योनिव्रणेक्षणं मध्ये सुषिरं षोडशाङ्गुलम् । मुद्गबद्धं चतुर्भिस्तमम्भोजमुकुलाननम् ॥2 2॥
चतुःशलाकमाक्रान्तं मूले तद्विकसेन्मुखे ।

* It is tubular and 16 inches in length and 6 inches in circumference.
* It consists of four blades attached at their basis to a ring.
* The tube tapers gradually, the end is free and looks like the bud of a lotus.

Yonivraṇa darśana yantra

* To the four blades are soldered four rods in such a way that on pressing their free ends, which pass out of the ring by the surgeons hands, the tapering end of the tube would gap widely.
* The surgeon by regulating the pressure of his hand may open or close the speculum to any desired extent.

Nāḍivraṇa yantra (Tubular instruments for wounds):

यन्त्रे नाडीव्रणाभ्यङ्गक्षालनाय षडङ्गुले ॥2 3॥
बस्तियन्त्राकृती मूले मुखेऽङ्गुष्ठकलायखे । अग्रतोऽकर्णिके मूले निबद्धमृदुचर्मणी ॥2 4॥

* It is used for washing a sinus with medicated lotions.
* It consists a tube and a leather bag, similar to *vasti yantra* without ridges at the tip.
* It should be 6 inches in length, and the circumference of a thumb at the base and a pea at the tip.

Udakodara yantra (Canula for ascitis):

द्विद्वारा नलिका पिच्छनलिका वोदकोदरे ।

The tube is open at both the ends and is made up of with metal or manufactured from the cylindrical hollow calamus of a peacock's feather.

धूमबस्त्यादियन्त्राणि निर्दिष्टानि यथायथम् ॥2 5॥

Instruments useful for *dhūmapāna* and *vasti karma* have been already enumerated in the relevant chapters.

Śṛṅga yantra (Horn/instrument for cupping):

त्र्यङ्गुलास्यं भवेच्छृङ्गं चूषणेऽष्टादशाङ्गुलम् । अग्रे सिद्धार्थकच्छिद्रं सुनद्धं चूचुकाकृति ॥2 6॥

* Generally cow's horn is recommended for this purpose.
* They are having a length of 18 inches and 3 inches width at the base.
* The tip is in a circumference of the size of mustard seed and in the shape of a nipple and covered with thin skin.
* It is useful to suck the air, poison, blood, water and vitiated breast milk.

Śṛṅga yantra

Ālābū yantra (Gourd):

स्याद्द्वादशाङ्गुलोऽलाबुर्नहि त्वष्टादशाङ्गुलः । चतुरस्त्र्यङ्गुलवृत्तास्यो दीप्तोऽन्तः श्लेष्मरक्तहृत् ॥2 7॥

* It is used to drain the blood and phlegm from the body.
* *Ālābū* (Lageneria vulgaris) should be selected which is 12 inches and 18 inches in length and circumference respectively.

* Its mouth should be circular and have a diameter of 3 to 4 inches.
* A fire is to be lit inside with a dry cloth, grass, cotton to create vacuum and the instrument is to be applied instantly to the intended part of the patient's body.

Ālābū

Ghaṭi yantra:

लङ्घद्घटी हिता गुल्मविलयोन्नमने च सा ।

Ghaṭi

* The measurements of *ghaṭi yantra* and the indications are also similar to that of *alābū yantra*.
* It is also useful in abdominal tumors.

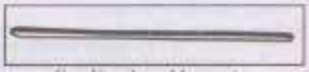
5. Śalākā yantra (Rod like instruments):

शलाकाख्यानि यन्त्राणि नानाकर्माकृतीनि च ॥२ ४॥
यथायोगप्रमाणानि–

The rods or probes are described to be of various kinds and are recommended for various purposes; so their length and circumference would vary according to the usage.

Gaṇḍūpadamukha yantra (Blunt probe instruments):

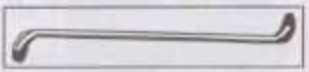
–तेषामेषणकर्मणी । उभे गण्डूपदमुखे–


Gaṇḍūpadamukha yantra

* There are two kinds of *śalākā*, with their ends shaped like the head of the earthworm.
* They are used for probing abscesses and sinuses.

Masūradala-mukha yantra:

–स्रोतोभ्यः शल्यहारिणी ॥२ ५॥
मसूरदलवक्त्रे द्वे स्यातामष्टनवाङ्गुले ।


Masūradala-mukha yantra

They are also two in number and having a length of 8 and 9 inches and the end is in a shape of *masūra* pulse (Bengal gram) and is used to remove foreign bodies from the internal channels of the body.

Śaṅku yantra:

शङ्कवः षटउभौ तेषां षोडशद्वादशाङ्गुली ॥३ ०॥
व्यूहने:हिफणाबक्त्रौ द्वौ दशद्वादशाङ्गुली । चालने शरपुङ्खाख्यौ आहार्ये बडिशाकृती ॥३ १॥

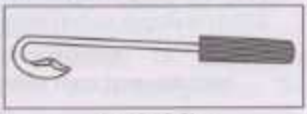
* They are six in number.
* Among those two are 12 and 16 inches respectively and having the shape of the hood of a snake.

Śaṅku yantra

- They are used for the purpose of raising the foreign body upwards from the wound.
- Two varieties are having 10 and 12 inches length and having the shape of the tip of the arrow and are used for moving the foreign body in the wound in all directions.
- Another two having the shape of a fish hook which are used to remove the foreign bodies from the wound.

Garbha śaṅku (Foetus or traction hook):

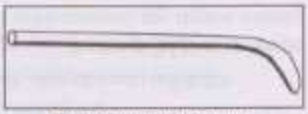
नतोऽग्रे शङ्कुना तुल्यो गर्भशङ्कुरिति स्मृतः । अष्टाङ्गुलायतस्तेन मृढगर्भं हरेत् स्त्रियाः ॥3 2॥


Garbha śaṅku

- The end of the instrument has been bent like an *aṅkuśa* or elephant drivers goad.
- It is having the length of 18 inches and width of 8 inches.
- It is used for extracting the dead foetus from the mothers' womb.

Sarpaphaṇamukhī yantra (Snakes hood):

अश्मर्याहरणं सर्पफणावद्वक्रमग्रतः ।


Sarpaphaṇamukhī yantra

- It is *śaṅku*, or hook similar to the above and the end being bent like the hood of the snake.
- It is used to extract the stones in the urinary bladder.

Dantapātana yantra:

शरपुङ्खमुखं दन्तपातनं चतुरङ्गुलम् ॥3 3॥

Instruments having the length of 4 inches and the tip possessing the shape of an arrow are useful for extracting the tooth.

Pramārjanī śalākā yantra:

कार्पासविहितोष्णीषाः शलाकाः षट् प्रमार्जने । पायावास्यन्तदूरार्थे द्वे दशद्वादशाङ्गुले ॥3 4॥
द्वे षट्सप्ताङ्गुले घ्राणे, द्वे कर्णेऽष्टनवाङ्गुले ।

- There are six rod like instruments with their tip encircled with a piece of cotton, which will be useful for cleaning the wounds, sinuses etc.
- Two of them having a length of 10 inches and 12 inches will be useful to clean the wounds exterior and interior part of the rectum respectively.
- Another two having a length of 6 inches and 7 inches will be useful to clean the wounds external and internal parts of the nose respectively.
- Two more instruments having a length of 8 inches and 9 inches will be useful to clean the wounds nearer and faraway parts of the ear respectively.

Karṇa śodhana śalākā:

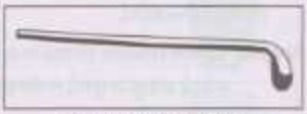
कर्णशोधनमश्वत्थपत्रप्रान्तं सुखाननम् ॥3 5॥

Karṇa śodhana śālāka is having shapes of *aśwattha* leaf and ladle shapes in the edge and the tip respectively and will be useful to clean the ears.

Jāmbavouṣṭha śalākā (Jāmuna fruit probe):

शलाकाजाम्बवौष्ठानां क्षारेऽग्नौ च पृथक् त्रयम् । पृङ्खात् स्थूलाणुदीर्घाणां–

* Probes having their ends in a shape of *jāmuna* fruit (Syzygium cumini) are known as *jāmbavouṣṭha śalākā.*
* For the application of *kṣāra* 3 types of instruments and for conducting *agni karma* 3 more instruments have been mentioned seperately, and they are possessing different shapes such as thick, thin and long.



Jāmbavouṣṭha śalākā

–शलाकामन्त्रमौनि ॥3 6॥
मध्योर्ध्ववृत्तदण्डां च मूले चार्धेन्दुसन्निभाम् ।

Probes useful for intestinal hernia shall have round and semilunar shapes at the tip and the base respectively.

कोलास्थिदलतुल्यास्या नासार्शोर्बुददाहकृत् ॥3 7॥

Probes useful for cauterization of nasal polyps and tumors shall have its mouth resembling cotyledons of jujube seed.

अष्टाङ्गुला निम्नमुखास्तिस्रः क्षारौषधक्रमे । कनीनीमध्यमानामीनखमानसमैर्मुखैः ॥3 8॥

Three probes useful for application of *kṣāra* shall be eight inches in length and their tips are similar to the nails of index, middle and ring fingers respectively.

स्वं स्वमुक्तानि यन्त्राणि मेढ्रशुद्ध्यङ्गनादिषु ।

Urethral probes and collyrium rods have been already described at the relevant chapters.

6. Anu yantra (Accessory instruments):

अनुयन्त्राण्ययस्कान्तरज्जुवस्त्राश्ममुद्गराः ॥3 9॥
चर्मान्त्रजिह्वाबालाङ्गशाखानखपुटद्विजाः । कालः पाकः करः पादो भयं हर्षश्च तत्क्रियाः ॥4 0॥
उपयविप्रविभज्येतालोच्य निपुणं धिया ।

* This class of blunt instruments comprises various accessory instruments such as magnet, thread, leather, intestines, cloth, stones, hammer, the palm of the hand and sole of the foot, fingers, tongue, teeth, mouth, nails, hair, branch of a tree, air, time, cooking, objects exciting happiness and fear etc.
* As these are inferior to actual instruments and are named as accessory instruments.
* They can be used any where in the body according to the necessity.

Yantra karma (Functions of the instruments):

निर्घातनोन्मथनपूरणमार्गशुद्धिसंव्यूहनाहरणबन्धनपीडनानि ।
अवृषणोन्नमननामनचालभङ्ग्यावर्तनर्जुकरणानि च यन्त्रकर्म ॥4 1॥

विवर्तते साध्ववगाहते च ग्राह्यं गृहीत्वोद्धरते च यस्मात् ।

Nirghātana, unmathana, pūraṇa, mārga-śuddhi, vyūhana, āharaṇa, bandhana, pīḍana, ācūṣaṇa, unnamana, nāmana, cālana, bhaṅga, vyāvartana ṛjukaraṇa etc. are the functions of *yantras*.

Notes:

In the 34th chapter of Aṣṭāṅga Saṅgraha Sūtra sthāna, 24 types of the functions of blunt instruments have been described as under:

1. *Nirghātana* (hammering), 2. *pūraṇa* (filling), 3. *bandhana* (bandaging), 4. *vyūhana* (bringing together the edges of the wound), 5. *parivartana* (replacement), 6. *cālana* (moving the foreign body), 7. *vivaraṇa* (dilatation), 8. *pīḍana* (pressing), 9. *mārga viśodhana* (clearing the passage), 10. *vikarṣaṇa* (extraction), 11. *āharaṇa* (pulling out), 12. *vyathana* (puncturing), 13. *unnamana* (elevation), 14. *vinamana* (depression), 15. *bhañjana* (crushing), 16. *unmathana* (probing/stirring), 17. *ācūṣaṇa* (suction), 18. *eṣaṇa* (exploration), 19. *dāraṇa* (splitting), 20. *ṛjukaraṇa* (straightening), 21. *prakṣālana* (washing the wound), 22. *pradhamana* (blowing) 23. *añjana* (collyrium) and 24. *pramārjana* (wipe off).

Speciality of kaṅkamukha yantra (Heron forceps):

यन्त्रेष्वतः कङ्कमुखं प्रधानं स्थानेषु सर्वेष्वधिकारि यच्च ॥4 2 ॥

As it enters deeply into the wound, turns around, can hold the foreign body well and can be extracted without causing any abnormality, it is superior to all other blunt instruments.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने यन्त्रविधिर्नाम पञ्चविंशोऽध्यायः ॥25॥

Thus ends the twenty-fifth chapter entitled *Yantra-vidhi Adhyāya* of Sūtra sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa has been explained various types of surgical instruments in detail. Definition of *śalya*; 6 types of blunt instruments; functions of the instruments; specialty of the heron forceps; etc. has been discussed.

*

26 ŚASTRA-VIDHI ADHYĀYA

[Application of Sharp Instruments]

अथातः शस्त्रविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Yantra-vidhi*' (Application of Blunt Instruments), Ācārya Vāgbhaṭa expounded the chapter '*Śastra-vidhi*' (Application of Sharp Instruments), thus said Lord Ātreya and other great sages.

Śastra-lakṣaṇa (Sharp instruments):

षड्विंशतिः सुकर्मारैर्घटितानि यथाविधि । शस्त्राणि रोमवाहीनि बाहुल्येनाङ्गुलानि षट् ॥1॥
सुरूपाणि सुधाराणि सुग्रहाणि च कारयेत् । अकरालानि सुध्मातसुतीक्ष्णावर्तितेऽयसि ॥2॥
समाहितमुखाग्राणि नीलाम्भोजच्छवीनि च । नामानुगतरूपाणि सदा सन्निहितानि च ॥3॥
स्वोन्मानार्धचतुर्थांशफलान्येकैकशोऽपि च । प्रायो द्वित्राणि, युञ्जीत तानि स्थानविशेषतः ॥4॥
(मण्डलाग्रं वृद्धिपत्रमुत्पलाध्यर्द्धधारके । सर्पिषण्यौ वेतसाख्यं शरार्यास्यत्रिकूर्चके ॥1॥
कुशास्यं साटवदनमन्तर्वक्त्रार्धचन्द्रके (कम्) । व्रीहिमुखं कुठारी च शलाकाङ्गुलिशस्त्रके ॥2॥
बडिशं करपत्राख्यं कर्तरी नखशस्त्रकम् । दन्तलेखनकं मुच्यः कूर्चो नाम खजाह्वम् ॥3॥
आरा चतुर्विधाकारा तथा स्यात्कर्णवेधनी (नम्) ॥4॥)

* In general sharp instruments are 26 in number.
* These instruments should be got prepared by the skilled blacksmiths in accordance with the traditional method.
* They should have 6 *aṅgulas* (9 cm.) in length, comprising lovely shape, easy to handle with sharp edges and able to do the longitudinal section of the hair follicle.
* Fabricate these instruments by melting the iron properly and make the edges sharp by hammering well.
* The color of the edges appears as the petals of blue lotus, and the shape should be according to their nomenclature.
* Their blade should be half or one fourth of their length.
* The surgeon should always accomplish with these instruments and ready to use at any time, and must have at least 2-3 sets of each variety, to be made use of as suitable to the site of operation.

Names of the 26 sharp instruments are as follows:

1. *Maṇḍalāgra*, 2. *vṛddhipatra*, 3. *utpalapatra*, 4. *adyardhadhāraka*, 5. *sarpamuhka* , 6. *eṣaṇī*, 7. *vetasapatra*, 8. *śarārimukha*, 9. *trikūrcaka*, 10. *kuśapatra*, 11. *āṭavadana* (*ātīmukhī*), 12. *antarvaktrārdha-candraka*, 13. *vrihīmukha*, 14. *kuṭhārī*, 15. *śalākā*, 16. *aṅguli śartra*,

17. *baḍiśa*, 18. *karapatra*, 19. *kartari*, 20. *nakha śastra*, 21. *dantalekhanaka*, 22. *sūci*, 23. *kūrca*, 24. *khaja*, 25. *ārā* (4 kinds), 26. *karṇavedhana śastra*.

Notes:

In some of the mss. the remaining 3½ verses of the sanskrit text mentioned after the first 4 verses were missed. The names of the sharp instruments were given in those *ślokas*. The order given in this text differs with the book Aṣṭāṅga Saṅgraha.

The number of sharp instruments mentioned by Suśruta is twenty only, where as they are 26 according to Vāgbhaṭa.

The order of the sharp instruments mentioned by Vṛddha Vāgbhaṭa in Aṣṭāṅga Saṅgraha is as follows:

1. *Dantalekhana śastra* (dental scraper), 2. *maṇḍalāgra śastra* (round headed knife), 3. *vṛddhipatra śastra* (scalpel), 4. *utpalapatra śastra* (lancet), 5. *adyardhadhārā śastra* (half edged knife), 6. *mudrikā śastra* (finger knife), 7. *kartarī śastra* (scissors), 8. *sarpavaktra śastra* (snakes hood shaped blade), 9. *karapatra śastra* (saw), 10. *kuśapatra śastra* (catract knife), 11. *śṛṅmukha śastra* (curved scissors), 12. *antarmukha śastra* (blade bent inwards), 13. *śarārimukha śastra* (pointed scissors), 14. *trikūrca śastra* (three mettalic spikes), 15. *kuṭhārikā śastra* (axe), 16. *vrīhimukha śastra* (trocar), 17. *śalākā śastra* (probe), 18. *vetasapatra śastra* (narrow blade knife), 19. *ārā śastra* (awl), 20. *karṇavyadhana śastra* (needle for piercing the ear), 21.*sūcī śastra* (needles), 22. *sūcikūrca śastra* (brush with spikes), 23. *khaja śastra* (churner), 24. *eṣaṇi śastra* (sharp probe), 25. *baḍiśa śastra* (sharp hook) and 26. *nakha śastra* (nail parer).

DESCRIPTION OF THE SHARP INSTRUMENTS

Maṇḍalāgra śastra (Round headed knife):

मण्डलाग्रं फले तेषां तर्जन्यग्रनखाकृति । लेखने छेदने योज्यं पोथकीशुण्डिकादिषु ॥5॥

* The blade is in the shape of the index finger when its nail points towards the palm of the hand.
* It is used for scraping and excision of *pothaki* (trachoma— disease of eye lid), *śuṇḍika* (tonsillitis) etc.

Maṇḍalāgra śastra

Vṛddhipatra śastra (Scalpel):

वृद्धिपत्रं क्षुराकारं छेदभेदनपाटने । ऋजवाग्रमृजुने शोफे गम्भीरे च तदन्यथा ॥6॥
नतायां पृष्ठतो दीर्घह्रस्ववक्त्रं यथाश्रयम् ।

* The sharp cutting instrument is called *vṛddhipatra śastra* from its resemblance to the leaf of a medicinal plant called *vṛddhi* or in the shape of a razor (barber's knife).

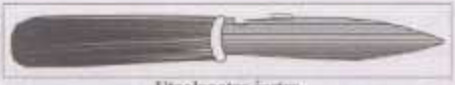
Vṛddhipatra śastra

* This instrument is useful for excision and incision.
* Instrument with straight edge is used for opening the pointed superficial abscess. The curved knives with long or short edges are used in other abscesses.

Utpalapatra śastra (Lancet) **& adhyardhadhārā śastra** (half edged knife):

उत्पलाध्यर्धधाराख्ये भेदने छेदने तथा ॥17॥

* *Utpalapatra śastra* (lancet) and *adhyardhadhārā śastra* (half edged knife) are having long and short edges respectively.
* They are useful for incision and excision.



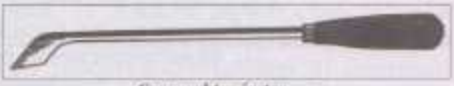
Utpalapatra śastra

Adhyardhadhārā śastra

Sarpavaktra śastra (Snake's mouth shaped):

सर्पास्यं घ्राणकर्णार्शश्छेदनेऽर्धाङ्गुलं फले ।

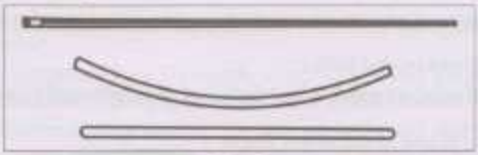
* It resembles the mouth of a snake.
* The blade is having ½ an inch length and is used to excise the nasal and aural polyps.



Sarpavaktra śastra

Eṣaṇi:

गतेरन्वेषणे श्लक्ष्णा गण्डूपदमुखैषणी ॥18॥



Eṣaṇi

Eṣaṇi (probe) is one of the sharp instrument and is useful to explore the route of the sinuses. It is smooth to touch and possessing the shape of mouth of an earthworm.

Notes:

* The probes are of two kinds, one is hard and the other is soft.
* The hard probes are used for deep sinuses and the soft probes are useful for superficial sinuses.

भेदनार्थेऽपरा सूचीमुखा मूलनिविद्धखा ।

Another kind of probe having a needle like face with a hole at the base and is used for splitting.

Vetasapatra śastra:

वेतसं व्यधने–

Vetasapatra śastra is useful for puncturing.

Śarārimukha and trikurcaka:

–स्राव्ये शरारीमुखत्रिकूर्चके ॥9॥

Śarārimukha and *trikūrcaka śastra* will be useful for draining the fluids.

Kuśapatra śastra and āṭāmukha śastra:

कुशाटावदने स्राव्ये द्व्यङ्गुलं स्यात्तयोः फलम् ।

* *Kuśapatra śastra* is a knife with its blade having the shape of a leaf of *kuśa* grass.
* It should be 6 inches length and the blade measuring 2 inches.
* It is used for puncturing and draining the wounds.
* *Āṭāmukha śartra* is in the shape of the beak of water bird *'āṭi'* and the measurements are same as of *kuśapatra* and the function is also similar.

Kuśapatra śastra

Āṭāmukha śastra

Antarmukha śastra:

तद्वदन्तर्मुखं तस्य फलमध्यर्धमङ्गुलम् ॥10॥
अर्धचन्द्राननं चैतत्–

Antarmukha śastra is also having the similar functions of the above instruments and having an edge of 1½ inch with a half moon shape.

Vrihimukha śastra:

–तथाऽध्यर्धाङ्गुलं फले ।व्रीहिवक्त्रं प्रयोज्यं च तच्छरोदरयोर्व्यधे ॥11॥

* *Vrihimukha śastra* is a kind of trocar and the tip is pointed and in the shape of a grain.
* The length of the blade is 1½ inches.
* It is used for paracentesis in ascitis and also used for venesection in the fleshy parts of the body.

Vrihimukha śastra

Kuṭhārikā śastra:

पृथुः कुठारी गोदन्तसदृशाधाङ्गुलानना ।
तयोर्ध्वदण्डया विध्येदुपर्यन्तां स्थितां शिराम् ॥12॥

Kuṭhārikā śastra

* *Kuṭhārikā śastra* is a small instrument shaped like teeth of cow and the blade is ½ inch in width, and having a wooden handle.
* It is used for venesection on bony structures.

Tāmra śalākā:

तापी शलाका द्विमुखी मुखे कुरुबकाकृतिः ।
लिङ्गनाशं तया विध्येत्–

* *Tāmra śalākā* is a rod like instrument made up of with copper. It is having 2 tips on either side shaped like the bud of *kurabaka/saireyaka* (Barleria prionitis).
* It is used for piercing the lens in cataract.

Aṅguli śastra (Finger knife):

–कुर्याद्दृङ्गुलिशस्त्रकम् ॥ 13 ॥
मुद्रिकानिर्गतमुखं फले त्वर्धाङ्गुलायतम् । योगतो वृद्धिपत्रेण षण्ढलाग्रेण वा समम् ॥ 14 ॥
तत्प्रदेशिन्यग्रपर्वप्रमाणार्पणमुद्रिकम् । सूत्रबद्धं गलस्रोतोरोगच्छेदनभेदने ॥ 15 ॥

* The mouth of the finger knife looks as if coming out of a ring and the blade is having the width of ½ inch and resembling either *vṛddhipatra* or *maṇḍalāgra śastra* in shape.
* The ring is in a size of terminal phalanx of the index finger. The base of the instrument has a thread tied to it.
* It is used for cutting through neoplasms in the throat.

Aṅguli śastra

Baḍiśa śastra (Sharp hook):

ग्रहणे शुण्डिकायर्दिर्वडिशं सुनताननम् ।

Baḍiśa śastra is a sharp hook with a bent face and is meant for holding enlarged uvula, pterygium etc.

Karapatra (Saw):

छेदेऽस्थ्नां करपत्रं तु खरधारं दशाङ्गुलम् ॥ 16 ॥
विस्तारे द्व्यङ्गुलं सूक्ष्मदन्तं सुत्सरुबन्धनम् ।

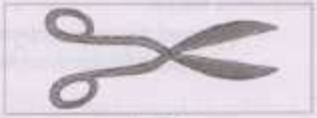
* *Karapatra śastra* resembles the saw and having the length of 10 inches and width of 2 inches.
* The edge of instrument should be sharp and serrated with a handle.
* It is used to cut the bones.

Karapatra śastra

Kartari (Scissors):

स्नायुसूत्रकचच्छेदे कर्तरी कर्तरीनिभा ॥ 17 ॥

Kartarī is a scissors and is used to cut the tendons, hair, threads etc.


Kartari

Nakha śastra (Nail parer):

वक्रर्जुधारं द्विमुखं नखशस्त्रं नवाङ्गुलम् । सूक्ष्मशल्योद्धृतिच्छेदभेदप्रच्छानलेखने ॥18॥

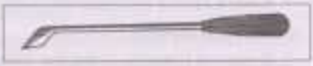
* The length of the *nakha śastra* should be 9 inches and having 2 edges, one is straight and the other is curved.
* It is used to extract the minute foreign bodies from the soft parts, and also for excising, incising, tatooing and scarifying.

Nakha śastra

Dantalekhana śastra (Dental scraper):

एकधारं चतुष्कोणं प्रबद्धाकृति चैकतः । दन्तलेखनकं तेन शोधयेद् दन्तशर्कराम् ॥19॥

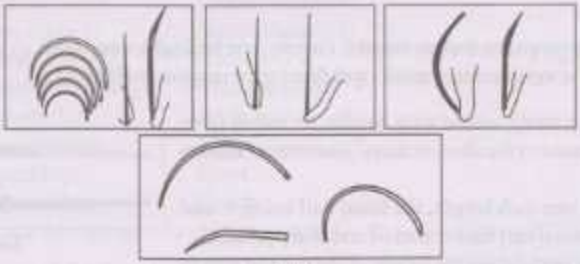
Dantalekhana śastra is having four sides and each connected firmly with a nail, having sharp edge and is useful for scraping the crustations on the teeth.



Dantalekhana śastra

Sūci (Needles):

वृत्ता गूढदृढाः पाशे तिस्रः सूच्योऽत्र सीवने । मांसलानां प्रदेशानां त्र्यस्रा त्र्यङ्गुलमायता ॥20॥
अल्पमांसास्थिसन्धिस्थव्रणानां द्व्यङ्गुलायता । व्रीहिवक्त्रा धनुर्वक्त्रा पक्वामाशयमर्मसु ॥21॥
सा सार्धद्व्यङ्गुला–



Sūci

* Needles useful for suturing are of 3 types, viz. round, hidden eyed and strong one.
* In fleshy parts 3 ribbed needle having 3 inches length is to be used.
* In less fleshy parts, boney joints and wounds atjoints similar straight needle with 2 inches length is recommended.
* For suturing stomach, intestines, scrotum and other vital points prefer a curved needle which is bent like an arrow and having 2½ inches length and the pointed end shaped like a paddy.

Kūrca:

–सर्ववृत्तास्ताश्चतुरङ्गुलाः । कूर्चो वृत्तैकपीठस्थाः सप्ताष्टौ वा सुबन्धनाः ॥22॥
स योज्यो नीलिकाव्यङ्गकेशशातेषु कुट्टने ।

Kūrca śastra

* *Kūrca śastra* is an instrument consisting seven or eight needles of 4 inches length fixed on a round wooden handle.
* It is used for pricking in *nilikā* (black and blue marks on the face), *vyaṅga* (black spots on the face), *keśaśāta* (alopacia) etc.

Khaja:

अर्धाङ्गुलमुखैर्वृतैरष्टाभिः कण्टकैः खजः ॥2 3॥
पाणिभ्यां मथ्यमानेन घ्राणास्रेन होदसृक् ।

* *Khaja śastra* instrument consisting eight spikes of ½ inch in length and fixed on a round wooden handle.
* It is used for removing the vitiated blood from the nose by churning with hands.

Karṇapāli vyadhana śastra:

व्यधनं कर्णपालीनां यूथिकामुकुलाननम् ॥2 4॥

Karṇapāli vyadhana śastra is an instrument used for puncturing the ear lobe and having the tip in the shape of jasmine bud.

Ārā (Awl):

आराऽर्धाङ्गुलवृन्तास्या तत्प्रवेशा तथोर्ध्वतः । चतुरस्रा, तथा त्रिध्ये च्छोफं पक्वामसंशये ॥2 5॥
कर्णपाली च बहलांबहलापाद्य शस्यते । सूची त्रिभागसुषिरा त्र्यङ्गुला कर्णवेधनी ॥2 6॥

Ārā

* *Ārā* is a long sharp needle with handle, so called from its resemblance to the shoe-makers' instrument known as awl.
* It is having one inch length, the basal half being round and the terminal half four cornered and sharp pointed.
* It is used for perforating the lobule of the ear and also to know the status of inflammatory conditions whether ripened or unripened by puncturing.
* In case of thick earlobe, a needle which is hollow in 3 parts of its size and the total of 3 inches length is the best one for puncturing.

Anu śastra (Accessory instruments):

जलौकःक्षारदहनकाचोपलनखादयः । अलौहान्यनुशस्त्राणि, तान्येवं च विकल्पयेत् ॥2 7॥
अपराण्यपि यन्त्रादीन्युपयोगं च यौगिकम् ।

* Leaches, alkalies, fire, sunstone, glass, rock crystal, magnet, nails, leaves of teak, *nirguṇḍi* and others having rough surface like dried cow dung etc. are the *anu śastras.*
* Even though they are not the actual instruments, they serve the purpose as that of the instruments.
* The physician can fabricate the blunt and sharp instruments by applying his mind, which are suitable for various surgical procedures.

Functions of the sharp instruments:

उत्पाटपाट्यमीव्येष्यलेख्यप्रच्छानकुट्टनम् ॥2 8॥
छेद्यं भेद्यं व्यधो मन्थो ग्राह्यो दाह्यश्च तत्क्रियाः ।

Various functions of the sharp instruments delineated by Vāgbhaṭa are as follows:

1. *Utpātana* (extracting), 2. *pāṭana* (tearing), 3. *sivana* (suturing), 4. *eṣaṇa* (probing), 5. *lekhana* (scraping), 6. *pracchāna* (draining), 7. *kuṭṭana* (pricking), 8. *chedana* (excision), 9. *bhedana* (incision), 10. *vyadhana* (puncturing), 11. *manthana* (drilling), 12. *grahaṇa* (catching), 13. *dahana* (cauterization).

Notes:

Regarding the number of the functions of sharp instruments, Maharṣi Suśruta mentioned eight only, viz. *chedana, bhedana, lekhana, vyadhana, eṣaṇa, āharaṇa, visravaṇa* and *sīvana* (Su.Sū. 5-5). Where as Caraka mentioned only six functions such as *pāṭana, vyadhana, chedana, lepana, pracchana* and *sivana* (C.Ci. 25-55). The author of Aṣṭāṅga Saṅgraha described twelve among the thirteen excluding *dahana karma*. But the order is changed as follows (A.S.Sū. 34):

1. *Lekhana* (scraping)	:	*Danta lekhana & maṇḍalāgra* (first two)
2. *Pāṭana* (extracion)	:	*Vṛddhipatra, utpalapatra, adyardhadhāra* (3)
3. *Bhedana* (incision)	:	*Vṛddhipatrādi* (4)
4. *Cedana* (excision)	:	*Maṇḍalāgrādi* (8)
5. *Pracchāna* (draining)	:	*Kuśādi* (5)
6. *Vyadhana* (puncturing)	:	*Kuṭhārikādi* (6)
7. *Sivana* (sutucking)	:	*Sūcīkūrca*
9. *Mathana* (drilling)	:	*Khaja*
10. *Eṣaṇa* (probing)	:	*Eṣani*
11. *Grahaṇa* (catching)	:	*Baḍiśa*
12. *Uddharaṇa* (elevating)	:	*Nakha śastra*

Śastra doṣa (Defects of the sharp instruments):

कुण्ठखण्डतनुस्थूलह्रस्वदीर्घत्ववक्रताः ॥2 9॥
शस्त्राणां खरधारत्वमष्टौ दोषाः प्रकीर्तिताः ।

The following eight are the defects of the sharp instruments:

1. *Kuṇṭha* (bluntness)
2. *Khaṇḍa* (broken)
3. *Tanu* (very thin)
4. *Sthūla* (very thick)
5. *Hrasva* (very short)
6. *Dirgha* (very long)
7. *Vakra* (curved)
8. *Kharadhāratā* (rough edged)

Śastra grahaṇa vidhi:

छेदभेदनलेख्यार्थं शस्त्रं वृन्तफलान्तरे ॥3 0॥
तर्जनीमध्यमाङ्गुष्ठैर्गृह्णीयात्सुसमाहितः । विस्रावणानि वृन्ताग्रे तर्जन्यङ्गुष्ठकेन च ॥3 1॥
तलप्रच्छन्नवृन्ताग्रे ग्राह्यं व्रीहिमुखं मुखे । मूलेष्वाहरणार्थानि क्रियासौकर्यतोऽपरम् ॥3 2॥

While performing various surgical procedures, different types of instruments should be handled in the following ways.

- For *chedana* (excision), *bhedana* (incision) and *lekhana* (scraping), the instrument should be held carefully in between the round handle and the edge with the help of index finger, middle finger and thumb.
- For *visravaṇa* (draining) it should be held at the tip of the round handle with the help of index finger and the thumb.
- *Vrihimukha śastra* should be touched and covered by palm and held at the tip with the help of index finger, middle finger and the thumb.
- For *āharaṇa* (extraction), instruments should be held at their root.
- Other instruments should be held according to the convenience of the surgeon as well as the procedure.

Śastra kośa (Surgical instrument case):

स्यान्नवाङ्गुलविस्तारः सुधनो द्वादशाङ्गुलः । क्षौमपत्रोर्णकौशेयदुकूलमृदुचर्मजः ॥3 3॥
विन्यस्तपाशः सुस्यूतः सान्तरोर्णास्थशस्त्रकः । शलाकापिहितास्यश्च शस्त्रकोशः सुमङ्गयः ॥3 4॥

The instrument case should be 12 inches in length and 9 inches in width and made with jute, leaves, wool thick silk cloth, leather etc. It is well stitched with compartments for keeping the instruments and the inner part should be smooth and covered with woolen cloth and its mouth closed and held tight with a rod and also it should be easy to carry.

Notes:

The author of Aṣṭāṅga Saṅgraha has given the details regarding the tempering of sharp instruments and the ways and means to gain the practical knowlege as follows:

Śastra pāyanā (Tempering):

* Sharp instruments tempered with alkalies will be useful to remove the arrows, foreign bodies lodged in the bones and to tear the bones.
* Tempered with water will be useful to tear the muscles.
* Tempered with oil will be useful for venesection and tearing the tendons.

Ways & means of gaining practical knowledge:

* The *vaidya* should be mastered in science and should gain the practical experience by attending surgical operations in large numbers and also tried with puppets.
* Dissection of the cadaver is essential to learn the anatomical structures of the human body.

Bloodletting:

Kuṣṭha, visarpa, ślipada etc., are some of the diseases caused due to the vitiation of blood. Extraction of the vitiated blood from the body by using *śastras* and *anu śastras* is known as *rakta-mokṣaṇa* (blood letting).

Types of blood letting:

Bloodletting can be done by the following methods:

1. *Pracchāna* (incision)
2. *Sirāvedhana* (venepuncture)
3. *Jalaukā prayoga* (leach application)
4. *Śṛṅgāvacāraṇa* (application of horn for aspiration)
5. *Ālābū* (gourd for cupping)
6. *Ghaṭi yantra* (cupping with earthen ware).

* *Pracchāna* is indicated to drain the accumulated blood from a particular point.
* Deep-seated blood can be extracted with the help of leach application.
* To drain the vitiated blood, which has settled in different layers of the skin, *śṛṅga, alābū* and *ghaṭi yantra* will be useful.
* Venepuncture is advised whenever vitiated blood circulates in the body.
* To extract the blood vitiated by *vāta*, horn is useful for aspiration, as it is hot and unctuous in qualities.
* It is better to extract the blood vitiated by *pitta* by means of leach application as it is having cold in nature.
* Blood vitiated by *kapha* can be extracted by *alābū* as it consists sharp and hot qualities.

JALAUKĀVACĀRAṆA

जलमासामायुरिति जलायुकाः ।

'*Jalaukā*' the term may be applicable to leaches as they are born in water and also get their nutrition from water.

Indications:

जलौकसस्तु सुखिनां रक्तस्रावाय योजयेत् ।

Blood-letting by means of leach application is specially indicated to those who are leading a happy life and the delicate persons such as kings, wealthy persons, who are having fear towards therapies, children, aged, women and those having *pitta* constitution.

Jalauka

Features of poisonous leaches:

दुष्टाम्बुमत्स्यभेकाहिशवकोवमलोद्भवाः ॥3 5॥
रक्ताः श्वेता भृशं कृष्णाश्चपलाः स्थूलपिच्छिलाः । इन्द्रायुधविचित्रोर्ध्वराजयो रोमशाश्च ताः ॥3 6॥
सविषा वर्जयेत् ताभिः क्षणदूषाकज्वरभ्रमाः । विषपित्तास्रनुत्कार्यं तत्र–

Types of leaches:

Leaches are of two kinds viz.—

(a) poisonous and (b) non-poisonous.

Leaches born in mud and water contaminated by putrefied animals like fish, frog, snake etc. o with the excreta of those animals and those, which are red, white or blackish in colour unsteady thick and slimy in nature, which have rainbow coloured lines on their back and hairy are known as poisonous leaches, and should be discarded for therapeutic use.

Complications of poisonous leach application and their management:

If the poisonous leaches are used for blood-letting, they produce itching, ulceration, fever, giddiness etc. Treat those symptoms with antipoisonous drugs as well as with those are useful to mitigate *pitta* and *rakta*.

Notes:

The another of Aṣṭāṅga Saṅgraha in the 35th chapter of Sūtra-sthāna has given the details of the features of six types of poisonous leaches as follows:

1. *Kṛṣṇa* : It is of the color of black collyrium and has a broad head.
2. *Karburā* : It is as long as an eel with elevated stripes across the abdomen.
3. *Alagardā* : It looks as if covered with hair and has large sides and black mouth.
4. *Indrāyudhā* : It has rainbow colored longitudinal stripes on the back.
5. *Sāmudrikā* : It is of dark yellow color and has variegated flower like spots on its body.
6. *Gocandanā* : It has a bifurcated tail like the scrotum of a bull and a small mouth.

Features of non-poisonous leaches:

–शुद्धाम्बुजाः पुनः ॥37॥
निर्विषाः शैवलश्यावा वृत्ता नीलोर्ध्वराजयः । कषायपृष्ठास्तन्वङ्ग्यः किञ्चित्पीतोदराश्च याः ॥38॥

Those born in clean water, and which are bluish in color like algae, round shaped, having orange colored sides and bluish black lines on the back and slightly yellowish coloured abdomen are non-poisonous.

Notes:

Similar to poisonous leaches 6 types of non-poisonous leaches have been described by the author of Aṣṭāṅga Saṅgraha as under.

1. *Kapilā* : It has its two sides of the color of orpiment and on its back, it is smooth and of the color of a green pea.
2. *Piṅgalā* : It is of a reddish brown color has a rounded body and moves quickly.
3. *Śaṅkumukhī* : It is of the color of the liver, sucks quickly and has a long sharp mouth.
4. *Mūṣikā* : It has a shape and color of a rats tail and emits foul smell.
5. *Puṇḍarīka* : It is of the color of a green pea and has a mouth like a lotus.
6. *Sāvarikā* : It is slimy, colored green like a lotus leaf and 8 inches in length. It is to be used in veterinary practice.

Measurement of leaches:

The maximum length of the leaches may be 18 inches. Generally leaches having 4 to 6 inches can be used for human beings and the rest are indicated for animals like elephants, horses etc., for blood letting.

Collection and preservation of leaches:

* Leaches should be collected in autumn season by wearing gloves and should be kept in earthenware or wide opened bottle consisting of water. The water has to be changed for every 2 to 3 days.
* Feed them with tubers and tubes of lotus, algae, dry fish, mutton etc.
* After 7 days replace the leaches into another new container.

Leaches to be discorded for therapeutic use:

ता अप्यसम्यग्वमनात् प्रततं च निपातनात् । सीदन्तीः सलिलं प्राप्य रक्तमत्ता इति त्यजेत् ॥39॥

Though leaches are non-poisonous they should not be used in the following conditions:

- When they do not vomit the blood completely.
- When they are applied frequently.
- Whenever they are sluggish, even after putting them into water.

Jalaukāvacāraṇa-vidhi (Procedure of leach application):

अथेतरा निशाकल्कयुक्तेऽम्भसि परिप्लुताः । अवन्तिसोमे तक्रे वा पुनश्चाश्वासिता जले ॥40॥
लागयेद्घृतमृत्स्नान्यरक्तशस्त्रनिपातनैः । पिबन्तीरुन्नतस्कन्धाश्छादयेन्मृदुवाससा ॥41॥

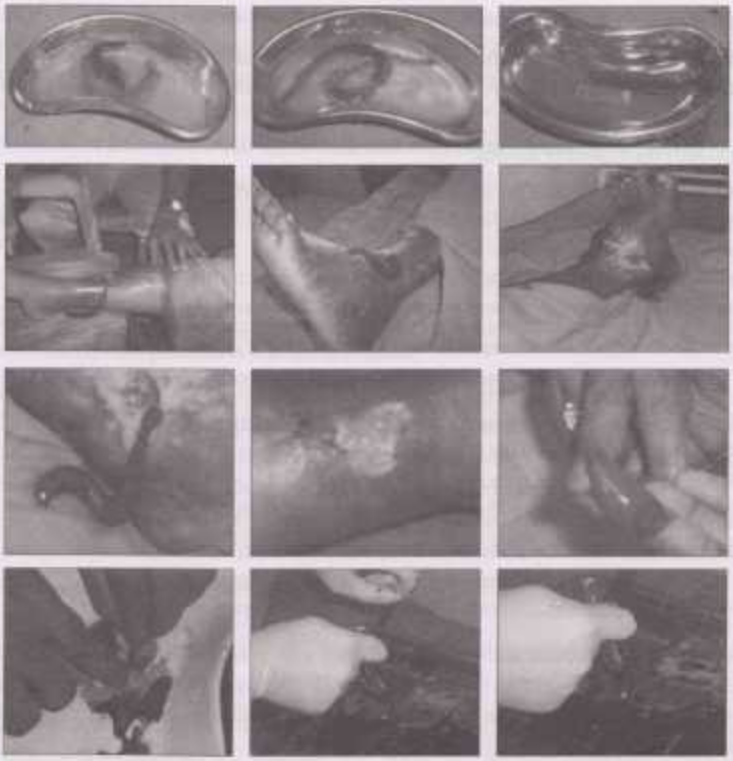
* Afterwards select the suitable leaches which are non-poisonous and keep them for a while in a bottle containing the water mixed with turmeric paste or *avanti soma* (sour gruel—prepared by fermenting rice water) or butter milk and then put into pure water to make them comfortable.
* Rub the place of leach application with the powder of dry cake of cow dung and apply the leach.
* If the leach doesn't catch the place, pour one or two drops of ghee, mud, breast milk, blood etc., or give a small incision.
* When it starts sucking blood it should be covered with a soft cloth soaked in cold water.

Sucking of vitiated blood:

सम्पृक्ताद्दुष्टशुद्धास्त्राज्जलौका दुष्टशोणितम् । आदत्ते प्रथमं हंसः क्षीरं क्षीरोदकादिव ॥42॥
(गुल्मार्शोविद्रधीन् कुष्ठवातरक्तगलामयान् । नेत्ररुग्विषवीसर्पान् शमयन्ति जलौकसः ॥1॥)

The leaches will suck only vitiated blood from the body, similar to the swan that drinks only milk from a mixture of milk and water.

(Due to the application of leaches the patients will gets relief from *gulma, arśas, vidradhi, kuṣṭha, vātarakta, galaroga, netra vedanā, viṣa vikāra* and *visarpa*).



Jalaukāvacāraṇa-vidhi

Moment to remove the leach:

दंशस्य तोदे कण्डूवां वा मोक्षयेत् वामयेच्च ताम् । पटुतैलाक्तवदनां श्लक्ष्णकण्डनकर्षिताम् ॥4 3॥

* Pricking pain and itching present at the site of leach application indicates that the leach is sucking pure blood and then the leach should be removed.
* Then make the leach to vomit the sucked in blood by applying salt and oil to its mouth and also by pressing the body in the downward direction after smearing them with fine rice flour.

Action to be taken to protect from blood intoxication:

रक्षन् रक्तमदाद्भयः सप्ताहं ता न पातयेत् ।

* After that preserve the leaches in the water of earthenware or a glass bottle.

* The leach once used cannot be used up to seven days and should be protected from blood intoxication.

Features of proper, excessive and insufficient vomiting:

पूर्ववत् पटुता दार्ढ्यं सम्यग्वान्ते जलौकसाम् ॥4 4॥
क्लमोऽतियोगान्मृत्युर्वा दुर्वान्ते स्तब्धता मदः ।

If the leach vomits the blood completely it moves freely in water and its appetite is also increased. If vomits excessively, they become very weak or may even die. If it is not moving in the water or moving sluggishly indicate that the blood was not vomited completely. Then it should be made to vomit again.

Method of preservation:

अन्यत्रान्यत्र ताः स्थाप्या घटे मृत्स्नाम्बुगर्भिणि ॥4 5॥
लालादिकोबनाशार्थं, सविषाः स्युस्तदन्यथा ।

The leaches put in a container may become poisonous by consuming saliva, urine and faeces of their own. Hence to protect them, they should be transferred in to another containers having fresh water and mud etc. for every 3 or 5 days.

Management of bleeding:

अशुद्धौ स्रावयेद्देशान् हरिद्रागुडमाक्षिकैः ॥4 6॥
शतधौताज्यपिचवस्ततो लेपाद्ध शीतलाः ।

If there is any residual impure blood at the site of leach application, rub it with turmeric powder, honey and jaggary.

Then wash the area with cold water and apply gauze piece or cotton soaked in *śatadhouta ghṛta* or pastes prepared from *śita virya dravyas* such as *yaṣṭimadhu, candana, uśīra* etc.

Effects of blood-letting:

दुष्टरक्तापगमनात् सद्यो रागरुजां शमः ॥4 7॥

With the removal of vitiated blood, pain and redness will be subsided immediately after the process of bloodletting.

Need of bloodletting for a second time:

अशुद्धं चलितं स्थानात्स्थितं रक्तं व्रणाशये । व्यम्लीभवेत्पर्युषितं तस्मात्तत्स्रावयेत्पुनः ॥4 8॥

The vitiated blood is being moved from its place and stagnated deep in to the wound and becomes sour by over night. Hence it should be let out for a second time.

Quantity of blood to be extracted:

- Maximum dose is 1 *prastha* or 768 ml.
- Medium dose is ½ *prastha* or 384 ml.
- Minimum dose is ¼ *prastha* or 192 ml.

Suitable condition for the application of ālābu and ghaṭi yantra:

युञ्ज्यान्नालाबुघटिका रक्ते पित्तेन दूषिते । तासामनलसंयोगात् युञ्ज्यात्तु कफवापुना ॥49॥

- *Ālābu* and *ghaṭi yantra* should not be used for bloodletting whenever *pitta* is predominantly vitiated, as the process is involving with *agni*.
- Hence *ālābu* and *ghaṭi yantra* are indicted for *kapha* and *vāta* disorders.

Suitable condition for the application of śṛṅga yantra:

कफेन दुष्टं रुधिरं न शृङ्गेण विनिर्हरेत् । स्कन्नत्वात् वातपित्ताभ्यां दुष्टं शृङ्गेण निर्हरेत् ॥50॥

Śṛṅga should not be used to aspirate the blood vitiated by *kapha* because of the thickness of the blood. But it can be aspirated by means of *śṛṅga* whenever *vāta* and *pitta* vitiate the blood.

Notes:

The author of Aṣṭāṅga Saṅgraha has given the details about the process of bloodletting by means of *śṛṅga, ālābu* and *ghaṭi yantra* as follows (A.S. Sū. 35):

Śṛṅgāvacāraṇa:

- Application of horns of cow, buffalo etc. to aspirate vitiated blood from the body is known as *śṛṅgāvacāraṇa*.
- Horn is of 7 inches length, and the circumference is of a thumb size and black gram size at the base and tip respectively.
- Before starting the procedure, give a small incision at the place from where the blood is to be aspirated and allow the blood to flow for some time. Then apply horn on the part after wrapping a clean cloth at the base. After that, aspirate the blood from the tip of the horn with mouth.

Ālābū:

- Generally it is known as *tumbī*.
- Take the medium sized fruit, cut the stalk region and then remove the pulp and use the shell for blood letting.
- Lit a lamp or a cotton piece and put it inside the fruit.
- Then give a small incision and apply this gourd by approximating the edges of the mouth so closely that no atmospheric air enters into it.
- The lamp will be off after exhausting the oxygen inside the fruit and vacuum will be formed, which will be helpful to suck the blood from the body.
- After 10-15 minutes remove the gourd and apply *jātyādi ghṛta* and then bandage with sterile cloth.

Ghaṭi yantra:

The method of application is similar to *alābū*.

Pracchāna:

गात्रं बद्ध्वोपरि दृढं रज्ज्वा पट्टेन वा समम् । स्नायुसन्ध्यस्थिमर्माणि त्यजन् प्रच्छानमाचरेत् ॥51॥

अधोदेशप्रविसृतैः पटैरुपरिगामिभिः ।न गाढघनतिर्यग्भिर्न पदे पदमाधरन् ॥5 2॥

- A long cloth piece or a rope or a leather strap is to be tied above the part of the body, where it is selected for venesection.
- Care should be taken while conducting venesection by avoiding the places such as tendons, joints and vital points.
- Incision should be given from downward to upword direction only.
- Incision should not be too deep, too wide and horizontal (sidewards).

Different types of blood-letting in different conditions:

प्रच्छानैकदेशस्थं प्रचितं जलजन्मभिः । हरेच्छृङ्गादिभिः सुप्तमसृग्व्यापि शिराव्यधैः ॥5 3॥
प्रच्छानं पिच्छिते वा स्यात् अवगाढे जलौकसः । त्वक्स्थे ऽलाबुघटीशृङ्गं स्निग्धे व्यापके ऽसृजि ॥5 4॥
वातादिधाम वा शृङ्गजलौकोलाबुभिः क्रमात् ।

- *Pracchāna* is indicated to drain the accumulated blood from a particular point.
- Deep-seated blood can be extracted with the help of leach application.
- To drain the vitiated blood, which has settled in different layers of the skin, *śṛṅga, ālābu* and *ghaṭī yantra* will be useful.
- Venepuncture is advised whenever vitiated blood circulates in the body.
- *Śṛṅga, jalouka* and *ālābu* are especially indicated for *vāta, pitta* and *kapha* disorders respectively.

Complications and their management:

स्रुतासृजः प्रदेहाद्यैः शीतैः स्याद्वायुकोपतः ॥5 5॥
सतोदकण्डूः शोफस्तं सर्पिषोष्णेन सेचयेत् ।

After the completion of the process of blood letting, if the cold pastes are applied on the region, *vāta* will be gets aggravated and develops pricking pain, itching and swelling etc. Hence pouring warm ghee over the affected part is advised.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने शस्त्रविधिर्नाम षड्विंशोऽध्यायः ॥26॥

Thus ends the twenty-sixth chapter entitled *Śastra-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Sahhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Sinhhagupta.

In this chapter Ācārya Vāgbhaṭa has been explained various types of surgical instruments in detail. 26 sharp instruments and their functions, their description; accessory instruments like *śṛṅga, ālābu, jalouka* etc. have been discussed.

*

27 SIRĀVYADHA-VIDHI ADHYĀYA

[Venesection]

अथातः सिराव्यधविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After *'Śastra-vidhi Adhyāya'*, Ācārya Vāgbhaṭa expounded the chapter *'Sirāvyadha-vidhi'* (Venesection), thus said Lord Ātreya and other great sages.

(In the previous chapter blood letting with accessory instruments have been discussed such as leach, horn, gourd and pot etc.

In the present chapter blood letting with the help of sharp instruments along with pre-operative and post-operative care has been discussed.)

SIRĀVYADHA (VENESECTION)

Importance of venesection:

There are a number of techniques for blood-letting, which were described earlier. Among them, and in the therapies like purgation, venesection occupies the most important place for the management of curable diseases.

As the water comes out and the plants die on cutting the borders of the field, vitiated blood comes out and automatically the diseases will be cured on performing venesection.

As far as Kāyacikitsā is concerned *vasti karma* is an important therapeutic procedure, because almost all the curable diseases can be cured with the help of the same. Similarly *sirāvedhana* occupies a unique position in Śalya-tantra as it can manage a number of diseases.

Blood is the seat for the diseases, which were caused by the vitiation of the blood and hence venesection is the first line of treatment suggested.

Features of pure blood:

मधुरं लवणं किञ्चिदशीतोष्णमसंहतम् । पद्मेन्द्रगोपधेमाविशशलोहितलोहितम् ॥ १ ॥
लोहितं प्रभवः शुद्धं, तनोत्येनैव च स्थितिः ।

* Pure blood is sweet and slightly salt in taste, neither too cold nor hot and liquid.
* Its color resembles as follows:
  Padma (lotus flower), *indragopa* (bright red insect), *hema* (*mañjiṣṭhā*) (rubia cordifolia), *avi, śaśa lohita lohitam* (resembling the blood of sheep and hare).
* Such blood is known as pure blood and it keeps the body healthy.
* The blood formed due to the in take of wholesome food cause, strength, color, complexion, happiness and longe-vity of the body.

Diseases causesd by vitiation of blood:

तत्पित्तश्लेष्मलैः प्रायो दूष्यते कुरुते ततः ॥2॥
विसर्पविद्रधिप्लीहगुल्माग्निसदनज्वरान् । मुखनेत्रशिरोरोगमदतृड्लवणास्यताः ॥3॥
कुष्ठवातास्रपित्तास्रकट्वम्लोद्गिरणभ्रमान् । शीतोष्णस्निग्धरूक्षाद्यैरुपक्रान्ताश्च ये गदाः ॥4॥
सम्यक्साध्या न सिध्यन्ति ते च रक्तप्रकोपजाः ।

Due to the intake of opposite qualities of the substances and also the nature of autumn season (*śarad ṛtu*), the blood gets vitiated by *pitta* and *kapha* and causes the following disorders.

Visarpa (herpes), *vidradhi* (abscess), *plīhā* (enlargement of spleen), *gulma* (tumor), *agnisadana* (decreased power of digestion), *jwara* (fever), *mukha, netra, śiroroga* (diseases of mouth, eyes and head), *madātyaya* (alcoholic toxicity), *tṛṣṇā* (thirst), *lavaṇāsyatā* (salty taste in the mouth), *kuṣṭha* (skin disorders), *vātarakta* (gout), *raktapitta* (bleeding disorders), *kaṭu* and *amlodgāra* (pungent and sour eructation), *bhrama* (giddiness).

If the curable diseases are not responded even after the administration of the suitable drugs having the properties like hot, cold, dry, unctuous etc; it can be inferred that the person is suffering from the disease born by the vitiation of blood.

तेषु स्रावयितुं रक्तमुद्रिक्तं व्यधयेत्सिराम् ॥5॥

In order to drain out the vitiated blood venesection is to be conducted for the management of such diseases born by blood.

Contraindications for venesection:

न तूनषोडशातीतसप्तत्यब्दस्रुतासृजाम् । अस्निग्धास्वेदितात्यर्थस्वेदितानिलरोगिणाम् ॥6॥
गर्भिणीसूतिकाजीर्णपित्तास्रश्वासकासिनाम् । अतीसारोदरच्छर्दिपाण्डुसर्वाङ्गशोफिनाम् ॥7॥
स्नेहपीते प्रयुक्तेषु तथा पञ्चसु कर्मसु । नायन्त्रितां सिरां विध्येन्न तिर्यङ्नाप्यनुत्थिताम् ॥8॥
नातिशीतोष्णवाताश्चेष्वन्यत्रात्ययिकाद्गदात् ।

Except in an emergency venesection should not be done to the following:

* Those who are having less than 16 years and above 70 years age.
* Those who have undergone bloodletting therapy.
* Without oleation and sudation.
* Excessive sudation.
* Those suffering from *vāta* disorders.
* Pregnant woman, postnatal period.
* Indigestion, bleeding disorders.
* Cough and dyspnoea.
* Diarrhoea, ascitis, vomiting, anemia, anasarca.
* Immediately after *snehapāna* and *śodhana* therapy etc. are contraindicated for venesection.
* Never give incision—to the contraindicated, where the proximal part is not tied, where the veins are not bulged and in the transverse direction.

* Venesection is not advised in mid summer, winter and rainy season, when the sky in cloudy.

Site of venesection in various diseases:

शिरोनेत्रविकारेषु ललाट्यां मोक्षयेत्सिराम् ॥9॥
अपाङ्ग्यामुपनास्यां वा कर्णरोगेषु कर्णजाम् । नासारोगेषु नासाग्रे स्थितां नासाललाटयोः ॥10॥
पीनसे मुखरोगेषु जिह्वौष्ठहनुतालुगाः । जत्रूर्ध्वग्रन्थिषु ग्रीवाकर्णशङ्खशिरःश्रिताः ॥11॥
उरोपाङ्गललाटस्था उन्मादेऽपस्मृतौ पुनः । हनुसन्धौ समस्ते वा शिरां भ्रूमध्यगामिनीम् ॥12॥
विद्रधौ पार्श्वशूले च पार्श्वकक्षास्तनान्तरे । तृतीयकेऽसयोर्मध्ये स्कन्धस्याधश्चतुर्थके ॥13॥
प्रवाहिकायां शूलिन्यां श्रोणितो द्व्यङ्गुले स्थिताम् । शुक्रमेढ्रामये मेढ्रे ऊरुगां गलगण्डयोः ॥14॥
गृध्रस्यां जानुनोऽधस्तादूर्ध्वं वा चतुरङ्गुले । इन्द्रबस्तेरधोऽपच्यां द्व्यङ्गुले चतुरङ्गुले ॥15॥
ऊर्ध्वं गुल्फस्य सक्थ्यर्तौ, तथा क्रोष्टुकशीर्षके । पाददाहे खुडे हर्षे विपाद्यां वातकण्टके ॥16॥
चिप्पे च द्व्यङ्गुले विध्येदुपरि क्षिप्रमर्मणः । गृध्रस्यामिव विश्वाच्यां यथोक्तानामदर्शने ॥17॥
मर्महीने यथासन्ने देशेऽन्यां व्यधयेत् सिराम् ।

Table showing the site of venesection in various diseases

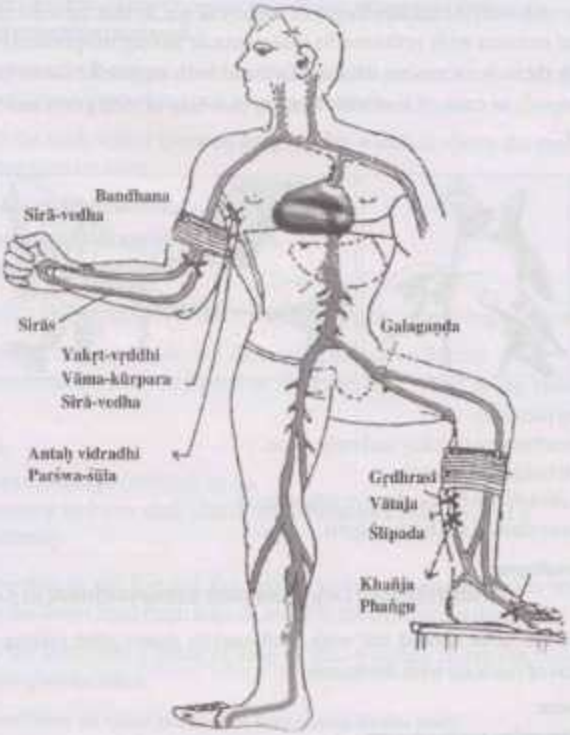
Name of the disease	Site of venesection
Śiro roga, netra roga	Veins situated near the forehead or nose or outer angle of the eye.
Karṇa roga	Veins near the ears.
Nāsā roga	Vein at the tip of the nose.
Pīnasa	Nose and forehead.
Mukha roga	Veins near the tongue, lips, palate, maxillary region.
Jatrūrdhva granthi	Neck, ear and head.
Unmāda	Chest, forehead, outer angle of eyes.
Apasmāra	Vein at the junction of lower jaw, or veins spread all over the jaw or the vein located in between the eye brows.
Vidradhi & pārśwa śūla	Viens located in the flanks, axillary region and in between the breast.
Tṛtīyaka jvara	Middle of shoulders.
Cāturthika jvara	Below the shoulder.
Pravāhikā with pain	2 inches away from pelvis.
Śukra roga & meḍhra roga (upadaṁśa)	Penis region.
Galagaṇḍa	Thigh region.
Gṛdhrasī	4 inches above or below the knee joint.
Apacī	2 inches below *indra vasti marma.*
Sakthi pīḍā & kroṣṭukaśīrṣa	4 inches above the ankle.
Pādadāha, khuḍa (vātarakta) pādaharṣa, vipādikā, vātakaṇṭaka, cippa	2 inches above *kṣipra marma.*
Viśvacī	Similar to *gṛdhrasī.*

If anyone of the veins so far mentioned are not visible, another vein located nearby the site, and which is devoid of vital points can be selected for venesection.

Procedure of venesection:

अथ स्निग्धतनुः सज्जसर्वोपकरणो बली ॥1 8॥
कृतस्वस्त्ययनः स्निग्धरसान्नप्रतिभोजितः ।अग्नितापातपस्निग्धो जानुच्चासनसंस्थितः ॥1 9॥
मृदुपट्टान्तकेशान्तो जानुस्थापितकूर्परः ।मुष्टिभ्यां वस्त्रगर्भाभ्यां मन्ये गाढं निपीडयेत् ॥2 0॥
दन्तप्रपीडनोत्कासगण्डाध्मानानि चाचरेत् ।पृष्ठतो बन्ध्रयेच्चैनं वस्त्रमावेष्टयन्नरः ॥2 1॥
कन्यरायां परिक्षिप्य न्यस्यान्तर्वामतर्जनीम् ।एषोऽन्तर्मुखवर्ज्यानां सिराणां बन्धने विधिः ॥2 2॥

* Before going to proceed for venesection, the patient must undergo oleation therapy, and then procure the required equipment, instruments, drugs as well as antidotes.
* Afterwards perform spiritual rites and give unctuous food and mutton juice.



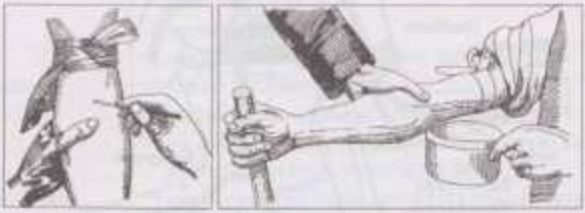
Sites of venesection

* Then conduct mild sudation by exposing to sunlight or fire.
* Then ask the patient to sit on a stool of knee height and cover his head with a cap, and instruct him to keep his elbows on the knee joints.
* Then massage the neck briskly with fists in which pad of cloth is held. Simultaneously ask the patients for grinding the teeth, coughing and inflating the mouth.
* Then the trunk should be wound with a band of cloth.
* Afterwards a long cloth piece will be tied around the neck of the patient by keeping the index finger of the attendant in between the cloth piece and *kṛkāṭikā marma.*

Method of giving incision:

ततो मध्यमया ऽङ्गुल्या वैद्यो ऽङ्गुष्ठविमुक्तया । ताडयेत् वल्गितां ज्ञात्वा स्पर्शाद्वा ऽङ्गुष्ठपीडनैः ॥2 3॥
कुठार्या लक्षयेन्मध्ये वामहस्तगृहीतया । फलोद्देशे सुनिष्कम्पं सिरां, तदुच्च मोक्षयेत् ॥2 4॥
ताडयन् पीडयंश्चैनां–

* Then tap the vein with the middle finger of the physician, so that the vein bulges.
* Then give an incision with *vrihimukha śastra* (trocar having the pointed tip in a shape of a grain) where there is excessive musculature and with *kuthārikā śastra* (small instrument with axe shaped) in case of less musculature in a size of rice grain and half of the grain respectively.



* While giving incision:
  - Use the instrument quickly and only once.
  - Incise the bulged veins only.
  - Incision should not be too deep or superficial.
  - Vital points should not be damaged.

Upanāsikā sirāvedhana:

–विध्येद्वहिर्मुखेन तु । अङ्गुष्ठेनोन्नमय्याग्रे नासिकामुपनासिकाम् ॥2 5॥

The vein nearer the nose should cut with *vrihimukha śastra* after raising the tip and the surrounding areas of the nose with the thumb.

Jihwā sirāvedhana:

अग्र्यप्रतविद्धाग्रजिह्वस्याधस्तदाश्रयाम् ।

The vein beneath the tongue should cut after raising and holding the tongue in between the two rows of the teeth of the patient.

Grīvā sirāvedhana:

यन्त्रयेत्स्तनयोरूर्ध्वं ग्रीवाश्रितसिराव्यधे ॥26॥
पाषाणगर्भहस्तस्य जानुस्थे प्रसृते भुजे । कुक्षेरारभ्य मृदिते विध्येद्बद्धोर्ध्वपट्टके ॥27॥

To conduct venesection in the neck region initially tie-up chest above the breasts with a piece of long clothe, so that the vein bulges.

Afterwards ask the patient to hold stones in his fists and press them after stretching upper limbs.

Then do gentle massage on the body starting from abdomen to the neck and then give incision.

Bāhu sirāvedhana:

विध्येद्धस्तशिरां बाहावनाकुञ्चितकूर्परे । बद्ध्वा सुखोपविष्टस्य मुष्टिमङ्गुष्ठगर्भिणम् ॥28॥
ऊर्ध्वं वेध्यप्रदेशाच्च पट्टिकां चतुरङ्गुले ।

To conduct venesection in the upper limbs initially ask the patient to close his fists by keeping the thumb inside and press them after stretching upper limbs.

Afterwards tie-up the limb with a piece of long clothe, 4 inches above the region, so that the vein bulges and then give incision.

Pārśwa, mehana & jaṅghā sirāvedhana:

विध्येदालम्बमानस्य बाहुभ्यां पार्श्वयोः सिराम् ॥29॥
प्रहृष्टे मेहने जङ्घासिरां जानुन्यकुञ्चिते ।

Venesection in the flanks should be conducted by keeping the arms hanging loose.

Similarly while conducting venesection at the penis it should be flaccid.
The leg should be stretched and not folded at the knee joint while doing venesection in the region of calves.

Pāda sirāvedhana:

पादे तु सुस्थितेऽधस्ताज्जानुसन्धेर्निपीडिते ॥30॥
गाढं कराभ्यामागुल्फं चरणे तस्य चोपरि । द्वितीये कुञ्चिते किञ्चिदारूढे हस्तवत्ततः ॥31॥
बद्ध्वा विध्येत्सिराम्–

To conduct venesection in the feet ask the patient to keep the lower limbs steady. Then do gentle massage on the lower limb from knee to ankle in the downward direction.

Afterwards tie-up the limb with a piece of long clothe, 4 inches above the region, so that the vein bulges and then give incision.

Procedure of sirāvedhana at other places not mentioned in the text:

–इत्थमनुक्तेष्वपि कल्पयेत् । तेषु तेषु प्रदेशेषु तत्तद्यन्त्रमुपायवित् ॥32॥

By knowing the method of conducting venesection at various places in the body with the above description, a wise physician can even perform venesection in other parts of the body by applying his mind.

Instrument differs with musculature:

मांसले निक्षिपेद्भेत्रे व्रीह्यास्यं व्रीहिमात्रकम् । यवार्धमल्पमांसूपरि सिरां विध्यन् कुठारिकाम् ॥3 3॥

Give an incision with *vrihimukha śastra* (trocar having the pointed tip in a shape of a grain) where there is excessive musculature and with *kuthārikā śastra* (small instrument with axe shaped) in case of less musculature in a size of rice grain and half of the grain respectively.

Signs of proper, inadequate and excessive incision:

सम्यग्विद्धा स्रवेद्धारां यन्त्रे मुक्ते तु न स्रवेत् । अल्पकालं बहत्वल्पं, दुर्विद्धा तैलधूर्णनैः ॥3 4॥
सशब्दमतिविद्धा तु स्रवेद् दुःखेन धार्यते ।

* In proper incision, blood flows out steadily and stops when tourniquet is released.
* If the incision is not adequate less quantity of blood flows freely for a short time. Hence to promote bleeding it should be rubbed with the mixture of oil and slaked lime.
* Severe bleeding with sound occurs and stops with great difficulty will be seen in excessive incision.

Reasons for not flowing the blood freely even after giving proper incision:

भीमूर्च्छायन्त्रशैथिल्यकुणठशस्त्रातितृप्तयः ॥3 5॥
क्षामत्ववेगितास्वेदा रक्तस्यास्रनिहेतवः ।

Fear, fainting, loose and tight tourniquet, over eating, debility, using blunt instruments, suppression of natural urges, without sudation therapy and the blockage of channels due to the vitiation of *kapha* etc.

Management:

असम्यगस्रे स्रवति वेल्लव्योषनिशान्वितैः ॥3 6॥
सागारधूमलवणतैलैर्दिह्याच्छिरामुखम् । सम्यक्प्रवृत्ते कोष्णेन तैलेन लवणेन च ॥3 7॥

When the blood is not flowing freely the drugs such as *vella, vyoṣa, niśā, nata/granthitagara* (Valeriana wallichi), *āgāra-dhūma* etc. should be mixed with sesame oil and rock salt and apply at the place of incision, so that the blood flows freely.

अग्रे स्रवति दुष्टास्रं कुसुम्भादिव पीतिका । सम्यक्स्रुत्वा स्वयं तिष्ठेच्छुद्धं तदिति नाहरेत् ॥3 8॥

Just like the yellowish latex of *svarnakṣīri*, vitiated blood comes out and stops automatically which indicates the remaining is pure blood. Therefore further flow should not be done.

Complications and their management:

यन्त्रं विमुच्य मूर्च्छायां वीज्यते व्यजनैः पुनः । स्रावयेन्मूर्च्छति पुनस्त्वपरेद्युरथेऽपि वा ॥3 9॥

* During the process of venesection, if the patient faints, remove the tourniquet immediately and fan him.

* After sometime the procedure can be continued.
* If he faints again, stop the procedure and give rest for that day.
* On the second or third day the process can be performed systematically.

Features of vitiated blood:

वाताच्छ्यावारुणं रूक्षं वेगस्राव्यच्छफेनिलम् ।
पित्तात् पीतासितं विस्रमस्कन्द्यौष्ण्यात्सचन्द्रिकम् ॥40॥
कफात् स्निग्धमसृक्पाण्डु तन्तुमत्पिच्छिलं घनम् । संसृष्टलिङ्गं संसर्गात् त्रिदोषं मलिनाविलम् ॥41॥

* Blood vitiated by *vāta* will be bluish or reddish in color, dry, flows out with force, clear and frothy.
* Blood vitiated by *pitta* will be yellowish or black in color and has foul smell, thin and mixed with shiny particles.
* Where as the blood vitiated by *kapha* will be unctuous, whitish, thread like, slimy and thick.
* If it is vitiated by any of the two *doṣas* mixed features will be seen. If all the *tridoṣas* vitiate the blood, it looks like dirty and turbid.

Quantity of blood to be flown:

अशुद्धौ बलिनोऽप्यस्रं न प्रस्थात्स्रावयेत्परम् । अतिस्रुतौ हि मृत्युः स्याद्दारुणा वा चलामयाः ॥42॥
तत्राभ्यङ्गरसक्षीररक्तपानानि भेषजम् ।

* Maximum quantity of blood to be flown is one *prastha* i.e. 768 ml.
* It should not be allowed to flow more than the above-mentioned quantity, even in the strong persons other wise many a number of complications may arise, and death may also happen.

Management of the complications—*abhyaṅga* (oil massage), *rasa* (mutton soup), *kṣīra* (milk), oral administration of blood of animals like goat and sheep.

Note:

Even after the above methods the bleeding persists, thermal or chemical cauterization is indicated.

Paścāt karma:

स्रुते रक्ते शनैर्यन्त्रमपनीय हिमाम्बुना ॥43॥
प्रक्षाल्य तैलप्लोताक्तं बन्धनीयं सिरामुखम् ।

* After the completion of the process:
  - Remove the tourniquet.
  - Wash the area with cold water.
  - Apply cotton swab soaked in oil.
  - And then apply a bandage.

Sirāvedhana for the second time:

अशुद्धं स्रावयेद्भूयः सायमह्न्यपरेऽपि वा ॥44॥
स्नेहोपस्कृतदेहस्य पक्षाद्वा भृशदूषितम् ।

* If the vitiated blood remains in side the body it should be eliminated on the evening of same day or on the next day morning.
* To remove the vitiated blood by venesection for the second time at least 15 days interv essential. It should be conducted after oleation.

Caution regarding sirāvedhana:

किञ्चिद्धि शेषे दुष्टास्रे नैव रोगोऽतिवर्तते ॥45॥
सशेषमप्यतो धार्यं न चातिस्रुतिमाचरेत् ।

If a little quantity of vitiated blood persists inside the body and is not creating a complications one need not be worried about such condition. One should not attempt to fl more than the maximum quantity.

Measures to treat residual blood:

हरेच्छृङ्गादिभिः शेषम् प्रसादमथवा नयेत् ॥46॥
शीतोपचारपित्तास्रक्रियाशुद्धिविशोषणैः । दुष्टं रक्तमनुद्रिक्तमेवमेव प्रसादयेत् ॥47॥

Such residual blood also can be expelled by means of *sṛṅgāvacāraṇa* (application of horn *ālābū*, *ghaṭiyantra*, cold treatments, treatment of *raktapitta*, purificator, herapies like *vamar virecana* etc. and by means of *viśoṣaṇa* (by fasting).

Drugs required to stop bleeding:

रक्ते त्वतिष्ठति क्षिप्रं स्तम्भनीमाचरेत्क्रियाम् । रोध्रप्रियङ्गुपत्तङ्गमाषयष्ट्याह्वगैरिकैः ॥48॥
मृत्कपालाञ्जनक्षौममषीक्षीरित्वगङ्कुरैः । विचूर्णयेद्व्रणमुखं पद्मकादिहिमं पिबेत् ॥49॥
तामेव वा सिरां विध्येद्व्यधात्तस्मादनन्तरम् । सिरामुखं वा त्वरितं दहेत्तप्तशलाकया ॥50॥

Powders of—*lodhra* (Symplocos racemosa), *priyaṅgu* (Callicarpa macrophylla), *pattaṅg rakta candana* (Pterocarpus santalinus), *māṣa* (Phaseolus mungo), *yaṣṭi/madhūka* (Glycyrrhi glabra), *gairīka*/red ochre (Ferrum haematite), *mṛtkapāla* (pot shred), *rasāñjana* (prepared fro the decoction of Berberis aristata) and *kṣouma masi* (ash of silk cloth). Barks and tender leav of *kṣrīvṛkṣa* and cold infusions of *padmakādigaṇa* drugs (vide chapter 15) should b administered internally.

Cut the same vein again or give incision nearer to the first one.

Thermal or chemical cauterization.

Diet regimen:

उन्मार्गगा यन्त्रनिपीडनेन स्वस्थानमायान्ति पुनर्न यावत् ।
दोषाः प्रदुष्टा रुधिरं प्रपन्नास्तावद्धिताहारविहारभाक् स्यात् ॥51॥

Due to the tourniquet, *doṣas* takes deviation of their usual path and mixed with the vitiate blood. Hence wholesome regimen and diet should be followed till the *doṣas* reach their origina site.

नात्युष्णशीतं लघु दीपनीयं रक्तेऽपनीते हितमन्नपानम् ।
दा शरीरं ह्यनवस्थितासृगग्निर्विशेषादिति रक्षितव्यः ॥52॥

As the body is unstable in its quantity of blood and digestive activity, after performing venesection, the following specific diet is to be given, to protect them.
Diet should not be too hot and too cold; it should be light and stimulate the power of digestion.

Features of the persons having pure blood:

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहतपक्तृवेगम् ।
सुखान्वितं पुष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति ॥53॥

Excellence of the color and complexion, sharpness of sense organs and good reception of objects, having unobstructed digestive activity, enjoyment of comforts endowed with nourishment and strength etc. are the features of the persons having pure blood.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने शिराव्यधविधिर्नाम सप्तविंशोऽध्यायः ॥27॥

Thus ends the twenty-seventh chapter entitled *Sirāvyadha vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa explained the procedure of venesection in detail; importance of venesection; features of blood and the importance; diseases caused by the vitiation of blood; time to conduct venesection; contraindications; site of venesection in various diseases; drugs required to control bleeding; procedure of venesection; signs of proper, inadequate and excessive incision; reasons for not flowing the blood freely even after giving proper incision; complications and their management etc. have been discussed.

*

28 ŚALYĀHARAṆA-VIDHI ADHYĀYA

[Removal of Foreign Bodies]

अथातः शल्याहरणविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Sirāvyadha-vidhi*', Ācārya Vāgbhaṭa expounded the chapter '*Śalyāharaṇa-vidhi*' (Removal of Foreign Bodies), thus said Lord Ātreya and other great sages.

Śalyagati (Directions of the movement of foreign bodies):

वक्रर्जुतिर्यगूर्ध्वाधः शल्यानां पञ्चधा गतिः ।

The directions of the movement of the foreign bodies are five in number.

1. *Vakra gati* (curved direction)
2. *Ṛju gati* (straight direction)
3. *Tiryak gati* (horizontal direction)
4. *Urdhva gati* (upward direction)
5. *Adhogati* (downward direction)

They are of again two types such as straight and curved.

FEATURES OF THE WOUNDS HAVING A FOREIGN BODY

General features:

ध्यामं शोफरुजावन्तं स्रवन्तं शोणितं मुहुः ॥1॥
अभ्युद्गतं बुद्बुदवत्पिटिकोपचितं व्रणम् । मृदुमांसं च जानीयादन्तःशल्यं समासतः ॥2॥

The wound which is dirty, with clots, swelling, pain, bleeding often, raised to that of a bubble soft musculature are the features of the wounds having a foreign body.

Special features of twakgata śalya lakṣaṇa:

विशेषात्त्वग्गते शल्ये विवर्णः कठिनायतः । शोफो भवति–

Discoloration of the skin, hard and large swelling indicates that the foreign body is located in the skin.

Māṁsagata śalya lakṣaṇa:

–मांसस्थे चोषः शोफो विवर्द्धते ॥3॥
पीडनाक्षमता पाकः शल्यमार्गो न रोहति । वेश्यन्तरगते मांसप्राप्तवच्छूखयधुं विना ॥4॥

If the foreign body is in the muscles—severe swelling, not healing the wound of the route of the entry of the foreign body, unable to bear the pressure, burning sensation and ulceration etc. will be seen. If it is deep in the muscles all the above symptoms except the swelling is present.

Snāyugata śalya lakṣaṇa:

आक्षेपः स्नायुजालस्य संरम्भस्तम्भवेदनाः । स्नायुगे दुर्हरं चैतत्–

If the foreign body is in the tendons, constriction of the tendons, uneasiness, stiffness and severe pain will be present. It is not so easy to remove the foreign body, when it is deeply seated in the tendons.

Sirāgata śalya lakṣaṇa:

–सिराध्मानं सिराक्षिते ॥5॥

Swelling of the veins and pain will be present if the foreign body is in the veins.

Srotogata śalya lakṣaṇa:

स्वकर्मगुणहानिः स्यात्स्रोतसां स्रोतसि स्थिते ।

If the foreign body is present in the channels, they cannot perform the normal functions.

Dhamanigata śalya lakṣaṇa:

धमनीस्थेऽनिलो रक्तं फेनयुक्तमुदीरयेत् ॥6॥
निर्याति शब्दवान् स्याच्च हृल्लासः साङ्गवेदनः ।

Foreign body is in the arteries:

- Forceful bleeding due to *vāta* with sound and froth.
- Severe pain all over the body.
- Oppression in the chest will be present.

Asthi-sandhigata śalya lakṣaṇa:

सङ्घर्षो बलवानस्थिसन्धिग्राप्तेऽस्थिपूर्णता ॥7॥

If it is inside the bony joints, it causes the filling up of the bones, and severe friction is seen.

Asthigata śalya lakṣaṇa:

नैकरूपा रुजोऽस्थिस्थे शोफः–

If it is in the bones different kinds of pains and swelling will be seen.

Sandhigata śalya lakṣaṇa:

–तद्वच्च सन्धिगे । चेष्टानिवृत्तिश्च भवेत्–

If the foreign body is in the joints, the symptoms of the bones will be observed along with obstruction of the movement of the joints.

Koṣṭhagata and marmagata śalya lakṣaṇas:

–आटोपः कोष्ठसंश्रिते ॥8॥
आनाहोऽशकृन्मूत्रदर्शनं च व्रणानने । विद्यान्मर्मगतं शल्यं मर्मविद्भोपलक्षणैः ॥9॥

If the foreign body is in the gastro intestinal tract, gurgling and distention of the abdomen and expulsion of urine, faeces and ingested food from the mouth of the wound.

If it is in the vital points, the features of their damage will be seen and also exudation etc. will be observed.

Loss of sensation, heaviness, fainting, desire to have cold substances, perspiration, epilepsy, vomiting, dyspnoea etc. is the symptoms of the damage of vital points.

यथास्वं च परिस्रावैस्त्वगादिषु विभावयेत् ।

Identification of the exact location of the foreign body lodged inside the body cannot be known simply by means of general signs and symptoms. It can be identified by knowing the specific symptoms mentioned for *kosṭhagata, asthigata, sandhigata śalya lakṣaṇa* etc. and also from the discharges coming from the wounds of different areas.

रूढाने शुद्धदेहानामनुलोमस्थितं तु तत् ॥ 10 ॥
दोषकोपाभिघातादिक्षोभाद्वधोऽपि बाधते ।

The foreign body, which enters in the downward direction, resembles a healed wound after performing purificatory procedures like emesis and purgation. As it is not healed properly, it produces severe distress again by exciting factors like aggravation of *doṣas* and also due injury.

Identification of the site of the foreign body:

त्वङ्मांसे यत्र तत्र स्युरभ्यङ्गस्वेदमर्दनैः ॥ 11 ॥
रागरुग्दाहसंरम्भा यत्र चाज्यं विलीयते । आशु शुष्यति लेपो वा तत्स्थानं शल्यवद्भवेत् ॥ 12 ॥

The exact site of the foreign body concealed in the skin can be indentified by the appearance of redness, pain, burning sensation and distress after massaging with oil and by fomentation. It is also inferred by melting the solid lump of ghee and by quick drying up of the medicated paste besmeared over the site of foreign body.

मांसप्रणद्धं संशुद्ध्या कर्शनाच्छ्लथतां गतम् । क्षोभाद्रागादिभिः शल्यं लक्षयेत्–

If it is in the muscles it can be identified with the places where the foreign body is lodged will found flabby, moving, and causing pain and redness etc. after conducting emesis and purgation.

–तद्वदेव च ॥ 13 ॥
पेश्यस्थिसन्धिकोष्ठेषु नद्धम्–

Similar to the above method it should be known that the foreign body present in the gastro intestinal tract, boney joints and muscles.

–अस्थिषु लक्षयेत् । अस्थ्नामभ्यञ्जनस्वेदबन्धपीडनमर्दनैः ॥ 14 ॥
प्रसारणाकुञ्चनतः सन्धिनद्धं तथाऽस्थिवत् ।

If the foreign body is in the bones—feeling of pain etc. due to the conduction of oleation, sudation, bandaging, squeezing and massaging the site with pressure should be identified as the site of the foreign body.

Foreign body existing in the joints can be identified by the above measures and also by extension and flexion of the joint.

नष्टे स्नायुशिरास्रोतोध्मनीष्वसमे पथि ॥1 5॥
अश्वयुक्तं रथं खण्डचक्रपारोप्य रोगिणम् । शीघ्रं नयेत्ततस्तस्य संरम्भाच्छल्यमादिशेत् ॥1 6॥

If the foreign body is in the veins, arteries, internal channels and tendons, ask the patient to sit in the chariot which is having broken wheels and then ride speedily on the uneven road. The place where the patient feels pain can be identified as the site of the foreign body concealed in the bones.

मर्मनष्टं पृथङ्नोक्तं तेषां मांसादिसंश्रयात् ।

The foreign body present in the vital points can also be identified by the above methods.

सामान्येन सशल्यं तु क्षोभिण्या क्रियया सरुक् ॥1 7॥

In general the site of the foreign body can be identified by the presence of pain and distress due to abnormal movements and activities.

Four kinds of foreign bodies according to the shape:

वृत्तं पृथु चतुष्कोणं त्रिपुटं च समासतः । अदृश्यशल्यसंस्थानं व्रणाकृत्या विभावयेत् ॥1 8॥

Briefly saying the foreign bodies are of 4 kinds according to their shape viz., 1. *vṛtta* (circular), 2. *pṛthu* (broad), 3. *catuṣkoṇa* (quadrangular) and 4. *tripuṭa* (triangular).
The invisible foreign bodies can be guessed by means of the shape of the wounds.

Methods of the removal of the foreign bodies:

तेषामाहरणोपायौ प्रतिलोमानुलोमकौ । अर्वाचीनपराचीने निर्हरेत्तद्विपर्ययात् ॥1 9॥

All the visible foreign bodies can be removed only by the following two measures viz.,

(a) *Pratiloma* (reverse direction)
(b) *Anuloma* (in the same route)

(a) Pratiloma: If the foreign body enters into the body, removing it in the upward direction is known as *pratiloma*.

(b) Anuloma: Removal of the foreign body by pulling it out in the same direction of the entry i.e. in the downward direction is known as *anuloma*.

Removal of tiryaggata śalya:

सुखाहार्यं ततश्छित्त्वा ततस्तिर्यग्गतं हरेत् ।

If the foreign body is in the sideward direction pull it out in the easiest way either by *pratiloma* or *anuloma* by the excision of the muscle.

Śalya that should not be hammered/removed:

शल्यं न निर्घात्यमुरःकक्षावङ्क्षणपार्श्वगम् ॥2 0॥
प्रतिलोममनुत्तुण्डं छेद्यं पृथुमुखं च यत् । नैवाहरेद्विशल्यघ्नं नष्टं वा निरुपद्रवम् ॥2 1॥

* If the foreign body enters in the reverse direction and having big base and the tip is not visible which is to be cut for removal and it should not be hammered.
* Similarly the foreign bodies present in the axilla, groin, chest and ribcage also should not be hammered.
* The foreign body is in the region of *viśalyaghna marmas* (those which cause death immediately after the removal), weather it is visible or invisible, if there is no signs and symptoms of inflammation, it should not be removed.

Removal of foreign body:

अथाहरेत्करग्राह्यं करेणैव इतरत्पुनः । दृश्यं सिंहाहिमकरवर्मिककैटकाननैः ॥2 2॥

* If the foreign body is able to remove with the hand, use the hand only.
* If not possible with the hand, utilize the blunt instruments like *simhamukha* (lion faced) *yantra, ahimukha* (serpent faced) *yantra, makaramukha* (crocodile faced), *varmimukha* (fish faced), *karkaṭakamukha* (crab faced) *yantra* etc. for the removal of the foreign body.

Removal of invisible foreign bodies:

अदृश्यं व्रणसंस्थानाद्ग्रहीतुं शक्यते यतः । कङ्कभृङ्गाङ्ककुरण्डशरारीवायसाननैः ॥2 3॥

Invisible foreign bodies can be removed by means of *kankamukha yantra, bhṛnga, kuraramukha, śarārī* and *vāyasamukha yantras.*

Use of different instruments for the removal of various foreign bodies:

सन्दंशाभ्यां त्वगादिस्थं तालाभ्यां सुषिरं हरेत् । सुषिरस्थं तु नलकैः शेषं शेषैर्यथायथम् ॥2 4॥

* The foreign bodies, which are lodged in the skin, muscles etc. should be removed with the help of *sandaṁśa yantra* (forceps).
* *Tāla yantras* should be used for removal of hollow shaped foreign bodies.
* Foreign bodies lodged in the hollow spaces should be removed by means of tubular instruments. And the others can be removed by means of other convenient instruments.

Post-operetive procedure:

शस्त्रेण वा विशस्यादौ ततो निर्लोहितं व्रणम् । कृत्वा घृतेन संस्वेद्य बद्ध्वाऽचारिकमादिशेत् ॥2 5॥

* Even the blunt instruments are not useful, then give incision with the help of sharp instrument and then remove the foreign bodies.
* Afterwards clean the bloodstains and then conduct sudation with hot ghee and thermal cauterization if necessary. Then bandage the wound by applying ghee & honey. After that specific diet regimen is instructed.

Removal of sirā, snāyugata śalya:

सिरास्नायुविलग्नं तु चालयित्वा शलाकया ।

The foreign bodies, which are lodged in the veins and tendons etc. should be removed after loosening with the help of *śalākā yantrā* (rod like instruments).

Removal of hṛdayagata śalya:

हृदये संस्थितं शल्यं त्रासितस्य हिमाम्बुना ॥2 6॥
ततः स्थानान्तरं प्राप्तमाहरेत्तद्यथायथम् । यथामार्गं दुरुत्कर्षम् अन्यतोऽप्येवमाहरेत् ॥2 7॥

Foreign body lodged in the heart should be removed in the following way. Frighten the patient by sprinkling very cold water, so that the foreign body will be displaced. Afterwards remove it by using an appropriate instrument. Similarly others also can be removed.

I & II method of removal of asthigata śalya:

अस्थिदष्टे नरे पद्भ्यां पीडयित्वा विनिर्हरेत् । इत्यशक्ये सुबलिभिः सुगृहीतस्य किङ्करैः ॥2 8॥

Those, which are lodged in the bones, should be removed by means holding the patients tight by the legs of the physician. If not possible it should be pulled out with the help of strong attendents.

III method:

तथाऽप्यशक्ये वारट्टं वक्रीकृत्य धनुर्यथा । सुबद्धं वक्त्रकाटके बध्नीयात्सुसमाहितः ॥2 9॥
सुसंयतस्य पश्चाङ्ग्या वाजिनः वशयाऽथ तम् । ताडयेदिति सूर्यांनं वेगेनोन्नमयन् यथा ॥3 0॥
उद्धरेच्छल्यम्–

If the above methods are failed, bend the tail end of arrow and tie it to the string of the bow and the bow to the briddle bit of a horse. Then whip the horse, so that it raises its head suddenly which results in the removal of foreign body.

IV & V method:

–एवं वा शाखायां कल्पयेत्तरोः । बद्ध्वा दुर्बलवारट्टं कुशाभिः शल्यमाहरेत् ॥3 1॥

A strong branch of a tree should be bent down and a rope is tied to the handle of the instrument and to the bent branch and then the branch is let off, so that the foreign body will be removed. In case of arrows with thin or fragile tail ends, thin bamboo poles can be uesd.

VI & VII method:

शल्यबुध्नस्तवारट्टं शोफमुत्पीड्य युक्तितः । मुद्गरहतया नाड्या निर्घात्योत्तुण्डितं हरेत् ॥3 2॥

If the distal part of the foreign body is surrounded by swelling of the wound it should be pulled out after giving incision and hammering at the site of the wound.

VIII & IX method:

तैरेव चानवेक्ष्यार्गमयार्गोत्तुण्डितं तु यत् । भृदित्वा कर्णिनां कर्णं नाड्यास्येन निगृह्य वा ॥3 3॥

If at all there is no clear passage for the removal of the foreign body, the above instrument can be used to make the way and then it should be removed.

The ear like projections of the foreign body should be broken down or fix them inside tubular instruments and then pull them out.

X method:

अयस्कान्तेन निष्कर्ण विवृतास्यमृजुस्थितम् ।

Foreign body which is straight and without having any projection can be removed by means of a magnet.

Removal of pakwāśayagata śalya:

पक्वाशयगतं शल्यं विरेकेण विनिर्हरेत् ॥3 4॥

Foreign body, which is lodged in the large intestines, should be removed by means of purgation.

Removal of vāta & others:

दुष्टवातविषस्तन्यरक्तलोयादि चूषणैः ।

Vitiated *vāta*, poison, breast milk, blood and other fluid substances should be removed by sucking with the help of animal horns etc.

Removal of kaṇṭha srotogata śalya:

कण्ठस्रोतोगते शल्ये सूत्रं कण्ठे प्रवेशयेत् ॥3 5॥
विसेनाग्रे ततः शल्ये विसं सूत्रं समं हरेत् ।

If the foreign body is lodged in the throat, a lotus stalk tied with a thread is to be passed (longitudinally) into the throat and when foreign body struck the lotus stalk the thread should be pulled slowly and steadily.

Removal of jātuṣa śalya:

नाड्याऽग्नितापितां क्षिप्त्वा शलाकामग्निधारीकृताम् ॥3 6॥
आनयेज्जातुषं कण्ठात् जतुदिग्धामजातुषम् ।

If lac is in the throat, pass heated iron rod through a tubular instrument and it should be removed immediately after touching it. Those which are not of lac should be removed by coating the rod with lac.

Removal of kaṇṭhagata śalya:

केशोन्दुकेन पीतेन व्रवैः कण्टकमाक्षिपेत् ॥3 7॥
सहसा सूत्रबद्धेन वमतः तेन चोत्तरत् ।

Thorns of fish lodged in the throat should be removed by inserting a round bundle of hair tied with a piece of thread, after administering emetic drug. The foreign body sticking to the ball of hair during vomiting is removed by pulling the thread quickly. In the same way hair and others also canbe removed.

अशक्यं मुखनासाभ्यामाहर्तुं परतो नुदेत् ॥3 8॥

Foreign body lodged in the mouth and nose is unable to remove from their orifices push it into the G.I. tract, so that it can be eliminated.

Treatment for throat obstruction:

आध्मानस्कन्धघाताभ्यां ग्रासशल्यं प्रवेशयेत् ।

If a morsel of food obstructs the throat, it should be pushed into the stomach by giving water or by giving blows with the fist on the patient's neck and shoulders.

Methods of removal of foreign bodies form the eyes:

सूक्ष्माक्षिव्रणशल्यानि क्षौमवालजलैर्हरेत् ॥3 9॥

Small sized foreign bodies in the eyes should be removed by scraping, blowing of air, and use of hair, water, cloth and the tongue.

Treatment for drowning:

अपां पूर्णं विधुनुयादवाक्शिरसमाशयम् । वामयेच्चाप्युरुं भस्मराशौ वा निखनेन्नरम् ॥4 0॥

- Remove the water, which has been swallowed by the person due to drowning, by tilting the body up side down, and by pressing on the abdomen and also on the back. By shaking the body the remaining water also should get vomited.
- Then the person is kept in the heap of ash up to the neck level.
- Otherwise the water enters upwards and cause distension of abdomen, dyspnoca, cough, coryza, sensorial dysfunction, fever, *kapha* disorders and even death.

Removal of water from the ears:

कर्णः व्युपूर्णं हस्तेन बधित्वा तैलवारिणी । क्षिपेदधोमुखं कर्णं हन्याद्वाऽऽचूषयेत वा ॥4 1॥

If the water is accumulated in the ears infilter the water plus oil into the ear and then ask the patient to bend his head to one side and give a small blow on the other side or aspirate with the help of tubular instruments.

Removal of the insects from the ear:

जीटे स्रोतोगते कर्णं पूरयेल्लवणाम्बुना । सुक्तेन वा सुखोष्णेन मृते क्लेदहरो विधिः ॥4 2॥

- If the insects enter into the ears cause pain, heaviness and purring sound.
- If it moves in the ear causes severe pain.
- Then pour lukewarm water with salt or sour gruel into the ear, automatically the insect comes out.
- If the insect dies in the ear (ulceration, suppuration and exudation occurs) adopt anti-hydration measures.
- Treat those conditions similar to *karṇasrāva* and *karṇa pratināha*.

Absorption of foreign bodies:

जातुषं हेमरूप्यादिधातुजं च चिरस्थितम् । ऊष्मणा प्रायशः शल्यं देहजेन विलीयते ॥4 3॥

Foreign bodies like lac, gold and other metals will be dissolved gradually by means of body temperature, if they were lodged for a prolonged period.

Unabsorbed foreign bodies and their effects:

मृद्वेणुदारुशृङ्गास्थिदन्तवालोपलानि न ।विषाणवेण्वयस्तालदारुशल्यं चिरादपि ॥44॥
प्रायो निर्भुज्यते तद्धि पचत्याशु पलासृजी ।

Foreign bodies like mud, bamboo, wood, horn, bone, tooth, hair and stone will not be dissolved by body temperature. If they were lodged for a prolonged period inside the body they cause putrefaction in the muscles and blood.

Steps to be followed for the removal of deeply lodged foreign bodies:

शल्ये मांसावगाढे चेन्न देशो न विदह्यते ॥45॥
ततस्तं मर्दनस्वेदशुद्धिकर्षणबृंहणैः ।तीक्ष्णोपनाहपानान्नव्रणशस्त्रपदाङ्कनैः ॥46॥
पाचयित्वा हरेच्छल्यं पाटनैषणभेदनैः ।

If the foreign body is lodged deep into the muscle and is not suppurated the following are to be adopted for getting suppuration and then remove it by excision, probing and cutting.

- *Mardana*
- *Swedana*
- *Śodhana*
- *Karṣaṇa*
- *Bṛṁhaṇa*
- *Tīkṣṇa upanāha sweda*
- *Tīkṣṇa annapāna*
- *Śastra karma*

General instructions for the removal of foreign bodies:

शल्यप्रदेशयन्त्राणामवेक्ष्य बहुरूपताम् ॥47॥
तैस्तैरुपायैर्मतिमान् शल्यं विद्यात्समाऽऽहरेत् ।

Keeping in view of different types of foreign bodies, various places of their lodging and variety of instruments, a wise physician should remove them by adopting appropriate techniques.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने शल्याहरणविधिर्नामाष्टाविंशोऽध्यायः ॥28॥

Thus ends the twenty-eighth chapter entitled *Śalyāharaṇa vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śrī Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa explained the procedure of removal of foreign bodies from the body in detail. Five directions of the movement of the foreign body viz. curved, straight, horizontal, upward and downward; features of the wounds having a foreign body; identification of the site of the foreign body; general signs and symptoms; 4 kinds of the foreign bodies according to the shape; methods of the removal of the foreign bodies; reverse direction or in the same route; treatment for drowning; removal of the insects from the ear etc. has been discussed.

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29 ŚASTRAKARMA-VIDHI ADHYĀYA

[Surgical Procedure]

अथातो शस्त्रकर्मविधिमध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Śalyāharaṇa-vidhi*', Ācārya Vāgbhaṭa expounded the chapter '*Śastrakarma-vidhi*' (Surgical Procedure), thus said Lord Ātreya and other great sages.

Śastra-karma:

शस्त्रस्य कर्म शस्त्रकर्म शस्त्रावचारणा क्रिया तस्य विधिः शस्त्रकर्मविधिः । (Padārthacandrikā commentary)

Indication of surgical therapy:

In both the exogenous and endogenous diseases, if the medical treatment fails, then only go for the surgical therapy.

Measures to be taken for the management of inflammation before surgery:

व्रणः सञ्जायते प्रायः पाकाच्छ्वयथुपूर्वकात् । तमेवोपचरेत्तस्माद्रक्षन् पाकं प्रयत्नतः ॥1॥
सुशीतलेपसेकास्रमोक्षसंशोधनादिभिः ।

In general ulcer develops after pus formation, which is preceded by swelling.

Hence, the *doṣika* predominance of the swelling should be identified and managed with the following measures such as—external application with cold substances, pouring liquid substances, blood letting, and other purificatory measures like emesis and purgation.
Even after the above measures the swelling doesn't subsides, prefer *vilayana* (liquefaction) followed by *upanāha* (poultices).

Śopha (Swelling):

Śopha is of 3 types viz.
(a) *Āma śopha* (b) *Pacyamāna śopha* (c) *Pakva śopha.*

(a) Features of āma śopha (Un-ripened swelling):

शोफोऽल्पोऽल्पोष्मरुक्सामः सवर्णः कठिनः स्थिरः ॥2॥

* Mild swelling.
* Mild temperature on the region of swelling.
* Mild pain.
* Without any discoloration of the skin.
* Hardness etc. are the features of *āma śopha.*

(b) Features of pacyamāna śopha (In the process of ripening):

पच्यमानो विवर्णस्तु रागी बस्तिरिवाततः । स्फुटतीव सनिस्तोदः साङ्गमर्दविजृम्भिकः ॥3॥
संरम्भारुचिदाहोषातृड्ज्वरानिद्रतान्वितः । स्त्यानं विष्यन्दयत्याज्यं व्रणवत्स्पर्शनासहः ॥4॥

* Discoloration of the region, redness and swelling looks like the urinary bladder filled with air.
* Continuous bursting type of pain.
* Splitting pain all over the body, yawning, inflammation.
* Anorexia, burning sensation, thirst, fever, insomnia.
* Melting of solid ghee when placed on the region of swell-ing and tenderness are the feature of *pacyamāna śopha*.

Notes:

In addition to the above symptoms, the author of Aṣṭāṅga Saṅgraha, the following also being considerd as the features of *pacyamāna śopha*.

* Besmeared medicated paste dries up quickly.
* Tingling sensation on the region similar to the application of mustard paste.
* Feels the crawling of ants on the region.
* As though squeezed with the hands.
* Pinched with the fingers.
* Beaten with the sticks, pricking with the needles.
* Excised by sharp instruments.
* Stung by scorpion.
* Burnt by thermal or chemical cautery.
* And drilled by firing coal etc.

(c) Features of pakva śopha (Ripened swelling):

पक्वेऽल्पवेगता म्लानिः पाण्डुता बलिसम्भवः । नामोऽन्तेषून्नतिर्मध्ये कण्डूशोफादिमार्दवम् ॥5॥
स्पृष्टे पूयस्य सञ्चारो भवेद्वस्ताविवाम्भसः ।

* Swelling becomes passionless; skin looses its elasticity and develops wrinkles.
* Become pale and elevated.
* Pitting by pressure and fills quickly.
* Pus moves inside the wound similar to the water in a leather bag.
* Itching and disappearance of the above symptoms are the features of *pakva śopha*.

Relationship of tridoṣas and swelling:

शूलं नर्तेऽनिलाद्दाहः पित्ताच्छोफः कफोदयात् ॥6॥
रागो रक्ताच्च पाकः स्यादतो दोषैः सशोणितैः ।

There will be no pain without *vāta*, no burning sensation without *pitta*, no swelling without *kapha*, any redness and formation of pus without *rakta*. Hence the swelling is formed due to the involvement of all the *tridoṣas* along with the blood.

Features of ati pakva śopha:

पाकेऽतिवृत्ते सुषिरस्तनुत्वग्दोषभक्षितः ॥7॥
वलीभिराचितः श्यावः शीर्यमाणतनूरुहः ।

When pus formation is more, there will be cavity inside the wound; skin becomes thin and wrinkled, blackish in color and hairfall at the site of the wound.

Raktapāka:

कफजेषु तु शोफेषु गम्भीरं पाकमेत्यसृक् ॥8॥
पक्वलिङ्गं ततोऽस्पष्टं मत्र स्याच्छीतशोफता । त्वक्सावर्ण्यं रुजोऽल्पत्वं घनस्पर्शत्वमश्मवत् ॥9॥
रक्तपाकमिति ब्रूयात्तं प्राज्ञो मुक्तसंशयः ।

In such a state of swelling produced by the vitiation of *kapha*, ripening take place slowly and the complete signs are invisible. It is cold in touch, and the color resembles the skin. Pain also mild in nature. It is very hard in touch similar to stone. Basing on the above signs and symptoms an intelligent physician can undoubtedly diagnosed it as *raktapāka*.

Dāraṇa-pāṭana:

अल्पसत्त्वेऽबले बाले पाकाद्वाऽत्यर्थमुद्धते ॥10॥
दारणं मर्मसन्ध्यादिस्थिते चान्यत्र पाटनम् ।

Incision should not be given with sharp instruments in the following conditions:

- Weak minded persons.
- Debilitated.
- Children.
- Elevated swelling due to accumulation of pus in the wound.
- Located at vital points and joints.

It should be made to open by *dāraṇa* i.e. by means of application of alkalies and others.

Other than the above conditions *pāṭana* (incision) is the line of treatment to be adopted.

Incision is contraindicated in āmaśopha:

आमच्छेदे सिरास्नायुव्यापदोऽसृगतिस्रुतिः ॥11॥
रुजोऽतिवृद्धिर्दरणं विसर्पो वा क्षतोद्भवः । तिष्ठन्नन्तः पुनः पूयः सिरास्नाय्वसृगामिषम् ॥12॥
विवृद्धो दहति क्षिप्रं तृणोलपमिवानलः ।

Should not give incision in *āmaśopha*. If so, cause injury to the veins and tendons, severe bleeding, severe pain, gaping of the wound or even spreading to the other parts.
If the pus is not removed completely from the *pakva śopha*, getting increased and cause harm to the veins, tendons, blood and muscles similar to the spark of fire fed with grass etc.

Ignorant physician:

यश्छिनत्त्याममज्ञानाद् यश्च पक्वमुपेक्षते ॥13॥
श्वपचाविव विज्ञेयौ तावनिश्चितकारिणौ ।

Physician, he who opens and un-ripen wound, and neglects ripen one by ignorance can be considered as mean fellow.

ŚASTRAKARMA-VIDHI

Preoperative care:

प्राक् शस्त्रकर्मणश्चेष्टं भोजयेदन्नमातुरम् ॥14॥
पानपं पाययेन्मद्यं तीक्ष्णं यो वेदनाक्षमः । न मूर्च्छत्यन्नसंयोगान्मत्तः शस्त्रं न बुध्यते ॥15॥
अन्यत्र मूढगर्भाश्ममुखरोगोदरातुरात् ।

* Before surgery ask the patient to have food of his desire and then concentrated alcohol drinks. Due to the intake of food the patient cannot get fainted and the alcohol helps for the conduction of surgery without knowing the pain.
* Food is to be given prior to surgery in all conditions except in irregular position of the foetus in the womb, ascitis, urinary calculi and the diseases of the oral cavity.

Operative procedure:

अथाहृतोपकरणं वैद्यः प्राङ्मुखमातुरम् ॥16॥
सम्मुखो यन्त्रयित्वाऽऽशु न्यस्येन्मर्मादि वर्जयन् । अनुलोमं सुनिशितं शस्त्रमापूयदर्शनात् ॥17॥
सकृदेवाहरेत्तच्च-

* Prior to start the procedure, procure all the required blunt & sharp instruments, thermal and chemical cautery, *jāmuna* fruit probes, cotton, cloth piece, leaves, thread, bark, honey, unctuous substances, decoctions, pastes, water pots, warm water and cold water. Fans, cots and other equipment and instruments required for surgery.
* After performing spiritual rites, ask the patient to sit or lie on the cot facing towards the east.
* Then the surgeon should give incision with the help of a sharp blade, deeply into the wound at a time, in the downward direction, leaving the vital points, and also remove the instrument at a time from the body.

Length of incision:

-पाके तु सुमहत्यपि । पाटयेत् द्व्यङ्गुलं सम्यग्द्व्यङ्गुलत्र्यङ्गुलान्तरम् ॥18॥
एषित्वा सम्यगेषिण्या परितः सुनिरूपितम् । अङ्गुलीनालवालैर्वा यथादेशं यथाशयम् ॥19॥
यतो गतां गतिं विद्यादुत्सङ्गो यत्र यत्र च । तत्र तत्र व्रणं कुर्यात्सुविभक्तं निराशयम् ॥20॥
आयतं च विशालं च यथा दोषो न तिष्ठति ।

* If the suppuration is in larger areas multiple incisions of 2 inches in length can be given at a distance of 2 to 3 inches, if necessary.
* These incisions are to be made after probing meticulously with the help of a probe, index finger, lotus stalk etc. by finding the path of accumulation of pus.
* In this way wherever pus is accumulated, give adequate incision without permitting exploration, so that *doṣas* will not remain.

Ideal qualities of a surgeon:

शौर्यमाशुक्रिया तीक्ष्णं शस्त्रमस्वेदवेपथू ॥2 1॥
असम्मोहश्च वैद्यस्य शस्त्रकर्मणि शस्यते ।

* Having courage in doing surgery.
* Quick in conducting surgical procedure.
* Keeping the instruments sharp.
* Should not get sweat for doing surgery.
* Should not shake his hands while performing surgery.
* Should not be confused.

Suitable areas for horizontal incision:

तिर्यक्छिन्द्याल्ललाटभ्रुदन्तवेष्टकजत्रुणि ॥2 2॥
कुक्षिकक्षाक्षिकूटौष्ठकपोलगलवङ्क्षणे ।

In places like eye brows, cheeks, forehead, eye socket, lips, gums, neck, throat, shoulders, axilla, groin and in the lower abdomen, the incision can be given horizontally.

Unsuitable places for horizontal incision:

अन्यत्र छेदनात्तिर्यक् सिरास्नायुविपाटनम् ॥2 3॥

If horizontal incision is given at other than the above mentioned areas, there is every possibility of cutting off veins and tendons. Hence horizontal incision is not advisable at other than the prescribed places.

Post-operative care:

शस्त्रेऽवचारिते वारि: शीताम्भोभिश्च रोगिणम् । आश्वास्य परितोऽङ्गुल्या परिपीड्य व्रणं ततः ॥2 4॥
क्षालयित्वा कषायेण प्लोतेनाम्भोऽपनीय च । गुग्गुल्वगुरुसिद्धार्थहिङ्गुसर्जरसान्वितैः ॥2 5॥
धूपयेत्पटुषड्ग्रन्थानिम्बपत्रैर्घृतप्लुतैः । तिलकल्काज्यमधुभिर्यथास्वं भेषजेन च ॥2 6॥
दिग्धां वर्तिं ततो दद्यात्तैरेवाच्छादयेच्च ताम् । घृताक्तैः सक्तुभिश्चोर्ध्वं घनां कवलिकां ततः ॥2 7॥
निधाय युक्त्या बध्नीयात्पट्टेन सुसमाहितम् । पार्श्वे सव्येऽपसव्ये वा नाध्नस्तात्रैव चोपरि ॥2 8॥

* After the completion of the process, cold water is to be given for drinking and sprinkling over the face.
* Then press the wound and remove the pus.
* Afterwards wash with decoctions and clean it well.
* Then conduct medicated fumigation with *guggulu, aguru, siddhārtha* (white mustard seeds), *hingu, sarjarasa, saindhava lavaṇa* (rock salt), *vacā, nimba patra* (neem leaves) etc. mixed with ghee.
* After that gauze pack is to be introduced into the wound made with suitable drugs mixed with honey, ghee and sesamum oil, then cover the surface with a thick pad of plaster of barley flour.
* In the end bandaging the wound with a long and clean cloth, comfortably, either in clockwise or anti-clockwise direction and see the knot should not be over the wound.

Features of suitable bandage cloth:

शुचिसूक्ष्मदृढाः पट्टाः कवल्यः सविकेशिकाः । धूपिता मृदवः श्लक्ष्णा निर्वलीका व्रणे हिताः ॥2 9 ॥

The bandage cloth should be clean, thin and strong. Medicated wick should consist of cotton threads, which are fumigated, soft, and smooth and also devoid of folds.

Measures to protect the wound:

कुर्वीतानन्तरं तस्य रक्षां रक्षोनिषिद्धये । बलिं चोपहरेत्तेभ्यः–

Afterwards wound should be protected from the invasion of insects and flies by offering oblations.

Notes:

* If the pain is severe, apply the paste of *yaṣṭimadhu* mixed with ghee on the wound.
* Sprinkle water and then through the leaves and white mustard seeds around the bed of the patient, to protect from evil spirits and also oblation should be given to them.

Instruction to wear herbs on the head:

–सदा मूर्ध्ना च धारयेत् ॥3 0 ॥
लक्ष्मीं गुहामतिगुहां जटिलां ब्रह्मचारिणीम् । वचां छत्रामतिच्छत्रां दूर्वां सिद्धार्थकानपि ॥3 1 ॥

* The potent herbs such as *lakṣmī* (*śamī*/*lakṣmaṇā*/ *viṣṇukrāntā*), *guhā*, *atiguhā* (*pṛśniparṇī*, *śaliparṇī*), *jaṭilā* (*jaṭāmāmsī*), *brahmacāriṇi* (*muṇḍi*/*pattaṅga-kāṣṭha*/*brahma-yaṣṭi*/*brāhmi*), *vacā*, *chatrā* (*sadāpā*), *atichatrā* (*śveta kapolikā*), *dūrvā*, *siddhārthaka* etc., should be held nearer the head of the patient.
* The room and the bed should be fumigated twice a day.

Post-operative regimen:

ततः स्नेहदिनेहोक्तं तस्याचारं समादिशेत् ।

Follow the post-operative regimen of oleation therapy and also the daily regimen.

Contraindications:

दिवास्वप्नो व्रणे कण्डूरागरुक्शोफपूयकृत् ॥3 2 ॥
स्त्रीणां तु स्मृतिसंस्पर्शदर्शनैश्लिष्यतस्मृते । शुक्रे व्यवायजान् दोषानसंसर्गेऽप्यवाप्नुयात् ॥3 3 ॥
(व्रणे श्वयथुरायासात् स च रागश्च जागरात् । तौ च रुक् च दिवास्वापात्ताश्च मृत्युश्च मैथुनात् ॥1 1)

* Should not sleep in the daytime, if so swelling, itching, redness, pain, pus will increase.
* Though the individual is not participated directly in sexual act, simply the remembrance, touch and even vision of the loving woman causes ejaculation of semen, which results in the ill effects of excessive copulation.
* Excessive exertion leads to swelling of the wound, vigil results in redness, day sleep causes pain, direct copulation results in death.

Diet schedule:

भोजनं च यथासात्म्यं यवगोधूमषष्टिकाः । मयूरमुद्गतुवरीजीवन्तीमुनिषण्णकाः ॥3 4 ॥

बालमूलकयार्ताकपण्डुलीयकवास्तुकम् । कारवेल्लककर्कोटपटोलकटुकाफलम् ॥3 5॥
सैन्धवं दाडिमं धात्री घृतं तप्तहिमं जलम् । जीर्णशाल्योदनं स्निग्धमल्पमुष्णोदकोत्तरम् ॥3 6॥
भुञ्जानो जाङ्गलैर्मांसैः शीघ्रं व्रणमपोहति ।

- Wholesome food such as rice prepared with barley, wheat and *saṣṭī dhānya.*
- Soup prepared with *masūra, mudga* and *tuvara.*
- Curries prepared with *jīvantī, sunisaṇṇaka, bāla mūlaka, vārtāka, taṇḍulīyaka, vāstuka, kāravella, karkoṭa, paṭola* and *kaṭukāphala.*
- Fruits such as pomegranate, gooseberry.
- Rock salt and ghee etc. is advisable.
- After having food prepared with old *sāli* rice, hot water is to be given and see that indigestion should not be happened.
- Mutton soup of the animals dwelling in desert like regions etc. are advised for quick healing of the ulcer.

अशितं मात्रया काले पथ्यं याति जरां सुखम् ॥3 7॥
अजीर्णात्स्वनिलादीनां विभ्रमो बलवान् भवेत् । ततः शोफरुजापाकदाहान्नाहानवाप्नुयात् ॥3 8॥

- Limited and timely taken wholesome food digests easily. Hence it is advised to take such food only.
- If the food is not properly digested, it leads to the vitiation of *vāta* and there by swelling, pain, suppuration, burning sensation and abdominal distension.

Contraindicated foods:

नवं धान्यं तिलान् माषान् मद्यं मांसमजाङ्गलम् । क्षीरेक्षुविकृतीरम्लं लवणं कटुकं त्यजेत् ॥3 9॥
यच्चान्यदपि विद्वम्भि विदाहि गुरु शीतलम् । वर्गोऽयं नवधान्यादिर्व्रणिनः सर्वदोषकृत् ॥4 0॥

- Freshly harvested grains.
- Sesamum seeds, black gram.
- Alcoholic drinks, meat other than the animals dwelling in desert areas.
- Eatables prepared from milk and sugarcane juice.
- Sour, salt, pungent, alkaline substances etc. should be avoided.
- Food substances, which cause constipation, burning sensation, having the qualities of cold and heavy are also contraindicated, as they are responsible for aggravation of *doṣas* in persons suffering from ulcers.

मद्यं तीक्ष्णोष्णरूक्षाम्लमाशु व्यापादयेद्व्रणम् ।

- Alcoholic drinks, which are strong, hot, dry and sour cause acute complications to the persons suffering from ulcers.

Vraṇopacāra:

बालोशीरैश्च वीज्येत न चैनं परिघट्टयेत् ॥4 1॥
न तुदेन्न च कण्डूयेच्चेष्टमानञ्च पालयेत् । स्निग्धवृद्धद्विजातीनां कथाः शृण्वन्मनःप्रियाः ॥4 2॥
आशावान् व्याधिमोक्षाय क्षिप्रं व्रणमपोहति ।

* Wound should be fanned with bunch of hair of animals tail or with *uśīra.*
* It should not be beaten, poked or scratched with nails.
* It should be protected while busy with his routine work.
* One who wishes to cure his wound quickly, he should be engaged himself in hearing stories and spending time with the company of friends, elders and *brāhmins.*

Dressing schedule:

तृतीयेऽह्नि पुनः कुर्याद् व्रणकर्म च पूर्ववत् ॥43॥
प्रक्षालनादि, दिवसे द्वितीये नाचरेत्तथा । तीव्रव्यथो विग्रथितश्छिन्नतत्संरोहति व्रणः ॥44॥

* The bandage should be removed on the 3rd day and again the dressing should be done similarly after washing the wound with decoctions etc.
* It should not be opened on the 2nd day, as it will give rise severe pain, formation of tumors and delayed wound healing.

Suitable gauze pack:

स्निग्धां रूक्षां श्लथां गाढां दुर्न्यस्तां च विकेशिकाम् । व्रणेन दद्यात्कल्कं वा स्नेहात्क्लेदो विबर्द्धते ॥45॥
मांसच्छेदोऽतिरुग्रौक्ष्याद्दारणं शोणितागमः । श्लथातिगाढदुर्न्यासैर्व्रणवर्त्मावपर्षणम् ॥46॥

* The gauze pack should not be too unctuous and too dry, and also neither too thick nor too thin.
* Too unctuous pack increases moisture, dried one results in muscle tear, severe pain, lacerations and bleeding. Similarly thick pack causes friction in the edges of the ulcer.

सपूतिमांसं सोत्सङ्गं सगर्तं पृथगर्धिणम् । व्रणं विशोधयेच्छीघ्रं स्थिता ह्यन्तर्विकेशिका ॥47॥

Vikeśikā, a type of wick will be useful for quick healing of a wound having the following features:

- Wound with putrefied muscles.
- Wound with elevated surfaces.
- Tissue loss and accumulated with pus.

Management of the complications arises due to the incision given to apakva śopha:

व्यम्लं तु पाटितं शोफं पाचनैः समुपाचरेत् । भोजनैरुपनाहैश्च नातिव्रणविरोधिभिः ॥48॥

Giving incision to the un-ripened swelling should be managed with the specific diet mentioned as above and with poultices.

Suturing:

सद्यः सद्योव्रणान् सीव्येद्विवृतानभिघातजान् । मेदोजाल्लिखितान् ग्रन्थीन् हृत्वाः पालीश्च कर्णयोः ॥49॥
शिरोऽक्षिकूटनासौष्ठगण्डकर्णोरुबाहुषु । ग्रीवाललाटमुष्कस्फिङ्मेढ्रपायूदरादिषु ॥50॥
गम्भीरेषु प्रदेशेषु मांसलेष्वचलेषु च ।

Traumatic, fresh and wide wounds of the following regions should be sutured immediately.

Suitable places for suturing:

The wounds which are caused by the vitiation of fat, which are gaping, tumors of *kapha*, ear lobe, wounds on the head, forehead, sockets of the eye, ear, nose, throat, lips, neck, shoulders, abdomen, buttocks, rectum, genitalia, scrotum and other places which have no movement and having excessive musculature are suitable for suturing.

Contraindicated areas for suturing:

न तु वङ्क्षणकक्षादावल्पमांसे चले व्रणान् ॥5 1॥
वायुनिर्वाहिणः शल्यगर्भान् क्षारविषाग्निजान्।

Wounds situated in the regions of groins, axilla, chest etc. and places which are having movement, where the musculature is less, the place where the air is moving and the foreign bodies present in the blood, wounds caused by poisons, chemical and thermal cautery etc., are contraindicated for suturing.

Suturing procedure:

सीव्येच्चलास्थिशुष्कास्रतृणरोमापनीय तु ॥5 2॥
प्रलम्बि मांसं विच्छिन्नं निवेश्य स्वनिवेशने। सन्ध्यस्थि च स्थिते रक्ते स्नाप्य सूत्रेण बल्कलैः ॥5 3॥
सीव्येन्न दूरे नासन्ने गूढ़ल्पं न वा बहु।

Remove the pieces of the bones and other substances such as grass, hair, dust, clotted blood etc. and cut the hanged skin and muscles and then kept the bones and joints at the proper place.

After the bleeding stops, suturing is to be conducted for the suitable wounds.

Types of sutures:

In brief, the sutures are of 4 kinds—1. *gosphanikā* (irregular wound suturing), 2. *tunna sevanī* (continuous suturing), 3. *vellitaka* (spiral suturing) and 4. *tju granthi* (interrupted skin suturing).

The following material can be used for suturing—tendons of animals, threads of cotton or silk and fibers of bark obtained from trees.

Suturing should not be conducted very close, very far, very loose or very tight.

Post-operative care of suturing:

सान्त्वयित्वा ततश्चार्तं व्रणे मधुघृतप्लुतैः ॥5 4॥
अञ्जनक्षौमजमधीफलिनीशल्लकीफलैः। सरोध्रमधुकैर्दिग्धे युञ्ज्याद्बन्धादि पूर्ववत् ॥5 5॥

After suturing the skin, apply the powders of *srotoñjana*, ash of hemp, *phalini/priyangu*, *śallaki*, *lodhra*, *yaṣṭimadhu* etc. mixed with honey and ghee and then it should be bandaged.

Method of suturing the dry wound:

व्रणो निःशोणितोष्टो यः किञ्चिद्देवावलिख्य तम्। सञ्जातरुधिरं सीव्येत्सन्धानं ह्यस्य शोणितम् ॥5 6॥

If the edges of the wound are devoid of blood, it should be scraped and made to bleed and then suture, as blood is responsible for healing ulcers.

Bandaging methods:

बन्धनानि तु देशादीन् वीक्ष्य युञ्जीत तेषु च । आविकाजिनकौशेयमुष्णं, क्षौमं तु शीतलम् ॥57॥
शीतोष्णं तूलमन्तानकार्पासस्नायुवल्कजम् । तास्रायस्त्रपुसीसानि व्रणे मेदःकफाधिके ॥58॥
पट्टे च युञ्ज्यात्फलकं चर्मवल्ककुशादि च ।

* Basing on the site and nature of the wound different types of bandages has been used.
* Material specially used for various types of bandages also shown the following different properties.
* Skin of sheep and silk cloth are hot in potency and produces heat.
* Flax is having cold potency and produces cold at the site of wound, if bandaged.
* *Śālmali*, cotton and the tendons of the animals are both hot and cold in potency.
* If fatty tissue and *kapha* are more accumulated on the wound it should be covered with the sheets of copper, iron, zinc or lead for the purpose of scraping.
* In case of fractures bandaging should be done with the above-mentioned metallic plates, leather, bark of trees or splints of bamboo and others can be used.

Fifteen types of bandages:

स्वनामानुगताकारा बन्धास्तु दश पञ्च च ॥59॥
कोशस्वस्तिकमुत्तोलीचीनदामानुवेल्लितम् । खट्वाविषमबन्धस्थगिकाविताननोत्सङ्गगोष्फणाः ॥60॥
यमकं मण्डलाख्यं च पञ्चाङ्गी चेति योजयेत् ।
(विदध्यात्तेषु तेष्वेव कोशमङ्गुलिपर्वसु । स्वस्तिकं कर्णकक्षादिस्तनेषूत्तं च सन्धिषु ॥1॥
मुत्तोली मेढ्रवीवादौ पुञ्ज्याच्चीनमपाङ्गयोः । सन्धावेऽङ्गे तथा दाम, शाखास्वेवानुवेल्लितम् ॥2॥
खट्वां गण्डे हनौ शङ्खे, विषमं पृष्ठकोदरे । अङ्गुष्ठाङ्गुलिमेढ्राग्रे स्थगिकामन्त्रवृद्धिषु ॥3॥
वितानं पृथुलाङ्गादौ तथा शिरसि चेरयेत् । विलम्बिनि तथोत्सङ्गं, नासौष्ठचिबुकादिषु ॥4॥
गोष्फणं सन्धिषु तथा, यमकं यमिके व्रणे । वृत्तेऽङ्गे मण्डलाख्यं च, पञ्चाङ्गीं चोर्ध्वजत्रुषु ॥5॥)
यो यत्र मुनिविष्टः स्यात्तं तेषां तत्र बुद्धिमान् ॥61॥

Nomenclature of the bandages is given due to their shape only.

1. Kośa (Sheath bandage): A hollow cylinder or sheath to be applied to the joints of the thumb and fingers. This is to be applied over the stumps after amputation of the limbs.

Kośa

2. Svastika (Circular cross bandage): It is to be applied round the joints, the space between the tendons of the great and second toes, the inter-mammary region the glabellum (space between the eye brows), the plantar surfaces of the feet, the palmer surfaces of the hands, and the ears. It is also the form of bandage recommended in dislocations of the shoulder joint.

Svastika

3. Pratoli/Muttoli (Recurrent bandage): A broad bandage for the neck and penis.

4. Cīna (Banner bandage): A bandage for the inner angles of the eyes.

5. Dāma (Tail of quadruped): It is a large bandage to be tied round a part for the relief of pain or cramps.

6. Anuvellita (Encircling bandage): It is to be applied to the limbs. This form of bandage is to be applied to the limbs in cases of oblique, deep, and large cuts inflicted by a knife. A leather bandage applied in the form of *gosphaṇa* would also serve the purpose. The encircling bandage is also advised in cases of fracture of the ribs.

Muṭṭoli Cīna Dāma Anuvellita

7. Khaṭvā (Four-tailed bandage): It is recommended for the temples, cheeks and lower jaw.

8. Vibandha (Circular chest-bandage): It is the bandage for the back, abdomen and chest.

9. Sthagikā (Supporter bandage): A bandage enclosing a splint and pastes of drugs to keep the parts firm. It is to be applied over the ends of the thumb, fingers and penis.

Khaṭvā Vibandha Sthagikā

10. Vitāna (Canopy bandage): A large bandage for the head.

11. Utsaṅga (Arm sling bandage): It is a bandage, which should be applied to the hanged parts of the body.

12. Gosphaṇā (Sling bandage): A concave bandage for the chin, nose, lips, shoulders and pelvis.

13. Yamaka (Double bandage): A pair of circular bandages applied to a couple of ulcers on a part.

14. Maṇḍala (Circular bandage): It is to be applied to the round parts of the body such as the arms, sides, abdomen, thighs and back.

15. Pañcāṅgi (Five tailed bandage): It is intended for the parts above the clavicle as the dislocations of the lower jaw.

Physician should apply the suitable bandage at the appropriate place of the body by applying his mind.

Type of bandage differs from the site:

बध्नीयाद्गाढमूरुस्फिक्कक्षावङ्क्षणमूर्धसु । शाखावदनकर्णोरःपृष्ठपार्श्वगलोदरे ॥6 2॥
सर्वं मेढ्रमुष्के च, नेत्रे सन्धिषु च श्लथम् । बध्नीयाच्छिथिलस्थाने वातश्लेष्मोद्भवे समम् ॥6 3॥
गाढमेव समस्थाने, भृशं गाढं तदाशये । शीते वसन्तेऽपि च तौ मोक्षणीयौ त्र्यहात्त्र्यहात् ॥6 4॥
पित्तरक्तोत्थयोर्बन्धो गाढस्थाने समो मतः । समस्थाने श्लथो, नैव शिथिलस्याशये तथा ॥6 5॥
सायं प्रातस्तयोर्मोक्षो ग्रीष्मे शरदि चेष्यते ।

Tight bandage should be tied over thighs, buttocks, axilla, groins and head region.

Moderately tight bandage should be tied over upper and lower limbs, face, ears, chest, back, flanks, neck, abdomen, penis and scrotum

Loose bandage should be applied over the eyes and joints.

Wherever application of loose bandage is mentioned, it should be moderately tied if the wound is associated with *vāta* and *śleṣmā*.

Similarly the places where moderately tight bandage is mentioned, it should be tied tightly if the wound is associated with *vāta* and *śleṣmā*.

If it is mentioned as tight bandage, it should tied much tightly in case of the wound associated with *vāta* and *śleṣmā*.

If the wound is associated with *vāta* and *śleṣmā* the bandage should be removed once in three days during the seasons of *hemanta, śiśira* and *vasanta*.

Wherever application of tight bandage is mentioned, it should be moderately tied if the wound is associated with *pitta* and *rakta*.

Similarly the places where moderately tight bandage is mentioned, it should be tied loosely if the wound is associated with *pitta* and *rakta*.

If it is mentioned as loose bandage, it should not be tied at all in case of the wound associated with *pitta* and *rakta*.

If the wound is associated with *pitta* and *rakta*, the bandage should be removed twice daily both morning and evening during the seasons of *grīṣma* and *śarad*.

Complications of wounds, if not bandaged:

अबद्धो देशमशकशीतवातादिपीडितः ॥6 6॥
दुष्टीभवेच्चिरं चात्र न तिष्ठेत्स्नेहभेषजम् । रूक्षेण शुष्टिं रूढिं वा याति रूक्षो विवर्णताम् ॥6 7॥

If the bandage is not applied to the wounds,

* Cause many complications due to the contact of the flies, mosquitoes, grass, dust, cold, breeze, heat etc. and become chronic.
* And also the drug cannot stay on the wound and dries up quickly.
* Doesn't heal quickly, though heals discoloration is found.
* Hence bandage should be done for the indicated wounds.

Advantages of the bandage:

बद्धस्तु चूर्णितो भग्नो विश्लिष्टः पाटितोऽपि वा । छिन्नस्नायुसिरोऽप्याशु सुखं संरोहति व्रणः ॥6 8॥
उत्थानशयनाद्यासु सर्वचेष्टासु च पीड्यते । उद्वृत्तौष्ठः समुत्सन्नो विषमः कठिनोऽतिरुक् ॥6 9॥
समो मृदुरुक् शीघ्रं व्रणः शुध्यति रोहति ।

Bandage is useful to heal the wound quickly as well as reduces pain even in the following conditions:

* Wound in which the bones are found crushed, or fractured, joints are dislocated, incised by the surgeons, tendons and veins are severed.
* Patient doesn't feel much pain while getting up, lying down and other acts, when the wound is bandaged.
* All the five types of wounds such as uneven, hard, soft, painful and painless become clean and heal quickly, if they are bandaged.

Bandage with leaves:

स्थिराणामल्पमांसानां रौक्ष्यादनुपरोहताम् ॥7 0॥
प्रच्छाद्यमौषधं पत्रैर्यथादोषं यथर्तु च । अजीर्णतरुणाच्छिद्रैः समन्तात्सुनिवेशितैः ॥7 1॥
धौतैरकर्कशैः क्षीरिभूर्जार्जुनकदम्बजैः ।

Chronic ulcers, having less musculature, which do not have moisture should be applied with medicines wrapped in leaves such as *arka, bhūrja, arjuna* and *kadamba* according to *doṣa* and seasons; i.e. in *vāta* predominance and during *hemanta* and *śiśira ṛtu* apply bandage with the leaves having *snigdha* and *uṣṇa guṇa*. Similarly in *pitta* predominance and in *grīṣma ṛtu* apply bandage with the leaves having *śīta guṇa*. Where as in *kapha* dominance and in *uṣṇa kāla* it should be bandaged with the leaves having *rūkṣa* and *uṣṇa guṇa*.

Contraindications for applying bandage:

कुष्ठिनामग्निदग्धानां पिटिकामधुमेहिनाम् ॥7 2॥
कर्णिकाश्चोन्दुरुविषे क्षारदग्धा विषान्विताः । बन्धनीया न मांस्पाके गुदपाके च दारुणे ॥7 3॥
शीर्यमाणाः सरुग्दाहाः शोफावस्थाविसर्पिणः ।

Wounds of leprosy, chemical and thermal cautery, carbuncles of diabetes, wounds caused by rats, poisonous wounds, which cause pus formation, severe ulceration of the rectum and which spreads to other places are contra-indicated for applying bandage.

Worms in wounds:

अरक्षया व्रणे यस्मिन् मक्षिका निक्षिपेत्कृमीन् ॥7 4॥
ते भक्षयन्तः कुर्वन्ति रुजाशोफास्रसंस्रवान् । सुरसादिं प्रयुञ्जीत तत्र धावनपूरणे ॥7 5॥
सप्तपर्णकरञ्जार्कनिम्बराजादनत्वचः । गोमूत्रकल्कितो लेपः सेकः क्षाराम्बुना हितः ॥7 6॥
प्रच्छाद्य मांसपेश्या वा व्रणं तानाशु निर्हरेत् ।

* If the ulcers are not properly bandaged, they attract flies and leads infection as well as putrefaction, which result in severe pain, burning sensation and also swelling.
* Such infected wounds or ulcers should be washed with the decoctions of the herbs belonging to *surasādi gaṇa*.
* Then prepare the paste by mixing the powders of the barks of *saptaparṇa, karañja, arka, nimba, rājādana* with *gomūtra* and apply it over the wound.
* Afterwards bathing the wound with *kṣārodaka* (solution of alkalies) or scarification of the muscle tissue will be beneficial for quick healing.

Wound associated with doṣas should not be made to heal:

न चैनं त्वरमाणोऽन्तः सदोषमुपरोहयेत् ॥7 7॥
सोऽल्पेनाप्यपचारेण भूयो विकुरुते यतः ।

If the wound is filled with pus and residual *doṣas*, it should not be attempted hasty to heal. Though it heals, there is every possibility of reversion. Hence pus and others should be eliminated prior to go for healing techniques.

Regimen after wound healing:

अहेऽप्यजीर्णश्यावामव्यवायादीन् विवर्जयेत् ॥78॥
हर्षं क्रोधं भयं चापि यावदास्थैर्यसम्भवात् । आदरेणानुवर्त्योऽयं मासान् षट् सप्त वा विधिः ॥79॥

Even after the wound heals, the patient should avoid taking undigested food substances, exercises, copulation, over excitement, anger and fear for at least 6 to 7 months.

Conclusion:

उत्पद्यमानासु च तासु तासु वार्तासु दोषादिबलानुसारी ।
तैस्तैरुपायैः प्रयतश्चिकित्सेदालोचयन् विस्तरमुत्तरोक्तम् ॥80॥

The physician should manage different other conditions of the wounds with the methods appropriate to the strength of *doṣa, deśa, kāla, bala* etc. in the light of the details endowed in Uttara Tantra.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने शस्त्रकर्मविधिर्नामैकोनत्रिंशोऽध्यायः ॥29॥

Thus ends the twenty-ninth chapter entitled *Śastra-karma-vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāghbaṭa explained the surgical procedure in a systematic way—indications; measures to be taken for the management of inflammation before surgery; features of *āma śopha, pacyamāna śopha & pakva śopha.* Relationship of *tridoṣas* and the swelling. Preoperative care; operative procedure; post-operative care; diet; contraindicated foods. Suturing—types; post-operative care; contraindicated areas and suitable places for suturing. 15 types of bandages have been discussed in detail.

*

30 KṢĀRA-AGNIKARMA-VIDHI ADHYĀYA

[Preparation and Application of Caustic Alkalies & Thermal Cautery]

अथातः क्षाराग्निकर्मविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

After '*Śastrakarma-vidhi*', Ācārya Vāgbhaṭa expounded the chapter '*Kṣārāgnikarma-vidhi*' (Preparation & Application of Caustic Alkalies and Thermal Cautery), thus said Lord Ātreya and other great sages.

Ksāras (Caustic alkalies & its properties):

* *Kṣāras* (caustic alkalies) are derived from the combination of different kinds of drugs of all the tastes but with the predominance of pungent and salt.
* Drugs possessed the properties such as penetrating and hot in potency and do the functions such as *dahana* (burning), *pācana* (digesting), *avadhāraṇa* (tearing), *vilayana* (dissolving), *śodhana* (cleaning) and *ropaṇa* (healing) etc.
* Cures worm infestation, indigestion, obesity and the complications of poisons.

Supremacy of caustic alkalies (ksāras):

सर्वशस्त्रानुशस्त्राणां क्षारः श्रेष्ठो बहुनि यत् । छेद्यभेद्यादिकर्माणि कुरुते विषमेष्वपि ॥1॥
दुःखावचार्यशस्त्रेषु तेन सिद्धिमयात्सु च । अतिकृच्छ्रेषु रोगेषु यच्च पाने ऽपि युज्यते ॥2॥

* As the caustic alkalies perform the functions such as excision, incision, extraction and scarification, they are superior among all the sharp and accessory instruments.
* Caustic alkalies can be used in places where the sharp instruments failed and in conditions such as nasal polyps, malignant tumors etc. and also in the chronic ulcers due to the vitiation of all the *tridoṣas*.
* Caustic alkalies are also can be administered internally in case of difficult disease conditions. Therefore caustic alkalies are definitely superior among all the sharp and accessary instruments.

Types of ksāras:

Caustic alkalies are of two types such as:

(a) *Ābhyantara parimārjana* (internal administration)
(b) *Bāhya parimārjana* (external application)

(a) Ābhyantara parimārjana:

स पेयोऽर्शोऽग्निसादाश्मगुल्मोदरगरादिषु ।

Ābhyantara parimārana is indicated in diseases such as piles, impaired digestion, urinary calculi, abdominal tumors, ascitis, artificial poisoning etc.

(b) Bāhya parimārjana:

योज्यः साक्षान्मषश्वित्रबाह्यार्शःकुष्ठसुप्तिषु ॥3॥
भगन्दरार्बुदग्रन्थिदुष्टनाडीव्रणादिषु ।

Bāhya parimārjana is indicated in diseases such as black moles, leucoderma, external piles, leprosy and other skin disorders, tumors, fistula, chronic ulcers, sinuses, warts etc.

Contraindications for kṣāra-prayoga:

न तूभयोऽपि योक्तव्यः पित्ते रक्ते चलेऽबले ॥4॥
ज्वरेऽतिसारे हृन्मूर्धरोगे पाण्ड्वामयेऽरुचौ । तिमिरे कृतसंशुद्धौ श्वयथौ सर्वगात्रगे ॥5॥
भीरुगर्भिण्यृतुमतीप्रोद्वृत्तफलयोनिषु । अजीर्णेऽन्ने शिशौ वृद्धे धमनीसन्धिमर्मसु ॥6॥
तरुणास्थिसिरास्नायुसेवनीगलनाभिषु । देशेऽल्पमांसे वृषणमेढ्रस्रोतोनखान्तरे ॥7॥
वर्त्मरोगादृतेऽक्ष्णोश्च शीतवर्षोष्णदुर्दिने ।

Both types of *kṣāra* are contraindicated in the following conditions—*pitta roga, raktaja roga, vāta roga*, weakness, fever, diarrhoea, diseases of the head and heart, anaemia, anorexia, cataract, after *śodhana*, swelling all over the body, panic, pregnant, during menstruation, prolapsed uterus, indigestion, during childhood and old age.

Contraindicated places and seasons:

Caustic alkalies should not be applied in the places of vital points, veins, tendons, joints, cartilage bones, sutures, arteries, throat, umbilicus, nail bed, testicles, penis, channels, less musculature areas, all the eye diseases except the disorders of the lids.

It should not be applied in the seasons which are very cold, very hot, rainy and also during inauspicious days.

Kṣārapāka vidhi:

कालमुष्ककशम्याककदलीपारिभद्रकान् ॥8॥
अश्वकर्णमहावृक्षपलाशास्फोतवृक्षकान् । इन्द्रवृक्षार्कपूतीकनक्तमालाश्वमारकान् ॥9॥
काकजङ्घामपामार्गमग्निमन्थाग्नितिल्वकान् । सार्द्रान् समूलशाखादीन् खण्डशः परिकल्पितान् ॥10॥
कोशातकीश्चतस्रश्च शूकं नालं यवस्य च । निवाते निचयीकृत्य पृथक् तानि शिलातले ॥11॥
प्रक्षिप्य मुष्ककचये सुधाश्मानि च दीपयेत् । ततस्तिलानां कुतलैर्दग्ध्वाऽग्नौ विगते पृथक् ॥12॥
कृत्वा सुधाश्मनां भस्म द्रोणं त्वितरभस्मनः । मुष्ककोत्तरमादाय प्रत्येकं जलमूत्रयोः ॥13॥
गालयेदर्धभारेण महता वाससा च तत् । यावत्पिच्छिलरक्ताच्छस्तीक्ष्णो जातस्तदा च तम् ॥14॥
गृहीत्वा क्षारनिष्यन्दं पचेल्लौह्यां विघट्टयन् । पच्यमाने ततस्तस्मिंस्ताः सुधाभस्मशर्कराः ॥15॥
शुक्तीः क्षीरपकं शङ्खनाभीश्चायसभाजने । कृत्वाऽग्निवर्णान्बहुशः क्षारोत्थे कुडवोन्मिते ॥16॥
निर्वाप्य पिष्ट्वा तेनैव प्रतीवापं विनिक्षिपेत् । श्लक्ष्णं शकृद्दक्षशिखिगृध्रकङ्ककपोतजम् ॥17॥

चतुष्पात्पक्षिपित्तालमनोह्वालवणानि च । परितः सुतरां चातो दर्व्या तमवघट्टयेत् ॥18॥
सबाष्पैश्च यदोत्तिष्ठेद् बुद्बुदैर्लेहवद्घनः । अवतार्य तदा शीतो यवराशावयोमये ॥19॥
स्थाप्योऽयं मध्यमः क्षारो–

Types of bāhya parimārjana according to the mode of preparation:

It is of 3 types such as:

(a) *Madhyama kṣāra* (moderate alkalies)
(b) *Mṛdu kṣāra* (mild alkalies)
(c) *Tīkṣṇa kṣāra* (strong alkalies)

(a) Madhyama kṣārapāka-vidhi:

* During *śarad ṛtu*, on an auspicious day, the physician should purify himself, wearing white clothes, should go to a big *kāla muṣkaka* tree of the middle age, which is not damaged.
* He should worship it and pray to the Gods of tree.
* The next day he doesn't witness any unnatural omen, should go to the tree early in the morning immediately after sunrise, and cut the branches of the tree, which spreads to the east or north.
* Similarly the branches of *pāribhadra, palāśa, aśvakarṇa, rājavṛṣkṣa, mahāvṛkṣa, vṛkṣaka, indravṛkṣa, vṛṣā, saptacchada, naktamāla, tilvaka, kadalī, vibhītakī, citraka, apāmārga, agnimantha*, four types of *kośātakī* etc. should be collected along with the roots, fruits, leaves and branches and cut into pieces and made into heap.
* Another heap of crystals of limestone should also be made near the heaps of the logs of *muṣkaka*, all these set on fire and the ashes are collected.
* Then take the above ash and add 4 times water and 4 times cow's urine and stirred well and then filter it with a thick cloth till a clear, red, thick liquid is obtained.
* The precipitate is kept on an oven and cooked nicely similar to that of *snehapāka*. During the process add the macerated powder of limestones, paste of the excreta of cock, peacock, falcon, heron, pegion; bile juice of animals and birds, *haritāla, manaḥśilā saindhava lavaṇa* etc., conch shell and made red hot in an iron pan and then made it cool.
* This should be kept in a heap of barley for preservation. This is the method of preparing *madhayama kṣārapāka*.

–न तु पिष्ट्वा क्षिपेन्मृदौ । निर्वाप्यापनयेत्तीक्ष्णे पूर्ववत् प्रतिवापनम् ॥20॥
तथा लाङ्गलिकादन्तिचित्रकातिविषावचाः । स्वर्जिकाकनकक्षीरिहिङ्गुपूतीकपल्लवाः ॥21॥
तालपत्री विडं चेति, सप्तरात्रात्परं तु सः । योज्यः–

(b) Mṛdu kṣārapāka-vidhi:

The process of preparation of *mṛdu kṣāra* is almost similar to *madhyama kṣāra*. At the end only the macerated powder of lime stones, conch shell etc. are put into the oven during the process of cooking. There is no need of adding the paste of *prativāpa dravya*.

(c) Tīkṣṇa kṣārapāka-vidhi:

* The method of preparation of *tīkṣṇa kṣāra* is also similar to *madhyama kṣāra*. In addition to *prativāpa dravyas* mentioned in *madhyama kṣāra*, the ashes of *lāṅgalī, dantī, citraka,*

ativiṣā, vacā, sarja kṣāra, swarṇakṣīrī, hiṅgu, pūtikarañja patra, tāla patrī and *biḍalavaṇa* are also to be added.

* This should be used after 7 days, depending upon the strength of the disease.

Indications of different types of kṣāra:

–तीक्ष्णोऽनिलश्लेष्ममेदोऽर्बुदादिषु ॥2 2॥
मध्योऽन्येष्वेव मृद्वोऽन्यः पित्तास्रगुदजन्मसु ।

* *Tīkṣṇa kṣāra* is indicated in *arbuda* and other disorders caused by the vitiation of *vāta, kapha* and *medas.*
* *Madhyama kṣāra* should be used in *arbuda* and other diseases when they are having moderate strength.
* Where as *mṛdu kṣāra* is indicated in *arśas* arise due to the dominancy of *pitta* and *rakta.*

Method of potenciating kṣāra:

बलार्धं क्षीणपानीये क्षाराम्बु पुनरावपेत् ॥2 3॥

If the potency of *kṣāra* is found to have become weak, it should again be dissolved in alkaline solution.

Kṣāra guṇa:

नातितीक्ष्णमृदुः श्लक्ष्णः पिच्छिलः शीघ्रगः सितः । शिखरी सुखनिर्वाप्यो न विष्यन्दी न चातिरुक् ॥2 4॥
क्षारो दशगुणः शस्त्रतेजसोरपि कर्मकृत् । आवृणद्भिव संरम्भाद्व्रणमाशीढयन्निव ॥2 5॥
सर्वतोऽनुसरन् दोषानुन्मूलयति मूलतः । कर्म कृत्वा गतरुजः स्वयमेवोपशाम्यति ॥2 6॥

1. *Nāti tikṣṇa* (neither too strong), 2. *nāti mṛdu* (nor too weak), 3. *ślakṣṇa* (soft), 4. *picchila* (slimy), 5. *śīghra* (quick in action), 6. *śīta* or *śveta* (white in colour), 7. *śikharī* (if falls on the ground from a little height forms like a small peak), 8. *sukha-nirvāpya* (easily dissolving), 9. *aviṣyandī* (no exudations) and 10. *na ca atiruk* (or) *alparuk* (causing little pain)—these are the ten qualities of *kṣāra.*

These *kṣāras* can perform many a number of functions such as excision, incision, extraction, scarification etc. of sharp and accessory instruments as well as cauterization.

These *kṣāras* by their actions of sucking, tormenting and spreading everywhere, they eradicate the root cause and eliminate the vitiated *doṣas* from the body. After subsiding the pain and other symptoms of the disease, the alkali also subsides of its own accord.

Notes:

Kṣāra doṣa: The following ten *kṣāra doṣas* are mentioned in Aṣṭāṅga Saṅgraha:

1. *Atyuṣṇa* (very hot), 2. *ati śīta* (very cold), 3. *ati tikṣṇa* (very strong), 4. *ati mṛdu* (very mild), 5. *ati tanu* (very thin), 6. *ati ghana* (very thick), 7. *ati picchila* (too slimy), 8. *visarpi* (spreading around), 9. *hīna auṣadha* (prepared with less potent drugs) and 10. *hīna pāka* (inadequately prepared).

Equipment required for kṣāra karma:

Cotton, wick, probe, spatula, *añjalikā*, ghee, honey, *sukta, tuṣodaka*, whey, milk, water, cold pastes, bedding and chairs etc. should be procured before starting the process.

Kṣāra karma:

क्षारसाध्ये गदे छिन्ने लिखिते स्राविते ऽथवा । क्षारं शलाकया दत्त्वा प्लोतप्रावृतदेहया ॥2 7॥
मात्राशतमुपेक्षेत–

* The patient eligible to receive caustic therapy should be made to sit or lie down and held tight by the attendants.
* The diseased part should be punctured, scratched or cut by a knife and the alkali applied to the spot with a metal rod.
* After the application a period of 100 seconds should be waited.

Guda arśas (Hemorrhoids):

–तज्ज्ञार्शःस्वावृताननम् । हस्तेन यन्त्रं कुर्वीत–

In hemorrhoids, the alkali is applied through the slit of the proctoscope with the help of a rod. After the application, the proctoscope is covered with the hand and allowed for a period of 100 seconds.

Vartma roga:

–वर्त्मरोगेषु वर्त्मनी ॥2 8॥
निर्भुज्य पिचुना ऽच्छाद्य कृष्णभागं विनिक्षिपेत् । पद्मपत्रतनुः क्षारलेपो–

In the diseases of the eye lids, they should be held averted, the cornea should be covered with cotton swab and the alkali is applied as thin as a lotus petal.

Nāsā roga & karṇa roga:

–घ्राणार्बुदेषु च ॥2 9॥
ग्रन्थादित्यं निषण्णस्य समुन्नम्याग्रनासिकाम् । मात्रा विधार्यः पञ्चाशत् तद्वदर्शसि कर्णजे ॥3 0॥

* In nasal polyps, malignant tumors the patient is made to sit facing the sun.
* Then the nostrils should be averted and the alkali is applied and allowed for a period of 50 seconds.
* Similar is the procedure with the ear disorders.

Post-operative care:

क्षारं प्रमार्जनेनानु परिमृज्यावगम्य च । सुदग्धं घृतमध्वक्तं तत्पयोमस्तुकाम्बिकैः ॥3 1॥
निर्वापयेत्ततः साज्यैः स्वादुशीतैः प्रदेहयेत् । अभिष्यन्दीनि भोज्यानि भोज्यानि क्लेदनाय च ॥3 2॥
यदि च स्थिरमूलत्वात्क्षारदग्धं न शीर्यते । धान्याम्लबीजपञ्चाङ्गतिलैरालेपयेत्ततः ॥3 3॥
तिलकल्कः समधुको घृताक्तो व्रणरोपणः ।

* After the stipulated time, the alkali is removed by a brush and then smeared with honey, ghee etc.
* After some time the area should be covered with the paste of the drugs viz. *kṣīra, mastu* and *kāñjika* which are sweet in taste and cold in potency after mixing with ghee.

- He should be given food and other recipes, which promote secretions and moistening of the body.
- If the site of the burn does not get torn because of being deep rooted the paste of *dhānyāmla, yaṣṭi* and *tila* should be applied.
- Paste of *tila* and *yaṣṭimadhu* when mixed with *ghṛta* is useful for healing the ulcer.

Samyak dagdha lakṣaṇa:

पक्वजम्ब्वसितं सम्यग्दग्धं विपर्यये ॥3 4॥

The site of the application of caustic alkalies assuming the color of a ripe fruit of *jāmuna* and slightly depressed in the center are the signs of *samyak dagdha lakṣaṇa.*

Durdagdha lakṣaṇa:

ताम्रतातोदकण्डूवादैर्दुर्दग्धं तं पुनर्दहेत् ।

Signs those of opposite to the above such as the site appears as copper in color, pricking pain, itching, lassitude etc. are considered as the features of *durdagdha.*

Ati dagdha lakṣaṇa:

अतिदग्धे स्रवेद्रक्तं मूर्च्छादाह ज्वरादयः ॥3 5॥
गुदे विशेषाद्विण्मूत्रसंरोधोऽतिप्रवर्तनम् । पुंस्त्वोपघातो मृत्युर्वा गुदस्य शातनाद्ध्रुवम् ॥3 6॥
नासायां नासिकाबंशदरणाकुञ्चनोद्भवः । भवेच्च विषयाज्ञानं तद्वच्छ्रोत्रादिकेष्वपि ॥3 7॥

Appearance of bleeding, fainting, local burning sensation, redness and swelling, fever etc. are the features of *ati dagdha.*

Excessive burning over the anus leads to either obstruction or too much elimination of faeces and urine, impotency and even death due to injury to the rectum.

Excessive burning of the nose leads to contraction of nasal bridge and loss of sensation of smell. Similarly ears and the other sense organs loose their normal functions if excessive burning takes place while performing *kṣāra karma.*

Management of complications due to atidagdha:

विशेषादत्र सेको ऽम्लैर्लेपो मधु घृतं तिलाः । वातपित्तहरा चेष्टा सर्वैव शिशिरा क्रिया ॥3 8॥

Seka with sour substances, *lepa* with honey, ghee and *tila. Vāta-pittahara* foods and activities and all other activities which produce cold will be useful to manage the complications arises due to excessive burning.

अम्लो हि शीतः स्पर्शेन क्षारस्तेनोपसंहितः । यात्याशु स्वादुतां तस्मादम्लैर्निर्वापयेत्ततः ॥3 9॥

As sour substances are cold to touch and will attain sweet in taste by contacting with alkaline substances. Hence it is advised to wash the wounds caused by alkalies with sour substances.

AGNI-KARMA
(Thermal Cautery)

Definition:

The therapeutic procedure which can be conducted by using fire or which is pertaining to fire is known as *agnikarma* or thermal cautery.

(विषाग्निशस्त्राशनिमृत्युतुल्यः क्षारो भवेदल्पमतिप्रयुक्तः ।
स धीमता सम्यगनुप्रयुक्तो रोगान्निहन्यादचिरेण घोरान् ॥1॥)

Kṣāra administered by an ingnorant physician is like death caused by *viṣa, agni, śastra* and *aśani* (thunder bolt). Where as the same administered properly by an intelligent physician results in cure of even dreadful diseases quickly.

Thermal cautery is superior to caustic alkalies:

अग्निः क्षारादपि श्रेष्ठस्तद्दग्धानामसम्भवात् । भेषजक्षाराशस्त्रैर्हि न सिद्धानां प्रसाधनात् ॥40॥

The diseases, which are not cured by the use of medicines, surgery and caustic alkalies, can be managed by thermal cautery, without any reversion. Hence thermal cautery is definitely superior to caustic alkalies.

Suitable places for thermal cautery:

त्वचि मांसे सिरास्नायुसन्ध्यस्थिषु स युज्यते ।

Skin, muscles, veins, tendons, joints and bones are the suitable places for thermal cauterization.

Indications of thermal cautery on the skin and the equipment required:

मषाङ्गग्लानिमूर्धार्तिमन्थकीलतिलादिषु ॥41॥
त्वग्दाहो वर्तिगोदन्तसूर्यकान्तशरादिभिः ।

The following diseases are suitable for thermal cautery:

* *Maṣaka* (black moles), *aṅgaglāni* (weakness of the body parts), *mūrdhārti* (diseases of the head), *mantha* (*adhimantha*/gloucoma), *kīla* (*carmakīla*/warts), *tilakālika* (black spots/moles similar to size & shape of a gingily seed).
* In the above conditions thermal cautery is to be conducted on the skin with the help of *varti, godanta* (cow's tooth), *sūryakānta* stone, arrow and with other rods.

Indications of thermal cautery on the muscle and the equipment required:

अर्शोभगन्दरग्रन्थिनाड्यौदुष्टव्रणादिषु ॥42॥
मांसदाहो मधुस्नेहजाम्बवौष्ठगुडादिभिः ।

* *Arśas* (hemorrhoids), *bhagandara* (fistula-in-ano), *granthi* (benign and malignant tumors), *nāḍi vraṇa* (sinuses), *duṣṭa vraṇa* (chronic ulcers and suppurated wounds) are suitable for conducting thermal cautery on the muscles.

* Honey, ghee, sesame oil, muscle fat, *jāmbavauṣṭha śalākā*, jaggary, *yaṣṭimadhu*, gold, silver, copper, iron and bronze etc. are useful for the thermal cauterization on the muscles.

Indications of thermal cautery on the veins and the equipment required:

श्लिष्टवर्त्मन्यसृक्स्रावनील्यसम्यग्व्यधादिषु ॥4 3॥
सिरादिदाहस्तैरेव–

* *Śliṣṭa vartma*, profuse bleeding, blue mole and where the venesection was not properly conducted, thermal cauterization is indicated on the veins.
* It should be conducted with *jāmbavauṣṭha śalākā*, needle, bees' wax, honey, jaggary and ghee.

Contraindicated for thermal cautery:

–न दहेत्क्षारवारितान् । अन्त्रशल्यासृजो भिन्नकोष्ठान् भूरिव्रणातुरान् ॥4 4॥

* Those who are contraindicated for caustic alkalies, foreign body is not removed, intestinal perforation, hemorrhagic disorders, vitiation of *rakta*, multiple ulcers, etc. are also should not be conducted chemical cauterization.
* It should not be conducted in summer seasons.
* In an emergency, it should be done after giving cold treatments and unctuous food.

Notes:

Agnikarma-vidhi (Procedure):

* After selecting the eligible patient, perform spiritual rites, and made him lie down on the cot comfortably facing east and held tight by the attendants.
* Then heat the instruments such as *jāmbavauṣṭha śalākā* etc. till the tips become red-hot.
* Afterwards remove them and place there on the body of the patient creating marks such as semicircular, circular, cruciform, number eight, point, straight line, dotted patch etc.
* It should be conducted till getting the proper signs of cauterization such as burning associated with sound, foul smell and contraction of the skin.
* The patient is being kept by telling soothing words.
* Formation of the color of a pigeon, mild oedema and pain, dryness and contraction of the skin will be seen when the thermal cautery was done on the skin.

Agnikarma vidhi

* Blackish discoloration, wound become swollen, arrest of bleeding and discharge of the lymph etc., are the symptoms of thermal cautery on the muscles.
* If the cauterization conducted on the veins tendons etc. the wound becomes blackish red in color, hard and rough.

Post-orperative care:

मृदग्नं घृतमधक्तं स्निग्धशीतैः प्रदेहयेत् ।

After the completion of the process of thermal cautery, the site should be properly applied with ghee and honey and then apply the pastes of unctuous and cold substances.

Proper signs and symptoms of thermal cauterization:

तस्य लिङ्गं स्थिते रक्ते शब्दवल्लसिकान्वितम् ॥4 5॥
पक्वतालकपोताभं सुरोहं नातिवेदनम् ।

* Arrest of bleeding that appears during the course of cauterization.
* Emergence of crackling sound from the site of cauterization.
* Discharge of lymph from the site.
* Colour of skin at the site of cauterization resembles either of a ripened *tāla phala* or of a pigeon.
* Having mild pain and the wound heals quickly.

DAGDHA BHEDA

Durdagdha & atidagdha lakṣaṇa:

प्रमादादग्धवत्सर्वं दुर्दग्धात्यर्चदग्धयोः ॥4 6॥

The signs and symptoms of *durdagdha* (improper cauterization) and *atidagdha* (excessive cuaterization) are similar to *pramāda dagdha* (accidental burns).

चतुर्धा तनु तुच्छेन सह–

Dagdha (cauterization) is of 4 types as under:

(a) *Tuccha dagdha* (inadequete)
(c) *Samyak dagdha* (proper)
(b) *Durdagdha* (improper)
(d) *Ati dagdha* (excessive)

Tuccha dagdha lakṣaṇa:

–तुच्छस्य लक्षणम् । त्वग्विवर्णाप्यितेऽत्यर्थं न च स्फोटसमुद्भवः ॥4 7॥

Discoloration and severe burning sensation and non emergence of boils are the features of *tuccha dagdha.*

Durdagdha lakṣaṇa:

सस्फोटदाहनीरोधं दुर्दग्धम्–

Emergence of boils and severe burning sensation are the features of *durdagdha.*

Ati dagdha lakṣaṇa:

–अतिदाहतः । मांसलम्बनसङ्कोचदाहधूपनवेदनाः ॥48॥
सिरादिनाशस्तृण्मूर्च्छाव्रणगाम्भीर्यमृत्यवः ।

Drooping down of muscels, contraction, burning sensation, feeling of emergence of hot fumes, severe pain, distruction of veins and others, thirst, fainting, deep wound formation and even death are the features of *atidagdha*.

Treatment for tuccha dagdha:

तुच्छस्याग्निप्रतपनं क्रार्यमुष्णं च भेषजम् ॥49॥
स्थाने ऽस्रे वेदना ऽत्यर्थं विलीने मन्दता रुजः ।

* Application of heat over the region of *tuccha dagdha vraṇa* and use of hot substances is the line of treatment indicated.
* Never administer cold substances and treatments.
* Cold treatments results in accumulation of blood which causes the increase of pain and burning sensation.
* Due to the application of hot treatments coagulated blood dissolves and pain subsides.
* Hence it is advised to treat *tuccha dagdha* with hot substances only.

Treatment for durdagdha:

दुर्दग्धे शीतमुष्णं च युञ्ज्यादादौ ततो हिमम् ॥50॥

* In *durdagdha* the treatment with cold and hot substances should be conducted and followed by cold treatments viz,
  • Application of ghee.
  • Washing the wound with cold decoctions etc.

Treatment for samyak dagdha:

सम्यग्दग्धे तवक्षीरिप्लक्षचन्दनगैरिकैः । लिम्पेत्साज्यामृतैरूर्ध्वं पित्तविद्रधिवत्क्रिया ॥51॥

* Besmear the wound with the paste prepared by pounding the powders of *tavakṣiri, plakṣa, cadana, gairika* and *guḍūci* with ghee for the management of *samyak dagdha vraṇa*.
* After reducing the burning sensation, follow the line of treatment indicated for *pitta vidradhi*.

Treatment for ati dagdha:

अतिदग्धे द्रुतं कुर्यात्सर्वं पित्तविसर्पवत् ।

In case of *atidagdha* follow the line of treatment prescribed for *pittaja visarpa*.

Treatment for sneha dagdha:

स्नेहदग्धे भृशतरं रूक्षं तत्र तु योजयेत् ॥52॥

Using severe dry substances can treat scalds formed due to the hot unctuous substances.

(शस्त्रक्षाराग्नयो यस्मान्मृत्योः परममायुधम् । अप्रमत्तो भिषक् तस्मात्तान् सम्यगवधारयेत् ॥1॥)

(Improper utilization of sharp instruments, chemical and thermal cauterization causes the death of the patients. Hence, the physician should be cautious while handling and should have perfect theoretical as well as practical knowledge.)

समाप्यते स्थानमिदं हृदयस्य रहस्यवत् । अत्रार्थाः सूत्रिताः सूक्ष्माः प्रतन्यन्ते हि सर्वतः ॥ 5 3 ॥

This is the end of the section entitled Sūtra Sthāna, which is full of secrets similar to the heart. In this section it is briefly mentioned the subject matter of Aṣṭāṅga Āyurveda, which has been elaborately discussed in the relevant sections of the treatise Aṣṭāṅga Hṛdaya.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
प्रथमे सूत्रस्थाने क्षाराग्निकर्मविधिर्नाम त्रिंशत्तमोऽध्यायः ॥ 30 ॥

Thus ends the thirtieth chapter entitled *Kṣāra-agnikarma vidhi Adhyāya* of Sūtra Sthāna in Aṣṭāṅga Hṛdaya Saṁhitā, which was composed by Ācārya Vāgbhaṭa son of Śri Vaidyapati Siṁhagupta.

In this chapter Ācārya Vāgbhaṭa discussed about the caustic alkalies; properties of alkalies, 2 types such as external and internal administration; contraindicated persons and the places of contraindication; three types of alkalies according to the preparation—moderate, mild and strong; *kṣāra-guṇa* & *doṣa*, required equipment, procedure; post operative care; signs and symptoms of proper, insufficient and excessive conduction of caustic alkalies. thermal cauterization—definition, impor-tance, suitable places, suitable diseases for conducting thermal cautery on the skin, muscle, veins, tendons, bones and joints and the required equipment, contraindications, procedure; types of improper cauterization, their symptoms and treatment have been discussed in detail.

* समाप्तं चेदं प्रथमं सूत्रस्थानम् *

Thus ends Sūtra-Sthāna, the first section.

*

ANNEXURE

- Important essay & short questions
- Important ślokas to be learnt by heart
- Table of weights and measures
- Glimpse of Aṣṭāṅga Hṛdaya
- Alphabetical index of the herbs
- Glossary of Sanskrit terms

ANNEXURE : I

Important Essay Questions

1. Write in detail about the qualities and importance of cikitsā pāda.
2. Write an essay about pañcavidha pitta.
3. Write about the classification of kāla and discuss about the features of ādāna & visarga kāla.
4. Write about trayo upasthambha.
5. Write about the types of sweda and explain about upanāha sweda.
6. Define yantra, write their types and functions.
7. Write about the classification of vasti and the procedure of nirūha vasti.
8. Explain the types of mūrdha taila and the detailed description of śirovasti.
9. Discuss in detail about dinacaryā (daily regimen).
10. Mention the effects of suppression of urine and its treatment.
11. Name the types of pañcamūla and mention the drugs come under the group of daśamūla along with their properties.
12. Write an essay about Drava-dravya vijñānīya.
13. Describe the procedure of vamana karma.
14. Write about the features of madhura & kaṣāya rasa dravyas and complications of their excessive use.
15. Write an essay about pañcavidha vāta, pitta & kapha.
16. Write about the procedure of jaloukā-vacāraṇa.
17. Describe in detail about the procedure of nasya karma.
18. Write about the normal and abnormal features of tridoṣas.
19. Write an essay about adhāraṇīya vega.
20. Describe the features and regimen of grīṣma ṛtu.
21. Describe the procedure of puṭapāka.
22. Features of sharp instruments.
23. Write an essay about oleation therapy.
24. Write in detail about śastrakarma vidhi.
25. Acchapeya & sneha vicāraṇā.

Short Questions

1. Chardana gaṇa
2. Features of poisonous food and drinks
3. Viṣānna parikṣā
4. Caya & prakopa
5. Sadyo sneha yoga
6. Pācaka pitta
7. Uttaravasti vidhi
8. Ṛtu sandhi
9. Toya varga
10. Śastra doṣa (defects of sharp instruments)
11. Pratimarṣa nasya
12. Aṇutaila
13. Śuddha rakta lakṣaṇa
14. Dhūma yantra
15. Dravya guṇas
16. Ojas
17. Gokṣīra
18. Virūddhāhāra
19. Āmadoṣa cikitsā
20. Rogārogyaika karaṇa
21. Adhāraṇīya vega
22. Types of ajīrṇa and their treatment

23. Śaradṛtu caryā
24. Vyāyāma
25. Snehapāna phala
26. Drava sweda
27. Phala varga
28. Kāsaghna dhūma
29. Types of gaṇḍūṣa
30. General line of treatment for śārīrika and mānasika doṣa
31. Susādhya vyādhi lakṣaṇa
32. Snehapāna vidhi
33. Vasti yantra
34. Anupāna
35. Anagni sweda
36. Mukha lepa
37. Rasa and anurasa
38. Kṛtānna varga
39. Akṣi tarpaṇa
40. Saṁsarjana karma
41. Dhūma varti
42. Pārthiva & āpya dravya lakṣaṇa
43. Vasti yantra
44. Mātrā vasti
45. Kavala & gaṇḍūṣa
46. Pramāda dagdha lakṣaṇa & tuttha dagdha cikitsā
47. Kṣāra guṇa & karma
48. Taila varga
49. Vipāka
50. Madhura rasa dravya lakṣaṇa & karma
51. Vicitra pratyayārabdha dravya
52. Visūcikā & alasaka
53. Trividha roga mārga
54. Drugs mentioned in tikta gaṇa
55. Rasa catuṣka
56. Ouṣadha upayoga kāla
57. Laṅghana bheda
58. Triphalā guṇa karma
59. Swatantra vyādhi-paratantra vyādhi
60. Kṣīra varga
61. Relation between doṣa & ṛtu
62. Madhu
63. Āgneya sweda
64. Yoga vasti
65. Types & benefits of dhūmapāna
66. Bandhana prakāra
67. Māṁsa varga
68. Arśo yantra
69. Fill up and explain the śloka "Uṣṇoda-kopacārisyāt..."
70. Aṇu yantra & aṇu śastra
71. Virecya (eligible for purgation therapy)
72. Sirāvedhana vidhi
73. Treatment for drowning
74. Features of pacyamāna śopha
75. Kṣāra-pāka vidhi

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ANNEXURE : II

Important Ślokas to be Learnt by Heart

CHAPTER 1
Āyuṣkāmīyam Adhyāya

Maṅgalācaraṇa:

रोगादिरोगान् सततानुषक्ता-
नशेषकायग्रसृतानशेषान् ।
औत्सुक्यमोहारतिदाञ्छमाय
योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥1॥

Eight branches of Āyurveda:

कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्राजरावृषान् ॥5॥
अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता ।

Description of doṣas:

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ॥6॥
विकृताऽविकृता देहं घ्नन्ति ते वर्तयन्ति च ।

Location of tridoṣa:

ते व्यापिनोऽपि हृन्नाभ्योरधोमध्योर्ध्वसंश्रयाः ॥7॥

Relationship of doṣas and the age, time & food:

वयोऽहोरात्रिभुक्तानां तेऽन्तमध्यादिगाः क्रमात् ।

Relationship between agni & doṣas:

तैर्भवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः ॥8॥

Influence of doṣas on koṣṭha:

कोष्ठः क्रूरो मृदुर्मध्यो मध्यः स्यात्तैः समैरपि ।

Prakṛti:

शुक्रार्तवस्थैर्जन्यादौ विषेणेव विषक्रिमेः ॥9॥
तैश्च तिस्रः प्रकृतयो हीनमध्योत्तमाः पृथक् ।

Tridoṣa guṇa:

तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ।
पित्तं सस्नेहतीक्ष्णोष्णं लघु विस्रं सरं द्रवम् ॥11॥
स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ।

Dhātu & mala:

रसासृङ्मांसमेदोऽस्थिमज्जशुक्राणि धातवः ।
मल तूच्यामला मूत्रशकृत्स्वेदादयोऽपि च ॥13॥

Vṛddhi & kṣaya:

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ।

Rasa:

रसाः स्वाद्वम्ललवणतिक्तोषणकषायकाः ॥14॥
षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ।
तत्राद्या भारतं घ्नन्ति त्रयस्तिक्तादयः कफम् ॥15॥
कषायतिक्तमधुराः पित्तमन्ये तु कुर्वते ।

Dravya bheda:

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ॥16॥

Vīrya, vipāka:

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ।
त्रिधा विपाको द्रव्यस्य स्वाद्वम्लकटुकात्मकः ॥17॥

Dravya guṇa:

गुरुमन्दहिमस्निग्धश्लक्ष्णसान्द्रमृदुस्थिराः ।
गुणाः ससूक्ष्मविशदा विंशतिः सविपर्ययाः ॥18॥

Causative factors for diseases:

कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः ।
सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् ॥19॥

Disease and health:

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता ।

Roga bheda:

निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥20॥

Rogādhiṣṭhāna:

तेषां कायमनोभेदादधिष्ठानमपि द्विधा ।

Mānasika doṣa:

रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ ॥21॥

Rogī-roga parīkṣā:

दर्शनस्पर्शनप्रश्नैः परीक्षेत च रोगिणम् ।
रोगं निदानपूर्वरूपलक्षणोपशयादिभिः ॥22॥

Deśa bheda:

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा ।
जाङ्गलं वातभूयिष्ठमनूपं तु कफोल्बणम् ॥23॥
साधारणं समगुणं त्रिधा भूदेशमादिशेत् ।

Kāla bheda:

क्षणादिर्व्याध्यवस्था च कालो भेषजयोगकृत् ॥2 4॥

Ousadha bheda:

शोधनं शमनं चेति समासादौषधं द्विधा ।

Śārtrika & mānasika dosa cikitsā:

शरीरजानां दोषाणां क्रमेण परमौषधम् ॥2 5॥
बस्तिर्विरेको वमनं तथा तैलं घृतं मधु ।
धीधैर्यात्मादिविज्ञानं मनोदोषौषधं परम् ॥2 6॥

Pāda catuṣṭaya:

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।
चिकित्सितस्य निर्दिष्टं, प्रत्येकं तच्चतुर्गुणम् ॥2 7॥

Pāda catuṣṭaya guna:

दक्षस्तीर्थान्तशास्त्रार्थो दृष्टकर्मा शुचिर्धिषक् ।
बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम् ॥2 8॥
अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः ।
आढ्यो रोगी भिषग्वश्यो ज्ञापकः सत्त्ववानपि ॥2 9॥

Sukha-sādhya roga laksana:

सर्वौषधक्षमे देहे यूनः पुंसो जितात्मनः ।
अमर्मगोऽल्पहेत्वग्ररूपरूपोऽनुपद्रवः ॥3 0॥
अतुल्यदूष्यदेशर्तुप्रकृतिः पादसम्पदि ।
ग्रहेष्वनुगुणेष्वेकदोषमार्गे नवः सुखः ॥3 1॥

CHAPTER 2
Dinacaryā Adhyāya

Prātahkālotthān:

ब्राह्मे मुहूर्ते उत्तिष्ठेत् स्वस्थो रक्षार्थमायुषः ।
शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः ॥1 1॥

Danta-dhāvana vidhi:

अर्कन्यग्रोधखदिरकरञ्जककुभादिजम् ।
प्रातर्भुक्त्वा च पूर्वह्णे कषायकटुतिक्तकम् ॥2 1॥
कनीन्यग्रसमस्थौल्यं सुकृष्णं द्वादशाङ्गुलम् ।
भक्षयेद्दन्तधवनं दन्तमांसान्यबाधयन् ॥3 1॥

Contraindicated for danta-dhāvana:

नाद्यादजीर्णभयुषास्कासज्वरार्दितौ ।
तृष्णाऽऽस्यपाकहृद्रोगशिरःकर्णाक्षियी च तत् ॥4 1॥

Añjana:

सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत् ।
चक्षुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम् ॥5 1॥
योजयेत्सप्तरात्रेऽस्मात् स्नावणार्थं रसाञ्जनम् ।
ततो नावनगण्डूषधूमताम्बूलभाग्भवेत् ॥6 1॥

Abhyanga:

अभ्यङ्गमाचरेन्नित्यं, स जराश्रमवातहा ।
दृष्टिप्रसादपुष्ट्यायुःस्वप्नसुत्वक्त्वदार्ढ्यकृत् ॥8 1॥
शिरःश्रवणपादेषु तं विशेषेण शीलयेत् ।
बल्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्धजीर्णिभिः ॥9 1॥

Vyāyāma:

लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मेदसः क्षयः ।
विभक्तघनगात्रत्वं व्यायामादुपजायते ॥1 0॥
वातपित्तामयी बालो वृद्धोऽजीर्णी च तं त्यजेत् ।
अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः ॥
शीतकाले वसन्ते च, मन्दमेव ततोऽन्यदा ।
तं कृत्वाऽनुसुखं देहं मर्दयेच्च समन्ततः ॥1 2॥

Udvartana:

उद्वर्तनं कफहरं मेदसः प्रविलायनम् ।
स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ॥1 5॥

Snāna:

दीपनं वृष्यमायुष्यं स्नानमूर्जाबलप्रदम् ।
कण्डूमलश्रमस्वेदतन्द्रादुष्टप्रपाप्मजित् ॥1 6॥

Daśavidha pāpa:

हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृते ॥2 1॥
सम्भिन्नालापं व्यापादमभिध्यां दृग्विपर्ययम् ।
पापं कर्मेति दशधा कायवाङ्मानसैस्त्यजेत् ॥2 2॥

CHAPTER 3
Ṛtucaryā Adhyāya

Ādāna kāla:

तस्मिन् ह्लादिन्यतीक्ष्णोष्णरूक्षा मार्गस्वभावतः ।
आदित्यपवनाः सौम्यान् क्षपयन्ति गुणान् भुवः ॥3 1॥
तिक्तः कषायः कटुको बलिनोऽत्र रसाः क्रमात् ।
तस्मादादानमाग्नेयम्-

Visarga kāla:

-ऋतवो दक्षिणायनम् ॥4 1॥
वर्षादयो विसर्गाद्यास्तद्बलं विसृजत्यपम् ।
सौम्यत्वादत्र सोमो हि बलवान् हीयते रविः ॥5 1॥
मेघवृष्ट्यनिलैः शीतैः शान्ततापे महीतले ।
स्निग्धाम्लोहाम्ललवणमधुरा बलिनो रसाः ॥6 1॥

Nature of body strength according to seasons:

शीतेऽग्र्यं वृष्टिघर्मेऽल्पं बलं मध्यं तु शेषयोः ।

Hemanta ṛtu caryā:

वातघ्नतैलैरभ्यङ्गं मूर्ध्नि तैलं विमर्दनम् ।
नियुद्धं कुशलैः सार्धं पादाघातं च युक्तितः ॥10॥
कषायापहृतस्नेहस्ततः स्नातो यथाविधि ।
कुङ्कुमेन सदर्पेण प्रदिग्धोऽगुरुधूपितः ॥11॥
रसान् स्निग्धान् पलं पुष्टं गौडमच्छसुरां सुराम् ।
गोधूमपिष्टमाषेक्षुक्षीरोत्थविकृतीः शुभाः ॥12॥

Vasanta ṛtu caryā:

तीक्ष्णैर्वमननस्याद्यैर्लघुरूक्षैश्च भोजनैः ।
व्यायामोद्वर्तनाघातैर्जित्वा श्लेष्माणमुल्बणम् ॥19॥
स्नातोऽनुलिप्तः कर्पूरचन्दनागुरुकुङ्कुमैः ।
पुराणयवगोधूमक्षौद्रजाङ्गलशूल्यभुक् ॥20॥
सहकाररसोन्मिश्रानास्वाद्य प्रियया ऽर्पितान् ।
प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥21॥

Grīṣma ṛtu caryā:

अतोऽस्मिन्पटुकट्वम्लव्यायामार्ककरांस्त्यजेत् ॥27॥
भजेन्मधुरमेवान्नं लघु स्निग्धं हिमं द्रवम् ।
सुशीततोयसिक्ताङ्गो लिह्यात्सक्तून् सशर्करान् ॥28॥
मद्यं न पेयं, पेयं वा स्वल्पं, सुबहुवारि वा ।
अन्यथा शोषशैथिल्यदाहमोहान् करोति तत् ॥29॥

Varṣā ṛtu caryā:

आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान् ।
जाङ्गलं पिशितं यूषान् मध्वरिष्टं चिरन्तनम् ॥45॥
मस्तु सौवर्चलाढ्यं वा पञ्चकोलावचूर्णितम् ।
दिव्यं कौपं शृतं चाम्भो भोजनं त्वतिदुर्दिने ॥46॥
व्यक्ताम्ललवणस्नेहं संशुष्कं क्षौद्रवल्लघु ।
अपादचारी सुरभिः सततं धूपिताम्बरः ॥47॥
हर्म्यपृष्ठे वसेद्वाष्पशीतशीकरवर्जिते ।

Śarad ṛtu caryā:

तज्जयाय घृतं तिक्तं विरेको रक्तमोक्षणम् ।
तिक्तं स्वादु कषायं च क्षुधितोऽन्नं भजेल्लघु ॥50॥
शालिमुद्गसिताधात्रीपटोलमधुजाङ्गलम् ।
तप्तं तप्तांशुकिरणैः शीतं शीतांशुरश्मिभिः ॥51॥
समन्तादप्यहोरात्रमगस्त्योदयनिर्विषम् ।
शुचि हंसोदकं नाम निर्मलं मलजिज्जलम् ॥52॥
नाभिष्यन्दि न वा रूक्षं पानादिष्वमृतोपमम् ।
चन्दनोशीरकर्पूरमुक्तास्रग्वसनोज्ज्वलः ॥53॥

Need of consuming substances having all the tastes:

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृतावृतौ ॥57॥

Ṛtu sandhi:

ऋत्वोरन्त्यादिसप्ताहावृतुसन्धिरिति स्मृतः ।

CHAPTER 4
Rogānutpādaniya Adhyāya

Adhāraṇīya vega:

वेगान् नधारयेद्वातविण्मूत्रक्षवतृट्क्षुधाम् ।
निद्राकासश्रमश्वासजृम्भाश्रुच्छर्दिरेतसाम् ॥1॥

Effects of suppression of natural urges and their management adhovāta (flatus):

अधोवातस्य रोधेन गुल्मोदावर्तरुक्क्लमाः ।
वातमूत्रशकृत्सङ्गदृष्ट्यग्निवधहृद्गदाः ॥2॥

Sakṛt (faeces):

शकृतः पिण्डिकोद्वेष्टप्रतिश्यायशिरोरुजः ।
ऊर्ध्ववायुः परीकर्तो हृदयस्योपरोधनम् ॥3॥
मुखेन विट्प्रवृत्तिश्च पूर्वोक्ताश्चामयाः स्मृताः ।

Mūtra (urine):

अङ्गभङ्गाश्मरीबस्तिमेढ्रवंक्षणवेदनाः ॥4॥
मूत्रस्य रोधात् पूर्वे च प्रायो रोगाः तदौषधम् ।
वर्त्यभ्यङ्गावगाहाश्च स्वेदनं बस्तिकर्म च ॥5॥
अन्नपानं च विड्भेदि विड्रोधोत्थेषु यक्ष्मसु ।
मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम् ॥6॥
जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम् ।
अवपीडकमेतच्च संज्ञितं धारणात् पुनः ॥7॥

Udgāra (eructation/belching):

उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसो ।
आध्मानकासहिध्माश्च हिध्मावत्तत्र भेषजम् ॥8॥

Kṣavathu (sneezing):

शिरोऽर्तीन्द्रियदौर्बल्यमन्यास्तम्भार्दितं क्षुतेः ।
तीक्ष्णधूमाञ्जनाघ्राणनावनार्कविलोकनैः ॥9॥
प्रवर्तयेत् क्षुतिं सक्तां स्नेहस्वेदौ च शीलयेत् ।

Tṛṣṇā (thirst):

शोषाङ्गसादबाधिर्यसम्मोहभ्रमहृद्गदाः ॥10॥
तृष्णाया निग्रहात्तत्र शीतः सर्वो विधिर्हितः ।

Kṣudhā (hunger):

अङ्गभङ्गारुचिग्लानिकार्श्यशूलभ्रमाः क्षुधः ॥11॥
तत्र योज्यं लघु स्निग्धमुष्णमल्पं च भोजनम् ।

Nidrā (sleep):

निद्राया मोहमूर्धाक्षिगौरवालस्यजृम्भिकाः ॥12॥
अङ्गमर्दश्च, तत्रेष्टः स्वप्नः संवाहनानि च ।

Kāsa (cough):

कासस्य रोधात्तद्वृद्धिः श्वासारुचिहृदामयाः ॥13॥
शोषो हिध्मा च कार्योऽत्र कासहा सुतरां विधिः ।

Śramaśwāsa (dyspnoea on exertion):

गुल्महृद्रोगसम्मोहाः श्रमश्वासाद्विधारितात् ॥14॥
हितं विश्रमणं तत्र वातघ्नश्च क्रियाक्रमः ।

Jṛmbhā (yawning):

जृम्भायाः क्षववद्रोगाः, सर्वज्ञानिलजिद्विधिः ॥15॥

Aśru (tears):

पीनसाक्षिशिरोहृद्रुङ्गमन्यास्तम्भारुचिभ्रमाः ।
सगुल्मा बाष्पतस्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥16॥

Chardi (vomiting):

विसर्पकोठकुष्ठाक्षिकण्डूपाण्ड्वामयज्वराः ।
सकासश्वासहृल्लासव्यङ्गश्वयथवो वमेः ॥17॥
गण्डूषधूमानाहारा रूक्षं भुक्त्वा तदुद्गमः ।
व्यायामः स्रुतिरस्रस्य शस्तं चात्र विरेचनम् ॥18॥
सक्षारलवणं तैलमभ्यङ्गार्थं च शस्यते ।

Śukra (semen):

शुक्रात्तत्स्रवणं गुह्यवेदनाश्वयथुज्वराः ॥19॥
हृद्व्यथामूत्रसङ्गाङ्गभङ्गवृद्ध्यश्मषण्ढताः ।
ताम्रचूडसुराशालिबस्त्यभ्यङ्गावगाहनम् ॥20॥
बस्तिशुद्धिकरैः सिद्धं भजेत् क्षीरं प्रियाः स्त्रियः ।

Sarvaroga kāraṇa:

रोगाः सर्वेऽपि जायन्ते वेगोदीरणधारणैः ।

Importance of śodhana therapy:

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः ।
ये तु संशोधनैः शुद्धा न तेषां पुनरुद्भवः ॥26॥

Regimen for promotion of health:

नित्यं हिताहारविहारसेवी
समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमावा-
नाप्तोपसेवी च भवत्यरोगः ॥36॥

CHAPTER 5

Drava-dravya Vijñānīya Adhyāya

Gaṅgāmbu:

जीवनं तर्पणं हृद्यं ह्लादि बुद्धिप्रबोधनम् ।
तन्वव्यक्तरसं मृष्टं शीतं लघ्वमृतोपमम् ॥1॥
गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं त्वर्केन्दुमारुतैः ।
हिताहितत्वे तद्भूयो देशकालावपेक्षते ॥2॥

Uṣṇa jala:

दीपनं पाचनं कण्ठ्यं लघूष्णं बस्तिशोधनम् ॥16॥
हिध्माध्मानानिलश्लेष्मसद्यःशुद्धिनवज्वरे ।
कासामपीनसश्वासपार्श्वरुक्षु च शस्यते ॥17॥

Nārikelodaka:

नारिकेलोदकं स्निग्धं स्वादु वृष्यं हिमं लघु ।
तृष्णापित्तानिलहरं दीपनं बस्तिशोधनम् ॥19॥

Kṣīra guṇa:

स्वादुपाकरसं स्निग्धमोजस्यं धातुवर्धनम् ॥20॥
वातपित्तहरं वृष्यं श्लेष्मलं गुरु शीतलम् ।
प्रायः पयः–

Gokṣīra guṇa:

–अत्र गव्यं तु जीवनीयं रसायनम् ॥21॥
क्षतक्षीणहितं मेध्यं बल्यं स्तन्यकरं सरम् ।
श्रमभ्रममदालक्ष्मीश्वासकासातितृट्क्षुधः ॥22॥
जीर्णज्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत् ।

Māhiṣa kṣīra guṇa:

हितमत्यग्न्यनिद्रेभ्यो गरीयो माहिषं हिमम् ॥23॥

Ajākṣīra guṇa:

अल्पाम्बुपानव्यायामकटुतिक्ताशनैर्लघु ।
आजं शोषज्वरश्वासरक्तपित्तातिसारजित् ॥24॥

Nārī-kṣīra guṇa:

मानुषं वातपित्तासृगभिघाताक्षिरोगजित् ।
तर्पणाश्चोतनैर्नस्यैः–

Dadhi guṇa:

अम्लपाकरसं ग्राहि गुरूष्णं दधि वातजित् ॥29॥
मेदःशुक्रबलश्लेष्मपित्तरक्ताग्निशोफकृत् ।
रोचिष्णु शस्तमरुचौ शीतके विषमज्वरे ॥30॥
पीनसे मूत्रकृच्छ्रे च, रूक्षं तु ग्रहणीगदे ।
नैवाद्यान्निशि नैवोष्णं वसन्तोष्णशरत्सु न ॥31॥
नामुद्गसूपं नाक्षौद्रं तन्नाघृतसितोपलम् ।
न चानामलकं नापि नित्यं नो मन्दमन्यथा ॥32॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्डुभ्रमप्रदम् ।

Takra guṇa:

तक्रं लघु कषायाम्लं दीपनं कफवातजित् ॥33॥

शोफोदरार्शोग्रहणीदोषमूत्रग्रहारुचीः ।
प्लीहगुल्मघृतव्यापद्गरपाण्ड्वामयान् जयेत् ॥34॥

Ghṛta guṇa:

शस्तं धीस्मृतिमेधाग्निबलायुःशुक्रचक्षुषाम् ।
बालवृद्धप्रजाकान्तिसौकुमार्यस्वरार्थिनाम् ॥37॥
क्षतक्षीणपरीसर्पशस्त्राग्निग्लपितात्मनाम् ।
वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥38॥
स्नेहानामुत्तमं शीतं वयसः स्थापनं परम् ।
सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत् ॥39॥

Madhu guṇa:

चक्षुष्यं छेदि तृट्श्लेष्मविषहिध्मास्रपित्तनुत् ॥51॥
मेहकुष्ठकृमिच्छर्दिश्वासकासातिसारजित् ।
व्रणशोधनसन्धानरोपणं वातलं मधु ॥52॥
रूक्षं कषायमधुरं, तत्तुल्या मधुशर्करा ।
उष्णमुष्णार्तमुष्णे च युक्तं चोष्णैर्निहन्ति तत् ॥53॥
प्रच्छर्दने निरूहे च मधूष्णं न निवार्यते ।
अलब्धपाकमाश्वेव तयोर्यस्मान्निवर्तते ॥54॥

Tila taila guṇa:

तैलं स्वयोनिवत्तत्र मुख्यं तीक्ष्णं व्यवायि च ।
त्वग्दोषकृदचक्षुष्यं सूक्ष्मोष्णं कफकृन्न च ॥55॥
कृशानां बृंहणायालं स्थूलानां कर्शनाय च ।
बद्धविट्कं कृमिघ्नं च संस्कारात्सर्वरोगजित् ॥56॥

CHAPTER 6

Annasvarūpa Vijñāniya Adhyāya

General properties of śāli dhānya:

स्वादुपाकरसाः स्निग्धा वृष्या बद्धाल्पवर्चसः ।
कषायानुरसाः पथ्या लघवो मूत्रला हिमाः ॥4॥

Rakta śāli guṇa:

शूकजेषु वरस्तत्र रक्तस्तृष्णात्रिदोषहा ।
महांस्तमनु कलमस्तं चाप्यनु ततः परे ॥5॥

Śimbi dhānya guṇa:

मुद्गाढकीमसूरादि शिम्बीधान्यं विबन्धकृत् ।
कषायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु ॥17॥
मेदःश्लेष्मास्रपित्तेषु हितं लेपोपसेकयोः ।

Maṇḍa:

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥26॥
यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः ।
तृड्ग्लानिदोषशेषघ्नः पाचनो धातुसाम्यकृत् ॥27॥
स्रोतोमार्दवकृत्स्वेदी सन्धुक्षयति चानलम् ।

Peyā:

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा ॥28॥
मलानुलोमनी पथ्या पेया दीपनपाचनी ।

Vilepī:

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता ॥29॥
व्रणाक्षिरोगसंशुद्धदुर्बलस्नेहपायिनाम् ।

Odana:

सुधौतः प्रस्रुतः स्विन्नोऽत्यक्तोष्मा चौदनो लघुः ॥
यश्चाग्नेयौषधक्वाथसाधितो भृष्टतण्डुलः ।
विपरीतो गुरुः क्षीरमांसाद्यैर्यश्च साधितः ॥31॥

General properties of lavaṇa:

विष्यन्दि लवणं सर्वं सूक्ष्मं सृष्टमलं मृदु ॥143॥
वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ।

Saindhava lavaṇa:

सैन्धवं तत्र सस्वादु वृष्यं हृद्यं त्रिदोषनुत् ॥144॥
लघ्वनुष्णं दृशः पथ्यमविदाह्यग्निदीपनम् ।

General properties of kṣāra:

क्षारः सर्वश्च परमं तीक्ष्णोष्णः कृमिजिल्लघुः ।
पित्तासृग्दूषणः पाकी छेद्यहृद्यो विदारणः ॥151॥
अपथ्यः कटुलावण्याच्छुक्रौजःकेशचक्षुषाम् ।

Hiṅgu:

हिङ्गु वातकफानाहशूलघ्नं पित्तकोपनम् ॥152॥
कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।

Triphalā:

कषाया मधुरा पाके रूक्षा विलवणा लघुः ॥153॥
दीपनी पाचनी मेध्या वयसः स्थापनी परम् ।
उष्णवीर्या सराऽऽयुष्या बुद्धीन्द्रियबलप्रदा ॥154॥
कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान् ।
शिरोऽक्षिपाण्डुहृद्रोगकामलाग्रहणीगदान् ॥155॥
सशोषशोफातीसारमेदमोहवमिक्रिमीन् ।
श्वासकासप्रसेकार्शःप्लीहानाहगरोदरम् ॥156॥
विबन्धस्रोतसां गुल्ममूरुस्तम्भमरोचकम् ।
हरीतकी जयेद्व्याधींस्तांस्तांश्च कफवातजान् ॥157॥
तद्वदामलकं शीतमम्लं पित्तकफापहम् ।
कटु पाके हिमं केश्यमक्षमीषच्च तद्गुणम् ॥158॥
इयं रसायनवरा त्रिफलाऽक्ष्यामयापहा ।
रोपणी त्वग्गदक्लेदमेदोमेहकफास्रजित् ॥159॥

Trikaṭu:

रसे पाके च कटुके कफघ्नं मरिचं लघु ।
श्लेष्माला स्वादुशीताऽऽर्द्रा गुर्वी स्निग्धा च पिप्पली ॥
सा शुष्का विपरीताऽतः स्निग्धा वृष्या रसे कटुः ।
स्वादुपाकाऽनिलश्लेष्मश्वासकासापहा सरा ॥1 6 2॥
न तामत्युषयुञ्जीत रसायनविधिं विना ।
नागरं दीपनं वृष्यं प्राहि हृद्यं विबन्धनुत् ॥1 6 3॥
रूक्ष्यं लघु स्वादुपाकं स्निग्धोष्णं कफवातजित् ।
तद्वदार्द्रकमेतच्च त्र्यं त्रिकटुकं जयेत् ॥1 6 4॥
स्थौल्याग्निसदनश्वासकासश्लीपदपीनसान् ।

Bṛhat pañcamūla:

बिल्वकाश्मर्यतकारीपाटलादिष्टकैर्महत् ॥1 6 7॥
जयेत्कषायपित्तोष्णं पञ्चमूलं कफानिलौ ।

Laghu pañcamūla:

ह्रस्वं बृहत्यंशुमतीद्वयगोक्षुरकैः स्मृतम् ॥1 6 8॥
स्वादुपाकरसं नातिशीतोष्णं सर्वदोषजित् ।

Madhyama pañcamūla:

बलापुनर्नवैरण्डशुर्पर्णीद्वयेन तु ॥1 6 9॥
मध्यमं कफवातघ्नं नातिपित्तकरं सरम् ।

Jīvanīya pañcamūla:

अभीरुवीराजीवन्तीजीवकर्षभकैः स्मृतम् ॥1 7 0॥
जीवनाख्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ।

Tṛṇa pañcamūla:

तृणाख्यं पित्तजिद्दर्भकाशेक्षुशरशालिभिः ॥1 7 1॥

CHAPTER 7
Annarakṣā Adhyāya

Definition of viruddhāhāra:

यत्किञ्चिद्दोषमुत्क्लेश्य न हरेत्तत्समासतः ॥4 5॥

Upasthambha:

आहारशयनाब्रह्मचर्यैर्युक्त्या प्रयोजितैः ।
शरीरं धार्यते नित्यमागारमिव धारणैः ॥5 2॥

Nidrā:

निद्रायत्तं सुखं दुःखं पुष्टिः कार्श्यं बलाबलम् ॥5 3॥
वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च ।
अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ॥5 4॥
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा ।
रात्रौ जागरणं रूक्षं, स्निग्धं प्रस्वपनं दिवा ॥5 5॥
अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम् ।

Nidrānāśa lakṣaṇa:

निद्रानाशादङ्गमर्दशिरोगौरवजृम्भिकाः ।
जाड्यग्लानिभ्रमापक्तितन्द्रा रोगाश्च वातजाः ॥6 4॥

CHAPTER 8
Mātrāśitīya Adhyāya

Mātrā depends on agni & dravya:

मात्राशी सर्वकालं स्यान्मात्रा ह्यग्नेः प्रवर्तिका ।
मात्रां द्रव्याण्यपेक्षन्ते गुरूण्यपि लघून्यपि ॥1 1॥
गुरूणामर्धसौहित्यं लघूनां नातितृप्तता ।
मात्राप्रमाणं निर्दिष्टं सुखं यावद्विजीर्यति ॥2 1॥

Alasaka:

पीड्यमाना हि वाताद्या युगपत्तेन कोपिताः ॥4 1॥
आमेनाल्पेन दुष्टेन तदेवाविश्य कुर्वते ।
विष्टभ्यान्नोऽलसकं च्यावयन्तो विसूचिकाम् ॥5 1॥
आशयोत्तरमार्गाभ्यां सहसैवाजितात्मनः ।
प्रयाति नोर्ध्वं नाधस्ताद्याहारो न च पच्यते ॥6 1॥
आमाशयेऽलसीभूतस्तेन सोऽलसकः स्मृतः ।

Visūcikā:

विविधैर्वेदनोद्रेकैर्वाय्वादिभृशकोपतः ॥7 1॥
सूचीभिरिव गात्राणि विध्यतीति विसूचिका ।

Daṇḍalasaka:

-अत्यर्थदुष्टास्तु दोषा दुष्टमबद्धखाः ।
यान्तस्तिर्यक्तनुं सर्वां दण्डवत्स्तम्भयन्ति चेत् ॥1 2॥
दण्डकालसकं नाम तं त्यजेदाशुकारिणम् ।

Apatarpaṇa:

तत्राल्पे लङ्घनं पथ्यं, मध्ये लङ्घनपाचनम् ॥2 1॥
प्रभूते शोधनं, तद्धि मूलादुन्मूलयेन्मलान् ।

Ajīrṇa cikitsā

लङ्घनं कार्यमामे तु, विष्टब्धे स्वेदनं भृशम् ।
विदग्धे वमनं, यद्वा यद्यावस्थं हितं भवेत् ॥2 7॥

3 types of food to be discarded:

मिश्रं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥3 3॥
विद्याद्दध्यशनं भूयो भुक्तस्योपरि भोजनम् ।
अकाले बहु चाल्पं वा भुक्तं तु विषमाशनम् ॥3 4॥
त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन् सृजन्ति वा ।

Stomach capacity and allotment of food:

अन्नेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ॥4 6॥
आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।

Anupāna guṇa:

अनुपानं करोत्पूर्जां तृप्तिं व्याप्तिं दृढाङ्गताम् ।
अन्नसङ्घातशैथिल्यविक्लित्तिजरणानि च ॥52॥

CHAPTER 9
Dravyādi Vijñāniya Adhyāya

Importance, nature and origin of dravya:

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाश्रयाः ।
पञ्चभूतात्मकं तत्तुक्ष्मायधिष्ठाय जायते ॥1॥
अम्बुवोन्वग्निपवननभसां समवायतः ।
तन्निर्वृत्तिर्विशेषाख्यपदेशस्तु पृथग्मा ॥2॥

Rasa, anurasa:

तस्माद्गैकरसं द्रव्यं भूतसङ्घातसम्भवात् ।
नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः ॥3॥
अव्यक्तोऽनुरसः किञ्चिदनं व्यक्तोऽपि चेष्यते ।
गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्रये ॥4॥
रसेषु व्यपदिश्यन्ते साहचर्योपचारतः ।

Pārthiva dravya guṇa:

तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोल्बणम् ॥5॥
पार्थिवं गौरवस्थैर्यसङ्घातोपचयावहम् ।

Jalīya dravya guṇa:

द्रवशीतगुरुस्निग्धमन्दसान्द्ररसोल्बणम् ॥6॥
आप्यं स्नेहनविष्यन्दक्लेदप्रह्लादबन्धकृत् ।

Āgneya dravya guṇa:

रूक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥7॥
आग्नेयं दाहभावर्णप्रकाशपचनात्मकम् ।

Vāyavīya dravya guṇa:

वायव्यं रूक्षविशदलघुस्पर्शगुणोल्बणम् ॥8॥
रौक्ष्यलाघववैशद्यविचारग्लानिकारकम् ।

Ākāśīya dravya guṇa:

नाभसं सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥9॥
खादिपर्वलाघवकरम्–

Vipāka:

जाठरेणाग्निा योगाद्यदेति रसान्तरम् ।
रसानां परिणामान्ते स विपाक इति स्मृतः ॥10॥

Vipākaja rasa bheda:

स्वादुः पटुश्च मधुरमम्लोऽम्लं पच्यते रसः ।
तिक्तोषणकषायाणां विपाकः प्रायशः कटुः ॥11॥

Drug action varies:

किञ्चिद्रसेन कुरुते कर्म पाकेन चापरम् ॥12॥
गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन ।

Natural order of strength of rasa & others:

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति ।
बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥25॥

Prabhāva:

रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम् ।
दन्ती रसाद्वैस्तुल्याऽपि चित्रकस्य विरेचनी ॥26॥
मधुकस्य च मृद्वीका, घृतं क्षीरस्य दीपनम् ।

CHAPTER 10
Rasabhediya Adhyāya

Relationship of pañca mahābhutas with the tastes:

क्ष्माम्भोऽग्निक्ष्माम्बुतेजःखवाय्वग्न्यनिलगोचितैः ।
द्वयोल्बणैः क्रमाद्रुतैर्मधुरादिरसोद्भवः ॥1॥

Madhura rasa lakṣaṇa:

तेषां विद्याद्रसं स्वादुं यो वक्त्रमनुलिम्पति ।
आस्वाद्यमानो देहस्य ह्लादनोऽक्षप्रमादनः ॥2॥
प्रियः पिपीलिकादीनाम्–

Amla rasa lakṣaṇa:

–अम्लः क्षालयते मुखम् ।
हर्षणो रोमदन्तानामक्षिभ्रुवनिकोचनः ॥3॥

Lavaṇa rasa lakṣaṇa:

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत् ।

Tikta rasa lakṣaṇa:

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च ॥4॥

Kaṭu rasa lakṣaṇa:

उद्वेजयति जिह्वाग्रं कुर्वक्षिप्रविप्रमां कटुः ।
स्रावयत्यक्षिनासास्यं कपोलौ दहतीव च ॥5॥

Kaṣāya rasa lakṣaṇa:

कषायो जडयेज्जिह्वां कण्ठस्रोतोविबन्धकृत् ।
रसानामिति रूपाणि कर्माणि–

CHAPTER 11
Doṣādi Vijñāniya Adhyāya

Chief constituents of the body:

दोषधातुमला मूलं सदा देहस्य–

Normal functions of tridoṣa:

–तं चलः ।
उत्साहोच्छ्वासनिश्वासचेष्टावेगप्रवर्तनैः ॥1॥
सम्यग्गत्या च धातूनामक्षाणां पाटवेन च ।
अनुगृह्णात्यविकृतः, पित्तं पक्त्यूष्मदर्शनैः ॥2॥
क्षुत्तृड्रुचिप्रभामेधाधीशौर्यतनुमार्दवैः ।
श्लेष्मा स्थिरत्वस्निग्धत्वसन्धिबन्धक्षमादिभिः ॥3॥

Normal functions of sapta dhātu:

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे ।
गर्भोत्पादश्च धातूनां श्रेष्ठं कर्म क्रमात्स्मृतम् ॥4॥

Normal functions of trimalas:

अवष्टम्भः पुरीषस्य मूत्रस्य क्लेदवाहनम् ।
स्वेदस्य क्लेदविधृतिः–

Functions of aggravated doṣa:

–वृद्धस्तु कुरुतेऽनिलः ॥5॥
कार्श्यकार्ष्ण्योष्णकामत्वकम्पानाहशकृद्ग्रहान् ।
बलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः ॥6॥
पीतविण्मूत्रनेत्रत्वक्क्षुत्तृड्दाहाल्पनिद्रताः ।
पित्तं श्लेष्माऽग्निसदनप्रसेकालस्यगौरवम् ॥7॥
श्वैत्यशैत्यश्लथाङ्गत्वं श्वासकासातिनिद्रताः ।

Features of increased dhātu:

रसोऽपि श्लेष्मवत्रक्तं विसर्पप्लीहविद्रधीन् ॥8॥
कुष्ठवातास्रपित्तास्रगुल्मोपकुशकामलाः ।
व्यङ्गाग्निनाशसम्मोहरक्तत्वङ्नेत्रमूत्रताः ॥9॥
मांसं गण्डार्बुदग्रन्थिगण्डोरुदरवृद्धिताः ।
कण्ठादिष्वधिमांसं च तद्वन्मेदस्तथा श्रमम् ॥10॥
अल्पेऽपि चेष्टिते श्वासं स्फिक्स्तनोदरलम्बनम् ।
अस्थ्यध्यस्थ्यधिदन्तांश्च मज्जा नेत्राङ्गगौरवम् ॥11॥
पर्वसु स्थूलमूलानि कुर्यात्कृच्छ्राण्यरूंषि च ।
अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मरीमपि ॥12॥

Functions of aggravated mala:

कुक्षावाध्मानमाटोपं गौरवं वेदनां शकृत् ।
मूत्रं तु बस्तिनिस्तोदं कृतेऽप्यकृतसंज्ञताम् ॥13॥
स्वेदोऽतिस्वेददौर्गन्ध्यकण्डूः–

Functions of decreased doṣa:

लिङ्गं क्षीणेऽनिलेऽङ्गस्य सादोऽल्पं भाषितेहितम् ।
संज्ञामोहस्तथा श्लेष्मवृद्ध्युक्तामयसम्भवः ॥15॥
पित्ते मन्दोऽनलः शीतं प्रभाहानिः कफे भ्रमः ।
श्लेष्माशयानां शून्यत्वं हृद्द्रवः श्लथसन्धिता ॥16॥

Features of decreased dhātus:

रसे रौक्ष्यं श्रमः शोषो ग्लानिः शब्दासहिष्णुता ।
रक्तेऽम्लशिशिरप्रीतिशिराशैथिल्यरूक्षताः ॥17॥
मांसेऽक्षग्लानिगण्डस्फिक्शुष्कतासन्धिवेदनाः ।
मेदसि स्वपनं कट्याः प्लीह्नो वृद्धिः कृशाङ्गता ॥18॥
अस्थ्न्यस्थितोदः शदनं दन्तकेशनखादिषु ।
अस्थ्नां मज्जनि सौषिर्यं भ्रमस्तिमिरदर्शनम् ॥19॥
शुक्रे चिरात् प्रसिच्येत शुक्रं शोणितमेव वा ।
तोदोऽत्यर्थं वृषणयोर्मेढ्रं धूमायतीव च ॥20॥

Features of decreased malas:

पुरीषे वायुरन्त्राणि सशब्दो वेष्टयन्निव ।
कुक्षौ भ्रमति यात्यूर्ध्वं हृत्पार्श्वे पीडयन् भृशम् ॥21॥
मूत्रेऽल्पं मूत्रयेत्कृच्छ्राद्विवर्णं सास्रमेव वा ।
स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं त्वचः ॥22॥

Āśraya-āśrayī bhāva:

तत्रास्थनि स्थितो वायुः, पित्तं तु स्वेदरक्तयोः ।
श्लेष्मा शेषेषु, तेनैषामाश्रयाश्रयिणां मिथः ॥26॥
यदेकस्य तदन्यस्य वर्धनक्षपणौषधम् ।
अस्थिमारुतयोर्नैवं, प्रायो वृद्धिर्हि तर्पणात् ॥27॥
श्लेष्मणाऽनुगता तस्मात् सङ्क्षयस्तद्विपर्ययात् ।
वायुनाऽनुगतोऽस्माच्च वृद्धिक्षयसमुद्भवान् ॥28॥
विकारान् साधयेच्छीघ्रं क्रमाल्लङ्घनबृंहणैः ।
वायोरन्यत्र, तज्जांस्तु तैरेवोत्क्रमयोजितैः ॥29॥

Ojas:

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।
हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम् ॥37॥
स्निग्धं सोमात्मकं शुद्धमीषल्लोहितपीतकम् ।
यन्नाशे नियतं नाशो यस्मिंस्तिष्ठति तिष्ठति ॥38॥
निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः ।
ओजः क्षीयेत कोपक्षुद्ध्यानशोकश्रमादिभिः ॥39॥
बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः ।
दुःच्छायो दुर्मना रूक्षो भवेत्क्षामश्च तत्क्षये ॥40॥
जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् ।
ओजोवृद्धौ हि देहस्य तुष्टिपुष्टिबलोदयः ॥41॥

CHAPTER 12
Doṣabhedīya Adhyāya

Seats of vāta:

पक्वाशयकटीसक्थिश्रोत्रास्थिस्पर्शनेन्द्रियम् ।
स्थानं वातस्य, तत्रापि पक्वाधानं विशेषतः ॥1॥

Seats of pitta:

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः ।
दृक् स्पर्शनं च पित्तस्य, नाभिरत्र विशेषतः ॥2॥

Seats of kapha:

उरःकण्ठशिरःक्लोमपर्वाण्यामाशयो रसः ।
मेदो घ्राणं च जिह्वा च कफस्य, सुतरामुरः ॥3॥

Prāṇa vāta:

प्राणादिभेदात्पञ्चात्मा वायुः प्राणोऽत्र मूर्धगः ।
उरःकण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥4॥
ष्ठीवनक्षवथूद्गारनिःश्वासान्नप्रवेशकृत् ।

Udāna vāta:

उरःस्थानमुदानस्य नासानाभिगलांश्चरेत् ॥5॥
वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिक्रियः ।

Vyāna vāta:

व्यानो हृदि स्थितः कृत्स्नदेहचारी महाजवः ॥6॥
गत्यपक्षेपणोत्क्षेपनिमेषोन्मेषणादिकाः ।
प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम् ॥7॥

Samāna vāta:

समानोऽग्निसमीपस्थः कोष्ठे चरति सर्वतः ।
अन्नं गृह्णाति पचति विवेचयति मुञ्चति ॥8॥

Apāna vāta:

अपानोऽपानगः श्रोणिबस्तिमेढ्रोरुगोचरः ।
शुक्रार्तवशकृन्मूत्रगर्भनिष्क्रमणक्रियः ॥9॥

Pācaka pitta:

पित्तं पञ्चात्मकन्तत्र पक्वामाशयमध्यगम् ।
पञ्चभूतात्मकत्वेऽपि यत्तैजसगुणोदयात् ॥10॥
त्यक्तद्रवत्वं पाकादिकर्मणाऽनलशब्दितम् ।
पचत्यन्नं विभजते सारकिट्टौ पृथक् तथा ॥11॥
तत्रस्थमेव पित्तानां शेषाणामप्यनुग्रहम् ।
करोति बलदानेन पाचकं नाम तत्स्मृतम् ॥12॥

Rañjaka pitta:

आमाशयाश्रयं पित्तं रञ्जकं रसरञ्जनात् ।

Sādhaka pitta:

बुद्धिमेधाभिमानाद्यैरभिप्रेतार्थसाधनात् ॥13॥
साधकं हृद्गतं पित्तं–

Ālocaka pitta:

–रूपालोचनतः स्मृतम् ।
दृक्स्थमालोचकं–

Bhrājaka pitta:

–त्वक्स्थं भ्राजकं भ्राजनात्त्वचः ॥14॥

Pañcavidha kapha:

श्लेष्मा तु पञ्चधा उरस्थः स त्रिकस्य स्ववीर्यतः ।
हृदयस्यान्नवीर्याच्च तत्स्थ एवाम्बुकर्मणा ॥15॥
कफधाम्नां च शेषाणं यत्करोत्यवलम्बनम् ।
अतोऽवलम्बकः श्लेष्मा यस्त्वामाशयसंस्थितः ॥16॥
क्लेदकः सोऽन्नसङ्घातक्लेदनात् रसबोधनात् ।
बोधको रसनास्थायी शिरःसंस्थोऽक्षतर्पणात् ॥17॥
तर्पकः सन्धिसंश्लेषाच्छ्लेषकः सन्धिषु स्थितः ।

Caya:

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषु वृद्धिहेतुषु ॥22॥
विपरीतगुणेच्छा च–

Prakopa:

–कोपस्तून्मार्गगामिता ।
लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः ॥23॥

Praśamana:

स्वस्थानस्थस्य समता विकारासम्भवः शमः ।

Relationship between doṣas & seasons:

चयप्रकोपप्रशमा वायोर्ग्रीष्मादिषु त्रिषु ॥24॥
वर्षादिषु तु पित्तस्य, श्लेष्मणः शिशिरादिषु ।
चीयते लघुरूक्षाभिरोषधीभिः समीरणः ॥25॥
तद्विधस्तद्विधे देहे कालस्यौष्ण्यान्न कुप्यति ।
अद्भिरम्लविपाकाभिरोषधीभिश्च तादृशम् ॥26॥
पित्तं याति चयं कोपं न तु कालस्य शैत्यतः ।
चीयते स्निग्धशीताभिरुदकौषधिभिः कफः ॥27॥
तुल्येऽपि काले देहे च स्कन्नत्वान्न प्रकुप्यति ।

Bāhya rogamārga:

शाखा रक्तादयस्त्वक् च बाह्यरोगायनं हि तत् ॥44॥
तदाश्रया मषव्यङ्गगण्डालज्यर्बुदादयः ।
बहिर्भागाश्च दुर्नामगुल्मशोफादयो गदाः ॥45॥

Ābhyantara rogamārga:

अन्तःकोष्ठो महास्रोत आमपक्वाशयाश्रयः ।
तत्स्थानाः च्छर्द्यतीसारकासश्वासोदरज्वराः ॥46॥
अन्तर्भागं च शोफार्शोगुल्मवीसर्पविद्रधिः ।

Madhyama rogamārga:

शिरोहृदयबस्त्यादिमर्माण्यस्थ्नां च सन्धयः ॥47॥
तन्निबद्धाः शिरास्नायुकण्डराद्याश्च मध्यमः ।
रोगमार्गः स्थितास्तत्र यक्ष्मपक्षवधार्दिताः ॥48॥
मूर्धादिरोगाः सन्ध्यस्थित्रिकशूलग्रहादयः ।

Vṛddha doṣa karma:

स्रंसव्यासव्यधस्वापसादरुक्तोदभेदनम् ॥49॥
सङ्गाङ्गभङ्गसङ्कोचवर्तहर्षणतर्पणम् ।
कम्पपारुष्यसौषिर्यशोषस्पन्दनवेष्टनम् ॥50॥
स्तम्भः कषायरसता वर्णः श्यावोऽरुणोऽपि वा ।
कर्माणि वायोः पित्तस्य दाहरागोष्मपाकिता ॥51॥
स्वेदः क्लेदः स्रुतिः कोथः सदनं मूर्च्छनं मदः ।
कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः ॥52॥
श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम् ।
बन्धोपलेपस्तैमित्यशोफापक्त्यतिनिद्रता ॥53॥
वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।

CHAPTER 13
Doṣopakramaṇīya Adhyāya

Vāta doṣa cikitsā:

वातस्योपक्रमः स्नेहः स्वेदः संशोधनं मृदु ।
स्वाद्वम्ललवणोष्णानि भोज्यान्यभ्यङ्गमर्दनम् ॥1॥
वेष्टनं त्रासनं सेको मद्यं पैष्टिकगौडिकम् ।
स्निग्धोष्णा बस्तयो बस्तिनियमः सुखशीलता ॥2॥
दीपनैः पाचनैः सिद्धाः स्नेहाश्चानेकयोनयः ।
विशेषान्मेद्यपिशितरसतैलानुवासनम् ॥3॥

Pitta doṣa cikitsā:

पित्तस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम् ।
स्वादुतिक्तकषायाणि भोजनान्यौषधानि च ॥4॥
सुगन्धिशीतहृद्यानां गन्धानामुपसेवनम् ।
कण्ठे गुणानां हाराणां मणीनामुरसा धृतिः ॥5॥
कर्पूरचन्दनोशीरैरनुलेपः क्षणे क्षणे ।
प्रदोषश्चन्द्रमाः सौधं हारि गीतं हिमोऽनिलः ॥6॥
अयन्त्रणसुखं मित्रं पुत्रः सन्दिग्धमुग्धवाक् ।
छन्दानुवर्तिनो दाराः प्रियाः शीलविभूषिताः ॥7॥
शीताम्बुधारागर्भाणि गृहाण्युद्यानदीर्घिकाः ।
सुतीर्थविपुलस्वच्छसलिलाशयसैकते ॥8॥
साम्भोजजलतीरान्ते कायमाने द्रुमाकुले ।
सौम्या भावाः पयः सर्पिर्विरेकश्च विशेषतः ॥9॥

Kapha doṣa cikitsā:

श्लेष्मणो विधिना युक्तं तीक्ष्णं वमनरेचनम् ।
अन्नं रूक्षाल्पतीक्ष्णोष्णं कटुतिक्तकषायकम् ॥10॥
दीर्घकालस्थितं मद्यं रतिप्रीतिः प्रजागरः ।
अनेकरूपो व्यायामश्चिन्ता रूक्षं विमर्दनम् ॥11॥
विशेषाद्वमनं यूषः क्षौद्रं मेदोघ्नमौषधम् ।
धूमोपवासगण्डूषा निःसुखत्वं सुखाय च ॥12॥

Ideal treatment:

प्रयोगः शमयेद्व्याधिमेकं योऽन्यमुदीरयेत् ।
नाऽसौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत् ॥16॥

Reasons for the movement of doṣas from koṣṭha to śākhā and śākhā to koṣṭha:

व्यायामादूष्मणस्तैक्ष्ण्यादहिताचरणादपि ।
कोष्ठाच्छाखास्थिमर्माणि द्रुतत्वान्मारुतस्य च ॥17॥
दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात् ।
वृद्ध्याऽभिष्यन्दनात्पाकात्कोष्ठं वायोश्च निग्रहात् ॥18॥

Āma:

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् ।
दुष्टमामाशयगतं रसमामं प्रचक्षते ॥25॥

CHAPTER 14
Dvividhopakramaṇīya Adhyāya

Bṛmhaṇa-laṅghana:

बृंहणं यद्बृहत्त्वाय लङ्घनं लाघवाय यत् ॥2॥
देहस्य–

Types of laṅghana:

शोधनं शमनं चेति द्विधा तत्रापि लङ्घनम् ॥4॥

Śodhana:

यदीरयेद्बहिर्दोषान् पञ्चधा शोधनं च तत् ।
निरूहो वमनं कायशिरोरेकाऽस्रविस्रुतिः ॥5॥

Śamana:

न शोधयति यद्दोषान् समान्नोदीरयत्यपि ।
समीकरोति विषमान् शमनं तच्च सप्तधा ॥6॥
पाचनं दीपनं क्षुत्तृड्व्यायामातपमारुताः ।

Kārśya is better than sthoulya:

कार्श्यमेव वरं स्थौल्यात् न हि स्थूलस्य भेषजम् ॥
बृंहणं लङ्घनं वाऽलमतिमेदोऽग्निवातजित् ।

CHAPTER 15
Śodhanādigaṇa Saṅgraha Adhyāya

Chardana gaṇa dravya:

मदनमधुकलम्बानिम्बबिम्बीविशाला-
त्रपुसकुटजमूर्वादेवदालीकृमिघ्नम् ।
विदुलदहनचित्राः कोशवत्यौ करञ्जः
कणलवणवचैलासर्षपाञ्च्छर्दनानि ॥1॥

Virecana gaṇa dravya:

निकुम्भकुम्भत्रिफलागवाक्षी-

स्नुक्शङ्खिनीनीलिनितिल्वकानि ।
शम्याककम्पिल्लकहेमदुग्धा-
दुग्धं च मूत्रं च विरेचनानि ॥2॥

Nirūha gaṇa dravya:

मदनकुटजकुष्ठदेवदाली-
मधुकवचादशमूलदारुरास्नाः ।
यवमिशिकृतवेधनं कुलत्था-
मधु लवणं त्रिवृता निरूहणानि ॥3॥

Śirovirecana gaṇa dravya:

वेल्लापामार्गव्योषदार्वीसुराला-
बीजं शैरीषं बार्हतं शैग्रवं च ।
सारो माधूकः सैन्धवं तार्क्ष्यशैलं-
त्रुट्यौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥4॥

Vātahara dravya gaṇa:

भद्रदारु नतं कुष्ठं दशमूलं बलाद्वयम् ।
वायु वीरतरादिश्च विदार्यादिश्च नाशयेत् ॥5॥

Pittahara dravya gaṇa:

दूर्वाऽनन्ता निम्बवासाऽऽत्मगुप्ता
गुन्द्राऽभीरुः शीतपाकी प्रियङ्गुः ।
न्यग्रोधादिः पद्मकादिः स्थिरे द्वे
पद्मं वन्यं सारिवादिश्च पित्तम् ॥6॥

Kaphahara dravya gaṇa:

आरग्वधादिरर्कादिर्मुष्ककाद्योऽसनादिकः ।
सुरसादिः समुस्तादिर्वत्सकादिर्बलासजित् ॥7॥

CHAPTER 16
Sneha-vidhi Adhyāya

Qualities of oleating drugs:

गुरुशीतसरस्निग्धमन्दसूक्ष्ममृदुद्रवम् ।
औषधं स्नेहनं प्रायो, विपरीतं विरूक्षणम् ॥1॥

Best oleating substances:

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम् ।
तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥2॥
माधुर्यादविदाहित्वाज्जन्माद्येव च शीलनात् ।
पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम् ॥3॥
घृतात्तैलं गुरु वसा तैलान्मज्जा ततोऽपि च ।
द्वाभ्यां त्रिभिश्चतुर्भिस्तैर्यमकस्त्रिवृतो महान् ॥4॥

Dosage of oleating substances:

द्वाभ्यां चतुर्भिरष्टाभिर्यामैर्जीर्यन्ति याः क्रमात् ॥17॥
ह्रस्वमध्योत्तमा मात्रास्तास्ताभ्यश्च ह्रसीयसीम् ।
कल्पयेद्वीक्ष्य दोषादीन् प्रागेव तु ह्रसीयसीम् ॥18॥

Anupāna for different unctuous substances:

वार्युष्णमच्छेऽनु पिबेत् स्नेहे तत्सुखपक्तये ।
आस्योपलेपशुद्ध्यै च, तौवरारुष्करे न तु ॥23॥

Test to know the given oil is digested or not:
oil is digested or not:

जीर्णाजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत् ।
तेनोद्गारविशुद्धिः स्यात्ततश्च लघुता रुचिः ॥24॥

Paścāta karma:

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः ।
न वेगरोधी व्यायामक्रोधशोकहिमातपान् ॥26॥
प्रवातयानयानाध्वभाष्यात्यासनसंस्थितीः ।
नीचात्युच्चोपधानाहःस्वप्नधूमरजांसि च ॥27॥
यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत् ।

Signs & symptoms of proper, improper and excessive oleation:

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् ॥30॥
स्नेहोद्वेगः क्लमः सम्यक्स्निग्धे, रूक्षे विपर्ययः ।
अतिस्निग्धे तु पाण्डुत्वं घ्राणवक्त्रगुदस्रवाः ॥31॥

Advantages of oleation therapy:

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रधातुर्बलवर्णयुक्तः ।
दृढेन्द्रियो मन्दजरः शतायुः स्नेहोपसेवी पुरुषः प्रदिष्टः ॥

CHAPTER 17
Sveda-vidhi Adhyāya

Types of sudation therapy:

स्वेदस्तापोपनाहोष्मद्रवभेदाच्चतुर्विधः ।

Tāpa sweda:

तापोऽग्नितप्तवसनफालहस्ततलादिभिः ॥1॥

Upanāha sweda:

उपनाहो वचाकिण्वशताह्वादेवदारुभिः ।
धान्यैः समस्तैर्गन्धैश्च रास्नैरण्डजटामिषैः ॥2॥
उद्रिक्तलवणैः स्नेहयुक्तक्रपयःप्लुतैः ।
केवले पवने, श्लेष्मसंसृष्टे सुरसादिभिः ॥3॥
पित्तेन पद्मकाद्यैस्तु साल्वणाख्यैः पुनःपुनः ।
स्निग्धोष्णवीर्यैर्मृदुभिश्चर्मपट्टैरपूतिभिः ॥4॥
अलाभे वातजित्पत्रकौशेयाविकशाटकैः ।
बद्धं रात्रौ दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवाकृतम् ॥5॥

Ūṣma sweda:

ऊष्मा तूत्कारिकालोष्टकपालोपलपांसुभिः ।
पत्रभङ्गेन धान्येन करीषसिकतातुषैः ॥6॥
अनेकोपायसन्तप्तैः प्रयोज्यो देशकालतः ।

Drava sweda:

शिग्रुवारणकैरण्डकरञ्जसुरसार्जकात् ॥7॥
शिरीषवासावंशार्कमालतीदीर्घवृन्ततः ।
पत्रभङ्गैर्वचाद्यैश्च मांसैश्चानूपवारिजैः ॥8॥
दशमूलेन च पृथक् सहितैर्वा यथामलम् ।
स्नेहवद्भिः सुराशुक्तवारिक्षीरादिसाधितैः ॥9॥
कुम्भीर्गलन्तीर्नाडीर्वा पूरयित्वा रुजार्दितम् ।
वाससाऽऽच्छादितं गात्रं स्निग्धं सिञ्चेद्यथासुखम् ॥10॥

Avagāha sweda:

तैरेव वा द्रवैः पूर्णं कुण्डं सर्वाङ्गगेऽनिले ।
अवगाह्यातुरस्तिष्ठेदर्शःकृच्छ्रादिरुक्षु च ॥11॥

CHAPTER 18
Vamana-Virecana-vidhi Adhyāya

Definition of vamana-virecana:

दोषहरणमूर्ध्वभागं वमनाख्यमधोभागं
विरेचनाख्यमुभयं वा मलविरेचनाद्विरेचनमित्युच्यते ।

Suitable emetic drug according to doṣa:

कफे तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति ॥21॥
वमेत् स्निग्धाम्ललवणैः संसृष्टे मरुता कफे ।

Maximum limit for emesis:

पित्तस्य दर्शनं यावच्छेदो वा श्लेष्मणो भवेत् ॥22॥

Useful drugs in the state of absence or insufficient bouts:

हीनवेगः कणाधात्रीसिद्धार्थलवणोदकैः ।
वमेत्पुनःपुनः–

Saṁsarjana karma:

पेयां विलेपीमकृतं कृतं च
यूषं रसं त्रीनुभयं तथैकम् ।
क्रमेण सेवेत नरोऽन्नकालान्
प्रधानमध्यावरशुद्धिशुद्धः ॥29॥
यथाऽणुरग्निस्तृणगोमयाद्यैः
सन्धुक्ष्यमाणो भवति क्रमेण ।
महान् स्थिरः सर्वपचस्तथैव
शुद्धस्य पेयादिभिरन्तराग्निः ॥30॥

Vamana and virecana vega and parimāṇa:

जघन्यमध्यप्रवरे तु वेगा–
श्चत्वार इष्टा वमने षडष्टौ ।
दशैव ते द्वित्रिगुणा विरेके
प्रस्थस्तथा स्याद्द्विचतुर्गुणश्च ॥31॥
पित्तावसानं वमनं विरेका–
दर्द्धं, कफान्तं च विरेकमाहुः ।
द्विजान् सविट्कानपनीय वेगान्
मेयं विरेके, वमने तु पीतम् ॥32॥

CHAPTER 19
Basti-vidhi Adhyāya

Importance and types of vasti:

वातोल्बणेषु दोषेषु वाते वा बस्तिरिष्यते ।
उपक्रमाणां सर्वेषां सोऽग्रणीस्त्रिविधस्तु सः ॥1॥
निरूहोऽन्वासनं बस्तिरुत्तरः–

Vastinetra:

तयोस्तु नेत्रं हेमादिधातुदार्वस्थिवेणुजम् ॥9॥
गोपुच्छाकारमच्छिद्रं श्लक्ष्णर्जु गुलिकामुखम् ।

Vastipuṭaka:

–तत्र च योजयेत् ॥15॥
अजाविमहिषादीनां बस्तिं सुमृदितं दृढम् ।
कषायरक्तं निश्छिद्रग्रन्थिगन्धशिरं तनुम् ॥16॥
ग्रथितं साधु सूत्रेण सुखसंस्थाप्यभेषजम् ।
बस्त्यभावेऽङ्कपादं वा न्यसेद्वासोऽथवा घनम् ॥17॥

Dosage of anuvāsana vasti dravya:

यथायथं निरूहस्य पादो मात्राऽनुवासने ।

Order of mixing āsthāpana vasti dravya:

माक्षिकं लवणं स्नेहं कल्कं क्वाथमिति क्रमात् ॥45॥
आवपेत निरूहाणामेष संयोजने विधिः ।

Vasti pratyāgamana kāla:

आगतौ परमः कालो मुहूर्तो मृत्यवे परम् ॥47॥

Vātahara vasti:

वातघ्नौषधनिष्क्वाथत्रिवृतासैन्धवैर्युतः ॥56॥
बस्तिरेकोऽनिले स्निग्धः स्वाद्वम्लोष्णो रसान्वितः ।

Pittahara vasti:

न्यग्रोधादिगणक्वाथपद्मकादिसितायुतौ ॥57॥
पित्ते स्वादुहिमौ साज्यक्षीरेक्षुरसमाक्षिकौ ।

Kaphahara vasti:

आरग्वधादिनिष्क्वाथवत्सकादियुतास्त्रयः ॥58॥
रूक्षाः सक्षौद्रगोमूत्रास्तीक्ष्णोष्णकटुकाः कफे ।

Mātrā vasti:

ह्रस्वया स्नेहपानस्य मात्रया योजितः समः ॥67॥
मात्रावस्तिः स्मृतः स्नेहः–

CHAPTER 20
Nasya-vidhi Adhyāya

Nasya:

ऊर्ध्वजत्रुविकारेषु विशेषान्नस्यमिष्यते ।
नासा हि शिरसो द्वारं तेन तद्व्याप्य हन्ति तान् ॥1॥

Bindu mātrā:

प्रदेशिन्यङ्गुलीपर्वद्वयान्मग्नसमुद्धृतात् ॥9॥
यावत्पतत्यसौ बिन्दुर्दशाष्टौ षट्क्रमेण ते ।
मर्शस्योत्कृष्टमध्योना मात्रास्ता एव च क्रमात् ॥10॥
बिन्दुद्वयोनाः कल्कादेः–

Suitable age for conducting various śodhana procedures:

न नस्यमूनसप्ताब्दे नातीताशीतिवत्सरे ॥30॥
न चोनाष्टादशे धूमः, कवलो नोनपञ्चमे ।
न शुद्धिरूनदशमे न चातिक्रान्तसप्ततौ ॥31॥
आजन्ममरणं शस्तः प्रतिमर्शस्तु बस्तिवत् ।
मर्शवच्च गुणान् कुर्यात्स हि नित्योपसेवनात् ॥32॥
न चात्र यन्त्रणा नापि व्यापद्भ्यो मर्शवद्भयम् ।

Advantages of nasya:

घनोन्नतप्रसन्नत्वक्स्कन्धग्रीवास्यवक्षसः ।
दृढेन्द्रियास्तपलिता भवेयुर्नस्यशीलिनः ॥39॥

CHAPTER 21
Dhūmapāna-vidhi Adhyāya

Dhūmapāna prayojana:

जत्रूर्ध्वकफवातोत्थविकाराणामजन्मने ।
उच्छेदाय च जातानां पिबेद्धूमं सदाऽऽत्मवान् ॥1॥

Types of dhūmapāna:

स्निग्धो मध्यः स तीक्ष्णश्च, वाते वातकफे कफे ।
योज्यः–

Different times of administration of dhūmapāna:

क्षुतजृम्भितविण्मूत्रस्त्रीसेवाशस्त्रकर्मणाम् ॥5॥
हासस्य दन्तकाष्ठस्य धूममन्ते पिबेन्मृदुम् ।
कालेष्वेषु निशाहारनावनान्ते च मध्यमम् ॥6॥
निद्रानस्याञ्जनस्नानच्छर्दितान्ते विरेचनम् ।

Benefits of dhūmapāna:

कासः श्वासः पीनसो विस्वरत्वं
पूतिर्गन्धः पाण्डुता केशदोषः ।
कर्णास्याक्षिस्रावकण्ड्वर्तिजाड्यं
तन्द्रा हिध्मा धूमपं न स्पृशन्ति ॥22॥

CHAPTER 22
Gaṇḍūṣādi-vidhi Adhyāya

Types of gaṇḍūṣa:

चतुष्प्रकारो गण्डूषः स्निग्धः शमनशोधनौ ।
रोपणश्च–

Mūrdha taila:

अभ्यङ्गसेकपिचवो बस्तिश्चेति चतुर्विधम् ॥23॥
मूर्द्धतैलम् बहुगुणं तद्विद्यादुत्तरोत्तरम् ।
तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्यकण्डूमलादिषु ॥24॥
अरूंषिकाशिरस्तोददाहपाकव्रणेषु तु ।
परिषेकः पिचुः केशशातस्फुटनधूपने ॥25॥
नेत्रस्तम्भे च बस्तिस्तु प्रसुप्त्यर्दितजागरे ।
नासास्यशोषे तिमिरे शिरोरोगे च दारुणे ॥26॥

Mātrā kāla:

यावत्पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् ।
निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता ॥33॥

Advantages of mūrdha taila:

कचसदनसितत्वपिञ्जरत्वं
परिफुटनं शिरसः समीररोगान् ।
जयति, जनयतीन्द्रियप्रसादं
स्वरहनुमूर्द्धबलं च मूर्द्धतैलम् ॥34॥

CHAPTER 23
Āścotanāñjana-vidhi Adhyāya

Āścotana:

सर्वेषामक्षिरोगाणामादावाश्चोतनं हितम् ।
रुक्तोदकण्डूघर्षाश्रुदाहरागनिबर्हणम् ॥1॥

Types of añjana:

लेखनं रोपणं दृष्टिप्रसादनमिति त्रिधा ।
अञ्जनं लेखनं तत्र कषायाम्लपटूषणैः ॥10॥

रोपणं तिक्तकैर्द्रव्यैः स्वादुशीतैः प्रसादनम् ।
तीक्ष्णाञ्जनाभिसन्तप्ते नयने तत्प्रसादनम् ॥11॥

Añjana śalākā:

दशाङ्गुला तनुर्मध्ये शलाका मुकुलानना ॥12॥
प्रशस्ता, लेखने ताम्री, रोपणे काललोहजा ।
अङ्गुली च, सुवर्णोत्था रूप्यजा च प्रसादने ॥13॥

3 types of añjana acc. to mode of preparation:

पिण्डो रसक्रिया चूर्णस्त्रिधैवाञ्जनकल्पना ।
गुरौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥14॥

CHAPTER 24
Tarpaṇa Puṭapāka-vidhi Adhyāya

Necessity of protecting eyes:

सर्वात्मना नेत्रबलाय यत्नं
कुर्वीत नस्याञ्जनतर्पणाद्यैः ॥22॥
दृष्टिश्च नष्टा विविधं जगच्च
तमोमयं जायत एकरूपम् ॥23॥

CHAPTER 25
Yantra-vidhi Adhyāya

Definition of śalya:

मनःशरीरबाधकराणि शल्यानि ।

Yantra karma:

निर्घातनोन्मथनपूरणमार्गशुद्धि-
संव्यूहनाहरणबन्धनपीडनानि ।
अचूषणोन्नमननामनचालभङ्ग
व्यावर्तनर्जुकरणानि च यन्त्रकर्म ॥41॥
विवर्तते साध्ववगाहते च ग्राह्यं
गृहीत्वोद्धरते च यस्मात् ।

Specialty of kaṅkamukha yantra:

यन्त्रेष्वतः कङ्कमुखं प्रधानं स्थानेषु
सर्वेष्वधिकारि यच्च ॥42॥

CHAPTER 26
Śastra-vidhi Adhyāya

Functions of sharp instruments:

उत्पाट्यपाट्यसीव्यैष्यलेख्यप्रच्छानकुट्टनम् ॥28॥
छेद्यं भेद्यं व्यधो मन्थो ग्रहो दाहश्च तत्क्रियाः ।

Śastra doṣa:

कुण्ठखण्डतनुस्थूलह्रस्वदीर्घत्ववक्रताः ॥29॥
शस्त्राणां खरधारत्वमष्टौ दोषाः प्रकीर्तिताः ।

Jaloukā:

जलौकसस्तु सुखिनां रक्तस्रावाय योजयेत् ।

Different types of bloodletting in different conditions:

प्रच्छानेनैकदेशस्थं ग्रथितं जलजन्मभिः ।
हरेच्छृङ्गादिभिः सुप्तमसृग्व्यापि शिराव्यधैः ॥53॥
प्रच्छानं पिण्डिते वा स्यात् अवगाढे जलौकसः ।
त्वक्स्थेऽलाबुघटीशृङ्गं शिरैव व्यापकेऽसृजि ॥54॥
वातादिधाम वा शृङ्गजलौकोलाबुभिः क्रमात् ।

CHAPTER 27
Sirāvyadha-vidhi Adhyāya

Features of pure blood:

मधुरं लवणं किञ्चिदशीतोष्णमसंहतम् ।
पद्मेन्द्रगोपहेमाविशशलोहितलोहितम् ॥1॥
लोहितं प्रभवः शुद्धं, तनोस्तेनैव च स्थितिः ।

Features of vitiated blood:

वाताच्छ्यावारुणं रूक्षं
वेगस्राव्यच्छफेनिलम् ।
पित्तात् पीतासितं विस्रम-
स्कन्द्यौष्ण्यात्सचन्द्रिकम् ॥40॥
कफात् स्निग्धमसृक्पाण्डु
तन्तुमत्पिच्छिलं घनम् ।
संसृष्टलिङ्गं संसर्गात्
त्रिदोषं मलिनाविलम् ॥41॥

Features of persons having pure blood:

प्रसन्नवर्णेन्द्रियमिन्द्रियार्था-
निच्छन्तमव्याहतपक्तृवेगम् ।
सुखान्वितं पुष्टिबलोपपन्नं
विशुद्धरक्तं पुरुषं वदन्ति ॥53॥

CHAPTER 28
Śalyāharaṇa-vidhi Adhyāya

Śalya gati:

वक्रर्जुतिर्यगूर्ध्वाधः शल्यानां पञ्चधा गतिः ।

General features of wound having foreign body:

ध्यामं शोफरुजावन्तं स्रवन्तं शोणितं मुहुः ॥1॥
अभ्युद्गतं बुद्बुदवत्पिटिकोपचितं व्रणम् ।
मृदुमांसं च जानीयादन्तःशल्यं समासतः ॥2॥

Kinds of foreign bodies acc. to shape:

वृत्तं पृथु चतुष्कोणं त्रिपुटं च समासतः ।
अदृश्यशल्यसंस्थानं व्रणाकृत्या विभावयेत् ॥18॥

Method of removal of foreign bodies:

तेषामाहरणोपायौ प्रतिलोमानुलोमकौ ।
अर्वाचीनपराचीने निर्हरेत्तद्विपर्ययात् ॥19॥

CHAPTER 29
Śastrakarma-vidhi Adhyāya

Śastra karma :

शस्त्रस्य कर्म शस्त्रकर्म शस्त्रावचारणा क्रिया तस्य विधिः शस्त्रकर्मविधिः ।

Features of āma śopha:

शोफोऽल्पोऽल्पोष्मरुक्सामः सवर्णः कठिनः स्थिरः॥2॥

Features of pacyamāna śopha:

पच्यमानो विवर्णस्तु रागी बस्तिरिवाततः ।
स्फुटतीव सनिस्तोदः साङ्गमर्दविजृम्भिकः ॥3॥
संरम्भारुचिदाहोषातृड्ज्वरानिद्रतान्वितः ।
स्त्यानं विष्यन्दयत्याज्यं व्रणवत्स्पर्शनासहः ॥4॥

Features of pakwa śopha:

पक्वेऽल्पवेगता म्लानिः पाण्डुता वलिसम्भवः ।
नामोऽन्तेषून्नतिर्मध्ये कण्डूशोफादिमार्दवम् ॥5॥
स्पृष्टे पूयस्य सञ्चारो भवेद्वस्ताविवाम्भसः ।

Relationship of tridoṣa and śopha:

शूलं नर्तेऽनिलाद्दाहः पित्ताच्छोफः कफोदयात् ॥6॥
रागो रक्ताच्च पाकः स्यादतो दोषैः सशोणितैः ।

Types of bandhana:

स्वनामानुगताकारा बन्धास्तु दश पञ्च च ॥59॥
कोशस्वस्तिकमुत्तोलीचीनदामानुवेल्लितम् ।
खट्वाविबन्धस्थगिकावितानोत्सङ्गगोष्फणाः ॥60॥
यमकं मण्डलाख्यं च पञ्चाङ्गी चेति योजयेत् ।

CHAPTER 30
Kṣāra-Agnikarma-vidhi Adhyāya

Supremacy of kṣāra:

सर्वशस्त्रानुशस्त्राणां क्षारः श्रेष्ठो बहूनि यत् ।
छेद्यभेद्यादिकर्माणि कुरुते विषमेष्वपि ॥1॥
दुःखावचार्यशस्त्रेषु तेन सिद्धिमयात्सु च ।
अतिकृच्छ्रेषु रोगेषु यच्च पानेऽपि युज्यते ॥2॥

Kṣāra guṇa:

नातितीक्ष्णमृदुः श्लक्ष्णः पिच्छिलः शीघ्रगः सितः ।
शिखरी सुखनिर्वाप्यो न विष्यन्दी न चातिरुक् ॥24॥
क्षारो दशगुणः शस्त्रतेजसोरपि कर्मकृत् ।
आचूषन्निव संरम्भाद्रात्रमापीडयन्निव ॥25॥

Agnikarma is superior to kṣāra karma:

अग्निः क्षारादपि श्रेष्ठस्तद्दग्धानामसम्भवात् ।
भेषजक्षारशस्त्रैश्च न सिद्धानां प्रसाधनात् ॥40॥

Dagdha bheda:

प्रमाददग्धवत्सर्वे दुर्दग्धात्यर्थदग्धयोः ॥46॥
चतुर्धा तत्तु तुच्छेन सह तुच्छस्य लक्षणम् ।
त्वग्विवर्णोष्यतेऽत्यर्थं न च स्फोटसमुद्भवः ॥47॥
सस्फोटदाहतीव्रोषं दुर्दग्धम् अतिदाहतः ।
मांसलम्बनसङ्कोचदाहधूपनवेदनाः ॥48॥
सिरादिनाशस्तृण्मूर्च्छाव्रणगाम्भीर्यमृत्यवः ।

Treatment for various types of dagdha:

तुच्छस्याग्निप्रतपनं कार्यमुष्णं च भेषजम् ॥49॥
स्त्यानेऽस्रे वेदनाऽत्यर्थं विलीने मन्दता रुजः ।
दुर्दग्धे शीतमुष्णं च युञ्ज्यादादौ ततो हिमम् ॥50॥
सम्यग्दग्धे तवक्षीरिण्लक्षचन्दनगैरिकैः ।
लिम्पेत्साज्यामृतैरूर्ध्वं पित्तविद्रधिवत्क्रिया ॥51॥
अतिदग्धे द्रुतं कुर्यात्सर्वं पित्तविसर्पवत् ।
स्नेहदग्धे भृशतरं रूक्षं तत्र तु योजयेत् ॥52॥

*

ANNEXURE : III

Table of weights and measures mentioned in the classics and their metric equivalents adopted by Ayurvedic Pharmacopoeia Committee

S. No.	Weights & Measures mentioned in Ayurveda		Metric equivalents
1.	1 Ratti	1 Guñjā	125mg
2.	8 Ratti	1 Māṣā	1g
3.	12 Māṣā	1 Karṣa (Tolā)	12g
4.	2 Karṣa	1 Śukti	24g
5.	2 Śukti	1 Pala	48g
6.	2 Pala	1 Prasṛta	96g
7.	2 Prasṛta	1 Kuḍava	192g
8.	2 Kuḍava	1 Māṇikā	384g
9.	2 Māṇikā	1 Prastha	768g
10.	4 Prastha	1 Āḍhaka	3 kg 72g
11.	4 Āḍhaka	1 Droṇa	12kg 288g
12.	2 Droṇa	1 Śūrpa	24kg 576g
13.	2 Śūrpa	1 Droṇī	49kg 153g
14.	4 Droṇī	1 Khāri	196kg 608g
15.	1 Pala	-	48g
16.	100 Pala	1 Tulā	4kg 800g
17.	20 Tulā	1 Bhāra	96kg

* In case of liquids, the metric equivalents would be the corresponding liter and milliliter.

ANNEXURE : IV

Glimpse of Aṣṭāṅga Hṛdaya

1. Aṣṭāṅga Hṛdaya consists 6 Sthānas and 120 Chapters as under:
   a. Sūtra Sthāna - 30 chapters
   b. Śārīra Sthāna - 06 chapters
   c. Nidāna Sthāna - 16 chapters
   d. Cikitsā Sthāna - 22 chapters
   e. Kalpa Sthāna - 06 chapters
   f. Uttara Tantra - 40 chapters

2. Table showing the name of the commentary, commentator on Aṣṭāṅga Hṛdaya along with their period:

S.No.	Name of the Commentary	Written by	Period
1.	Sarvāṅga Sundarā	Aruṇadatta	12th Cent. AD
2.	Āyurveda Rasāyana	Hemādri	13th Cent. AD
3.	Padārtha Candrikā	Candramandana	10th Cent. AD
4.	Hṛdaya Bodhikā	Śrīdāsa Paṇḍita	14th Cent. AD
5.	Nidāna Cintāmani	Toḍaramalla	14th-15th Cent. AD
6.	Tattwabodha	Śivadāsa Sena	15th Cent. AD
7.	Vāgbhaṭa Maṇḍana	Bhaṭṭa Narahari	15th Cent. AD

3. Kāya, Bāla, Graha, Ūrdhwāṅga, Śalya, Daṃṣṭrā, Jarā and Vṛṣa are the eight branches of Āyurveda.

4. Briefly saying vāta, pitta and kapha the tridoṣas. Abnormal and normal states of these doṣas results in illness and fitness respectively.

5. Agni is of 4 types:
   a. Viṣamagni - due to the dominancy of vāta
   b. Tikṣṇagni - due to the dominancy of pitta
   c. Mandāgni - due to the dominancy of kapha
   d. Samāgni - due to their equilibrium state

6. Koṣṭha is of 3 types:
   a. Krūra koṣṭha - vāta dominancy
   b. Mṛdu koṣṭha - pitta dominancy
   c. Madhyama koṣṭha - kapha dominancy & also in sama doṣa state

7. Prakṛti is of 7 types:
   a. Vāta prakṛti - hina
   b. Pitta prakṛti - madhyama
   c. Kapha prakṛti - uttama
   d. Tridoṣaja - śreṣṭha
   e. Dwandaja - nindya

8. Tridoṣa guṇa:
   a. Vāta - Rūkṣa , laghu, śīta, khara, sūkṣma, cala
   b. Pitta - Sneha, tīkṣṇa, uṣṇa, laghu, visra, sara, drava
   c. Kapha - Snigdha, śīta, guru, manda, ślakṣṇa, mṛtsna, sthira

9. Sapta dūṣya/Dhātu: Rasa, asṛk, māṁsa, medas, asthi, majjā and śukra

10. Trimalas: Mūtra, sakṛt, sweda

11. Rasas are 6 in number:

S.No	Rasa	Relation with Pañcamahābhūta	Doṣahara	Doṣa- vardhaka
1.	Madhura	Pṛthivī + Ap	Vāta, pitta	Kapha
2.	Amla	Pṛthivī + Agni	Vāta	Pitta, kapha
3.	Lavaṇa	Ap + Agni	Vāta	Pitta, kapha
4.	Tikta	Ākāśa + Vāyu	Kapha, pitta	Vāta
5.	Kaṭu	Agni + Vāyu	Kapha	Vāta, pitta
6.	Kaṣāya	Pṛthivi + Vāyu	Kapha, pitta	Vāta

12. Dravya-bheda - 3 types: Śamana, kopana, swastha-hita.

13. Dwividha vīrya: Uṣṇa, śīta

14. Vipāka is of 3 types: Madhura, amla, kaṭu

15. Gurvādi guṇa (or) Dravya guṇa (or) Dwandwa guṇa (or) Karmaṇya-sāmānya guṇa are 20 in number:

a. Guru	x	Laghu	f. Sāndra	x	Drava
b. Manda	x	Tīkṣṇa	g. Mṛdu	x	Kaṭhina
c. Hima	x	Uṣṇa	h. Sthira	x	Sara
d. Snigdha	x	Rūkṣa	i. Sūkṣma	x	Sthūla
e. Ślakṣṇa	x	Khara	j. Viśada	x	Picchila

16. Hīnayoga, mithyāyoga and atiyoga of kāma, artha and karma leads to illness and the samyag-yoga of those three results in healthiness.

17. Sattwa, rajas and tamas are known as mahā guṇas where as rajas and tamas are considered as mānasika doṣa.

18. Two types of diseases viz. nija and āgantuja.

19. Rogādhiṣṭhāna - Śarīra (body) & manas (mind)

20. Rogi-parīkṣā is of 3 types viz. darśana, spārśana & praśna.

21. Kāla is of 2 types viz. kṣaṇādi kāla & vyādhyāvasthā kāla.

22. In brief treatment is of 2 types viz. śodhana & śamana.

23. Best treatment for śārīrika & mānasika doṣas:
   a. Vāta - Vasti karma & taila
   b. Pitta - Virecana & ghṛta

c. Kapha - Vamana & madhu
d. Rajas, Tamas - Dhī, dhairya, ātmādi vijñānam

24. Catuspāda & their qualities:
a. Bhisak - Dakṣa, tirdhātta śāstrārtho, dṛṣtakarma, śūci
b. Dravya - Bahukalpam, bahuguṇam, sampannam, yogyam
c. Upasthātā - Anurakti, śūci, dakṣa, buddhimān
d. Rogi - Ādhya, bhiṣag-vaśya, jñāpaka, sattwavān

25. Classification of diseases - Sādhya & asādhya
a. Sādhya - Sukha-sādhya, kṛcchra-sadhya
b. Asādhya - Yāpya, anupakrama

26. According to Aruṇadatta brāhma muhūrta is:
"Rātreścaturdaśo muhūrto brahmo muhūrtaḥ"

That means 14th muhūrta of the night hours is being considered as brāhma muhūrta and which is the suitable time for vedādhyayana.

One Muhūrta means 48 minutes. Whole night consists of 15 muhūrtas. 14th muhūrta kāla means after the completion of 13 muhūrtas. i.e. 96 minutes before sunrise, means 4.24 a.m.

27. Danta-kāṣṭha: Arka, nyagrodha, karañja, kakubha etc. and the herbs possessing kaṣāya, kaṭu and tikta rasa. The size should be kaninikāgra-sama sthoulya and dwādaśāṅgula pramāṇa.

28. Contraindications for tooth brushing: Ajīrṇa, chardi, śwāsa, kāsa, jwara, ardita, tṛṣnā, asyapāka, hṛdaya-netra-śiro-karṇa roga.

29. Souvīrāñjana is to be used regularly and rasāñjana once in a week to drain kapha.

30. Tāmbūla sevana is contraindicated to kṣata, raktapitta, rūkṣa , netraroga, viṣa-duṣṭa, mūrcchā, mada and śoṣa roga.

31. Abhyaṅga is contraindicated for kapha rogi, after śodhana and during ajīrṇa state.

32. Vyāyāma is contraindicated for vātapitta roga, bala, vṛddha and during ajīrṇa state.

33. Daśavidha pāpa: Himsā, steya, anyathā kāma, paiśūnya, paruṣa vacana, anṛta vacana, sambhinnālāpa, vyāpada, abhidya and dṛgviparyaya.

34. Ṛtu-caryā:

S.No.	Name of ṛtu	Ṛtu lakṣaṇa	Ṛtu caryā
1.	Hemanta ṛtu (Winter)	People are strengthy, power of digestion increased, nights are longer, persons feel hungry early in the morning.	Use madhura, amla, lavaṇa dravyas. Abhyaṅga with vātahara taila, mūrdha taila. Wrestling, pādāghāta,besmear the body with kumkuma & kastūrī and then dhūpa with aguru. Drink wine prepared with guḍa, take food prepared with godhūma, māṣa, ikṣu and kṣīra vikāra. Spend with loving women. Use room heaters .

S.No.	Name of ṛtu	Ṛtu lakṣaṇa	Ṛtu caryā
2.	Śiśira ṛtu (Cold season)	Cold is severe, dryness is more due to the effect of ādāna kāla	Similar to hemanta ṛtu
3.	Vasanta ṛtu (Spring season)	Power of digestion decreased kapha is increased	Tīkṣna vamana & nasya, laghu, rūkṣa bhojana, udvartana, karpūra, candana, aguru, kuṅkuma lepa, purāṇa yava, godhūma, kṣoudra, jāṅgala (sulya) māṁsa, āmra rasa, drākṣā surā, madhvāsava. Spend the day time in the gardens. Avoid day sleep and hard foods
4.	Grīṣma ṛtu (Summer)	Sun rays become more powerful and kapha kṣaya & vāta prakopa takes place as the days are passing away.	Avoid lavaṇa, kaṭu , amla dravya sevana, vyāyāma and exposing to sun. Use madhura, snigdha and laghu āhāra. Don't take alcohol, if necessary take highly diluted one only. Jāṅgala māṁsa rasa, māhiṣa kṣīra, pañca sāra pānuka, spend the day time in the forests and during night sleep on the terrace.
5.	Varṣā ṛtu (Rainy season)	Power of digestion decreased Water is getting dirty.	Vamana, virecana, āsthāpana vasti. Old rice jāṅgala māṁsa, madhvāriṣṭa, amla, lavaṇa, sneha, ksoudra, easily digestible. Should not move on bear foot, avoid rain water, day sleep, exertion & exposure to sun .
6.	Śaradṛtu (Autumn)	Pitta prakopa	Tikta ghṛtapāna, virecana, raktamokṣaṇa, tikta, madhura, kaṣāya, laghu, bhojana, śāli, mudga, paṭola, madhu, jāṅgala māṁsa, haṁsodaka-pāna. Besmear the body with candana, uśīra, karpūra etc. and enjoy moonlight. Avoid heavy meals,curds, oils, strong lcoholic drinks, day sleep, exposing to mist and sunlight.

35. Adhāraṇiya vega:

S.No.	Name of vega	Vega-dhāraṇa lakṣaṇa	Cikitsā
1.	Adho vāta (Flatus)	Gulma, udāvarta, ruk, klama, vāta, mūtra, purīṣa-saṅga, agni-māndya, hṛdgada	Varti, abhyaṅga, avagāha, swedana, vasti karma, laxatives & purgatives, avapidaka snehapāna especially for mūtrāvarodha-janya vikāra.
2.	Purīṣa (Stools)	Piṇḍikodweṣṭhana, pratiśyāya, śirorujā, urdhwavāta, parikarta, hṛdayoparodha, stools coming out from the mouth and the diseases mentioned earlier	
3.	Mūtra (Urine)	Aṅga-bhaṅga, aśmari. Vasti, meḍhra vaṅkṣaṇa vedanā	

S.No.	Name of vega	Vega-dhāraṇa lakṣaṇa	Cikitsā
4.	Udgāra (Belching)	Aruci, kampa, hṛdaya uro viba-ndha, ādhmāna, kāsa, hikkā	Similar to hikkāvarodhajanya vikāra
5.	Kṣavathu (Sneezing)	Sirovedanā, indriya dourbalya, manyāsthambha, ardita	Tīkṣṇa dhūma, añjana, nasya, arka vilokana, sneha, sweda
6.	Tṛṣṇā (Thirst)	Śoṣa, aṅgasāda, bādhirya, moha, bhrama, hṛdroga	All kinds of śītalopacāra viz. food, drinks, bath, use of śīta virya dravyas
7.	Kṣudhā (Hunger)	Aṅgabhaṅga, aruci, glāni, kārśya, śūla, bhrama	Laghu, snigdha, uṣṇa, amla bhojana
8.	Nidrā (Sleep)	Moha, śirogourava, akṣi-gourava, ālasya, jṛmbhā, aṅgamarda	Good sleep, gentle massage
9.	Kāsa (Cough)	Kāsa-vṛddhi, śwāsa, aruci, hṛdroga, śoṣa, hikkā	Kāsahara cikitsā
10.	Śramaśwāsa (Dyspnoea on exertion)	Gulma, hṛdroga, moha	Visramaṇa, vātaghna cikitsā
11.	Jṛmbhā (Yawning)	Similar to kṣavathu	Vātaghna cikitsā
12.	Aśru (Tears)	Pīnasa, akṣi-śiro-hṛd ruk, manyāsthambha, aruci, bhrama, gulma	Good sleep, madya-pāna, hearing enjoyable stories
13.	Chardi (Vomiting)	Visarpa, koṭha, kuṣṭha, akṣikaṇḍu, pūṇḍu, jwara, śwāsa, kāsa, hṛllāsa, vyaṅga,śwayathu	Gaṇḍūṣa, dhūma, upavāsa, rūkṣa āhāra and then induce vomiting, vyāyāma, raktamokṣana, virecana, abhyaṅga with oil mixed with kṣāra and lavaṇa
14.	Śukra (Semen)	Guhya vedanā, śwayathu, jwara, hṛdvyathā, mūtrasaṅga, aṅgabhaṅga, vṛddhi, aśmarī, saṅdhatā	Food with tāmracūḍa, surā and śāli rice. Vasti, abhyaṅga, avagāha, vasti śuddhi dravya processed with milk, copulation with affectionate women

56. Drava-Dravya:

S.N.	Name of dravya	Guṇa	Karma
1.	Gaṅgāmbu	Avyakta rasa, slightly madhura śīta & laghu guṇa	Jīvana, tarpaṇa, hṛdya, hlādi, buddhi-prabodhaka, amṛtopama.
2.	Śīta jala		Relieves madātyaya, glāni, mūrcchā, chardi, śrama, bhrama, tṛṣṇā, uṣma-dāha, pitta, rakta and viṣa.
3.	Uṣṇa jala	Laghu, uṣṇa	Dīpana, pācana, kaṇṭhya, vasti śodhaka, hikkā, ādhmāna, vāta, kapha roga, after śodhana, nava jwara, kāsa, āma, pīnasa, śwāsa, pārśwa-ruja.

S.N.	Name of dravya	Guṇa	Karma
4.	Nārikelodaka	Madhura rasa, snigdha, śīta, laghu guṇa	Vṛṣya, tṛṣṇā and pittahara, dīpana & vasti śodhaka.
5.	Gokṣtra	Sara guṇa	Jīvaniya, rasāyana, medhya, balya, stanya-kāra useful in kṣatakṣīṇa, śrama, bhrama, mada, alakṣmī, śwāsa, kāsa, tṛṣnā, kṣudhā, jīrṇa jwara, mūtrakṛcchra, raktapitta
6.	Māhiṣa kṣīra	Guru, śīta guṇa	Useful in atyagni, anidrā.
7.	Ajā kṣīra	Laghu guṇa	Useful in śoṣa, jwara, śwāsa, raktapitta, atisāra
8.	Uṣtra kṣīra	Lavaṇa rasa, slightly rūkṣa, laghu guṇa, uṣṇa vīrya	Dīpana, useful in vāta, kapha, ānāha, kṛmi, śopha, udara, arśas.
9.	Mānuṣa kṣīra		Vāta-pitta-rakta kopahara, abhighātahara, useful in eye diseases in the form of tarpaṇa, āścyotana, nasya.
10.	Avi kṣīra	Uṣṇa vīrya	Ahṛdya, vātavyādhihara, causes hikkā, śwāsa, pitta & kapha.
11.	Hasti kṣīra		Sthirya-kara
12.	Ekaśapha kṣīra	Amla, lavaṇa rasa, laghu guṇa, uṣṇa vīrya	Śākhāvāta-hara, jaḍatā-kara
13.	Dadhi	Amla rasa, guru guṇa, uṣṇa vīrya, amla vipāka	Grāhī, vātahara. Increases medas, śukra, bala, ślesmā, pitta, rakta, agni & śopha. Indicated in aruci, viṣama jwara, pīnasa, mūtrakṛcchra, grahaṇī roga.
14.	Takra	Kaṣāya, amla rasa, laghu guṇa	Dīpana, kapha vāta hara, śopha, udara, arśas, grahaṇī doṣa, mūtrāgraha, aruci, plīhā, gulma, ghṛta vyāpat, garaviṣa, pāṇḍu
15.	Nava (fresh) navanīta	Śīta vīrya	Vṛṣya, bala, vraṇa, agnivardhaka. Saṅgrāhi, useful in vāta, pitta, rakta, kṣaya, arśas, ardita & kāsa. * Butter obtained directly from milk is saṅgrāhi, raktapitta & netrarogahara.
16.	Ghṛta		Dhī, smṛti, medhā, agni, bala, āyu, śukra-vardhaka, cakṣusya; useful for bālavṛddha, prajākānta, soukumarya, swarārdhi, kṣatakṣīṇa, parisarpa, śastrāgni glāpita. Vāta, pitta, viṣa, unmada, śoṣa, alakṣmī, jwarahara, vayahsthāpaka.
17.	Ikṣu rasa	Madhura rasa,guru snigdha, sara guṇa, śita vīrya, madhura vipāka	Bṛṁhaṇa. Increases kapha and mūtra. Vṛṣya. Raktapitta hara.

S.N.	Name of dravya	Guṇa	Karma
18.	Phāṇita	Guru guṇa	Abhiṣyandi, doṣa caya kara, mūtra śodhaka
19.	Guḍa *Properly washed		Doesn't increase kapha excessively, eliminates mūtra & purīṣa.
	Impure guḍa		Increases kṛmi and the disorders of majjā, rakta, medas, mūtrīsa & kapha
	Purāṇa guḍa		Hṛdya, pathya.
	Nava guḍa		Kapha-vardhaka, agni-sāda.
20.	Matsyaṇḍikā		Vṛṣya. Useful in kṣatakṣīṇa, rakta, pitta & vāta roga
21.	Yava śarkarā	Tikta, madhura, kaṣāya	------- do -------
22.	Madhu	Kaṣāya, madhura rasa rūkṣa guṇa	Cakṣuṣya; chedī; tṛṣṇā, śleṣmā, viṣa, hikkā, rakta-pitta hara; cures meha, kuṣṭha, kṛmi, chardi, śwāsa, kāsa and atisara; vraṇa śodhana, sandhāna and ropaṇa kara; vātakara.
23.	Madhu śarkarā	------- do -------	------- do -------
24.	Tila taila	Uṣṇa, tīkṣṇa, sūkṣma, vyavāyī guṇa	Twak doṣakara, acakṣuṣya, kapha hara. Makes the persons lean fatty and vice versa. Vibandhakara, kṛmighna, cures all types of disorders with appropriate processing.
25.	Eraṇḍa taila	Tikta, kaṭu, madhura rasa, sara, guru guṇa	Vardhma, gulma, vāta kapha roga, udara, viṣama jwara, pain & swelling in kaṭi,
	Rakta eraṇḍa	Tīkṣṇa, uṣṇa, picchila. Visra gandha.	guhya, koṣṭha and pṛṣṭha.
26.	Sarṣapa taila	Kaṭu rasa, tīkṣṇa, laghu guṇa uṣṇa vīrya	Kapha, śukra, vātahara; causes raktapitta. Useful in kotha, kuṣṭha, arśas & vraṇa.
27.	Akṣa taila	Madhura rasa,guru guṇa, śīta vīrya.	Keśya, pitta-vātahara.
28.	Nimba tailu	Tikta rasa, na-atyuṣṇa	Kṛmi, kuṣṭha, kaphahara
29.	Umā & kusumbha taila	Uṣṇa vīrya	Twagdoṣa kara, increases kapha & pitta.
30.	Madya	Madhura, tikta, kaṭu, amla rasa; tīkṣṇa,uṣṇa,laghu sūkṣma guṇa; amla vipāka	Dīpana, rocana, tuṣṭi-puṣṭi vardhaka; swara, ārogya, pratibhā, varṇakara; useful in nidrānāśa and atinidrā makes the lean stout; srotas śodhaka; vāta-kaphahara.
31.	Surā	Guru guṇa	Gulma, udara, arśas, grahaṇī, śoṣa, anchana, vātahara, medo, rakta, stanya, mūtra, kaphahara.

S.N.	Name of dravya	Guṇa	Karma
32.	Vaibhītakī sura	Laghu, tīkṣṇa guṇa	Hṛdya, śūla, kāsa, chardi, śwāsa, vibandha ādhmāna, pīnasa, medas, vraṇa, pāṇḍu and kuṣṭha.
33.	Yava surā	Guru, rūkṣa guṇa	Viṣtambhi, tridoṣakara.
34.	Mārdwīkāriṣṭa	Madhura rasa, sara guṇa, na-atyuṣṇa vīrya	Lekhana, hṛdya; slightly increases pitta & vāta; useful in pāṇḍu, meha, arśas and kṛmi.
35.	Khurjūra	Guru guṇa	Vātala; inferior to Mārdwīkāriṣṭa
36.	Śarkarā madya	Madhura rasa,surabhi,laghu guṇa	Hṛdya, na-atimada
37.	Guḍa madya		Eliminates mūtra, purīṣa, adhovāta easily. Tarpaṇa, dīpana.
38.	Sīdhu		Vāta-pittakara; sneha & śleṣmā,vikārahara; medo-śopha-udaru-arśoghna.
39.	Madhvāsava	Tīkṣṇa guṇa	Chedī; meha, pīnasa, kāsahara.
40.	Śukta	Amla rasa; uṣṇa, tīkṣṇa, rūkṣa, sara guṇa; śīta-sparśa	Increase rukta, pitta, kapha, vātānulomaka; hṛdya; rucikara; dīpana; pāṇḍu, netra rogu & kṛmihara.
41.	Dhānyāmla	Tīkṣṇa, uṣṇa & laghu guṇa; śīta-sparśa	Bhedī, pittakara, śrama, klama-hara, rucya, dīpana, vasti-śūlahara, hṛdya, vāta-kaphahara.
42.	Souvīraka, tuṣodaka	———do———	Kṛmi, hṛdroga, gulma, arśas, pāṇḍu.
43.	Mūtra - go, ajā, avi, māhiṣa, gaja, aśwa, khara	Lavaṇa, kaṭu rasa, Rūkṣa , tīkṣṇa, uṣṇa, laghu guṇa.	Pittala; kṛmi, śopha, udara ānāha, śūla, pāṇḍu, kapha, vāta, gulma, aruci, viṣa, świtra, kuṣṭha & arśohara.

37. Anna-swarūpa Vijñāniya:

S.No.	Name of dravya	Guṇa	Karma
1.	Śuka dhānya	Madhura rasa, kaṣāya anurasa, snigdha, laghu guṇa, śīta vīrya, madhura vipāka	Vṛṣya, slightly constipated mūtrala, pathya.
2.	Yavaka, hayana, pathū, bāṣpa, naisedhika	Madhura rasa, snigdha, guru guṇa, uṣṇa vīrya, amla vipāka	Śleṣmā, pitta vardhaka, eliminates mūtra & purīṣa.
3.	Ṣaṣṭika dhānya	Madhura rasa, snigdha, laghu, śīta guṇa, śīta vīrya	Grāhi, tridoṣahara.
4.	Mahāvrīhi, kṛṣṇa vrīhi, jātumukhi, kukkuṭāṇḍaka, lāvaka etc.	Madhura rasa, guru guṇa, amla vipāka	Pittakara; induces mūtra, purīṣa and uṣma.

S.No.	Name of dravya	Guṇa	Karma
5.	Tṛṇa dhānya kaṅgu, kodrava, nivāra, śyāmaka	Laghu, lekhana guṇa, śīta vīrya	Vāta vardhaka, kapha-pitta-śāmaka.
6.	Yava	Madhura rasa, rūkṣa, guru, sara guṇa, śīta vīrya	Induces faeces and flatus, vṛṣya, sthairya-kara, mūtra- saṅgakara, medo-kapha-pitta-hara. Useful in pinasa, śwāsa, kāsa, urusthambha, kaṇṭha roga and twak roga.
7.	Godhūma	Madhura rasa, guru, snigdha, sara guṇa, śīta vīrya	Vṛṣya, jīvana, vāta-pitta-hara, sandhānakaru, sthairyakara.
	Nandīmuka godhūma	Kaṣāya, madhura rasa, laghu guṇa, śīta vīrya	Pathya
8.	Śimbi dhānya: Mudga, ādhakī, masūra etc.	Kaṣāya, madhura rasa, laghu guṇa, śīta vīrya, kaṭu vipāka	Vibandha kara, grāhī, reduces medas, kapha & raktapitta. Useful for lepa & upaseka (soup).
9.	Kulattha	Kaṣāya, madhura rasa, uṣṇa vīrya, amla vipāka	Useful in śukra doṣa, aśmarī, śwāsa, pinasa, kāsa, arśas, kapha vāta roga. Excess use leads to raktapitta.
10.	Niṣpāva	Guru, sara, vidāhi guṇa	Increases vāta, pitta, rakta, stanya & mūtra. Useful in netraroga, śukra doṣa, kapha vṛddhi, śopha, viṣa doṣa.
11.	Māṣa	Madhura rasa, snigdha, guru, sara guṇa,uṣṇa vīrya	Bala-śleṣmā,-mala-pitta-kara; vātahara; śukra vardhaka & śukra recaka.
12.	Kākāṇḍolā Ātmaguptā	----------do----------	----------do----------
13.	Tila	Guru guṇa, uṣṇa vīrya, kaṭu vipāka hima sparśa	Keśya, balya, alpa-mūtratā-medhā-agni-kapha-pitta vardhaka.
14.	Umā bija Kusumbha bija	Madhura,tikta rasa, snigdha, guru guṇa, uṣṇa vīrya, kaṭu vipāka	Kapha-pittakara, causes netraroga and śukra kṣaya
15.	Jāṅgala māṁsa	Laghu guṇa, śīta vīrya	Vibandha kāraka. Useful in Sannipāta roga where pitta vitiated in excess, vāta moderately & kapha slightly.
16.	Śaśa (rabbit) māṁsa	Rūkṣa guṇa, śīta vīrya, kaṭu vipāka	Dīpana, grāhī.
17.	Vartaka (male bustard)	Guru,snigdha guṇa slightly uṣṇa vīrya	Bṛṁhaṇa
18.	Tittiri (partridge)	Guru, snigdha guṇa	Grāhī, varṇya. Medhā-agni-bala-śukra vardhaka. Best used in vātolbaṇa sannipāta
19.	Śikhī (peacock)		In general it is not completely wholesome. Good for ears, eyes, voice and to arrest aging.

S.No.	Name of dravya	Guṇa	Karma
20.	Kukkuṭa (wild cock)		Similar to peacock, vṛṣya
	Pet cock	Guru guṇa	Increases kapha
21.	Cātaka (sparrow)	Snigdha guṇa	Vātaghna, śleṣmala & śukrala.
22.	Viśeśaya māṁsa	Madhura rasa, snigdha, guru guṇa, uṣṇa vīrya	Increases urine and faeces, balya, vātaghna. Kapha-pittakara.
23.	Mahā mṛga	Lavaṇa rasa, śīta vīrya, kaṭu vipāka	Māṁsa vardhaka. Useful in jīrṇa arśas, grahaṇī doṣa, śoṣa.
24.	Aja māṁsa	Snigdha, guru guṇa, uṣṇa vīrya, kaṭu vipāka	Adoṣaja, anabhiṣyandi. Bṛṁhaṇa
25.	Avi māṁsa	Opposite to aja māṁsa	Bṛṁhaṇa
26.	Gomāṁsa	-	Useful in śuṣka kāsa, śrama, atyagni, viṣama jwara, pīnasa, kārśya, vātaroga
27.	Māhiṣa māṁsa	Guru guṇa, uṣṇa vīrya	Swapna-janaka, dṛḍhatwa, bṛṁhaṇa kara.
28.	Varāhī māṁsa	Similar to māhiṣa māṁsa	Śrama hara. rucīkara, śukrala, balya.
29.	Matsya/Cilcima		Kaphakara, vitiates all the tridoṣas.
30.	Śāka varga Pāṭhā, śaṭhī, śuṣa, satīnaja, etc	Laghu guṇa	Tridoṣaghna, grāhī
	Sunişaṇṇaka	---------- do ----------	Agni vardhaka, vṛṣya
	Rajakṣavaka	---------- do ----------	Grahaṇī, arśo vikāraghna
	Vāstuka	---------- do ----------	Mala-bhedaka
31.	Kākamāci	Sara guṇa, uṣṇa vīrya	Tridoṣaghna, kuṣṭha hara, Vṛṣya, rasāyana, swarya.
32.	Cāṅgerī	Amla rasa, laghu, grāhī guṇa, uṣṇa vīrya	Dīpana. Useful in grahaṇī, arśas, vāta-kapha roga
33.	Paṭola	Tikta rasa, śīta vīrya, madhura vipāka	Hṛdya, rucya, kṛmihara
34.	Bṛhatī dwaya	Tikta rasa, śīta vīrya, kaṭu vipāka	Pittala, vātaghna, dīpana, bhedī
35.	Vāsā	Tikta rasa, śīta vīrya, kaṭu vipāka	Vamī & kāsaghna, raktapitta hara.
36.	Kāruvella	Tikta rasa, śīta vīrya, kaṭu vipāka	Dīpana, kapha hara
37.	Vārtāka	Tikta, madhura rasa, kṣāra anurasa, uṣṇa vīrya, kaṭu vipāka	Kapha-vāta hara; pittakara, agni dīpana, rucya.
38.	Karīra	Kaṣāya, madhura, tikta	Ādhmāna kara.
39.	Kevātaki Avalgujā	Tikta rasa, śīta vīrya, kaṭu vipāka	Bhedī Agni-dīpana.

S.No.	Name of dravya	Guṇa	Karma
40.	Taṇḍulīyaka	Madhura rasa, rūkṣa, laghu guṇa, śīta vīrya, madhura vipāka	Madātyaya, pitta, rakta & viṣa vikāra.
41.	Muñjata	Madhura rasa, snigdha, guru guṇa, śīta vīrya	Vāta-pitta hara, bṛṁhaṇa śukrala.
42.	Vidāri	Madhura rasa, guru guṇa, śita vīrya	Vāta-pittaghna, mūtrala, jīvana, bṛṁhaṇa, kaṇṭhya, vṛṣya, rasāyana.
43.	Jīvantī	Madhura rasa, śīta vīrya	Cakṣuaya, tridoṣaghna.
44.	Kuṣmāṇḍa	Madhura rasa, guru guṇa, madhura vipāka	Vātapitta hara, vasti śuddhi kara, vṛṣya.
45.	Trapuṣa	Madhura rasa, guru guṇa, madhura vipāka	Ati mūtrala.
46.	Tarkārī & varuṇa	Madhura, tikta rasa	Kaphavāta hara.
47.	Varsābhau- 2 types Kālaśāka	Kṣāra, kaṭu , tikta rasa	Dīpana, bhedana, gara viṣa-śopha-kapha-vāta hara.
48.	Śatāvarī	Tikta rasa	Vṛṣya, tridoṣaghna
49.	Kāsamarda	Sara guṇa	Relieves kṛmi, kāsa and kaphotkleśa.
50.	Sarṣapa	Guru guṇa, uṣṇa vīrya	Viṇmūtra baddhatā sarva doṣa kara
51.	Mūlaka (tender)	Avyakta rasa, slightly kṣāra, tikta rasa, laghu guṇa, uṣṇa vīrya	Useful in gulma, śwāsa, kāsa, kṣaya, vraṇa, ślesmā, gala roga, swarasāda, agnisāda, udāvarta, pinasa.
	Fully grown mūlaka	Kaṭu rasa, guru guṇa, uṣṇa vīrya, katu vipāka	Tridoṣa kara, abhiṣyandī
	Processed with oil		Vāta hara
	Dried mūlaka		Vāta kapha hara
	Raw mūlaka		Tridoṣa kara
52.	Dhānyaka	Tikta, madhura rasa	Mūtrala, pittakara
53.	Laśuna	Kaṭu rasa, tīkṣna, sara, guru, snigdha, guṇa, uṣṇa vīrya katu vipāka.	Hṛdya, keśya, vṛṣya, rocana, dīpana, bhagna sandhāna kara, balya and rasāyana. Useful in kilasa, kuṣṭha, gulma, arśas, meha, kṛmi, kapha, vāta, hikkā, pinasa, śwāsa and kāsa. Vitiates rakta & pitta.
54.	Palāṇḍo	Somewhat inferior to laśuna in properties.	Śleṣmala, Na-atipittala.
55.	Gṛñjanaka	Tīkṣna, grāhī guṇa	Arśas of vāta, kapha origin.
56.	Sūraṇa	Viśada and laghu guṇa	Dīpana, rucya, kaphaghna, especially useful in arśas.

S.No.	Name of dravya	Guṇa	Karma
57.	Phala varga Drākṣā	Madhura, kaṣāya rasa, snigdha, guru guṇa, śīta vīrya, madhura vipāka	Best one among the fruits. Vṛṣya, cakṣuṣya, eliminates urine & faeces. Relieves vāta, raktapitta & tiktāsyatā. Useful in madātyaya, tṛṣṇā, kāsa, śramaśwāsa, swarabheda, kṣatakṣaya.
58.	Dāḍima (sweet one)	Laghu, snigdha, grāhi guṇa	Pitta pradhāna sannipata
	Sour variety	Slightly uṣṇa vīrya	Vāta-kapha hara
	Both varieties	Laghu, snigdha, grāhi	Rocana, dīpana
59.	Moca	Madhura rasa, guru guṇa, śīta vīrya, madhura vipāka	Bṛṁhaṇa , dāha
60.	Kāśmarya	Śīta vīrya	Sakṛt-mūtra vibandhaghna. Keśya, medhya, rasāyana.
61.	Priyāla	Snigdha guṇa, anuṣṇa vīrya	Vāta hara.
	Priyāla majjā	Madhura rasa	Vṛṣya, pitta-vāta hara
62.	Kola majjā	----------do----------	Relieves tṛṣṇā, chardi and kāsa
63.	Bilwa (pakwa)	Grāhī	Durjara, doṣala, pūtimarutam
	Bilwa (tender fruit)	Grāhī	Dīpana, kapha-vātaghna
64.	Kapittha (āma)	Grāhī	Kaṇṭhaghna, doṣala
	Kapittha (pakwa)	Grāhī	Doṣaghna, hikkā, chardi, viṣa-hara
65.	Jambū	Guru, grāhī guṇa, śīta vīrya	Vātala, kaphapitta hara, mala-mūtra bandhaka. Akaṇṭhya.
66.	Āmra (tender fruit)		Vitiates vāta, pitta & rakta
	Āmra (pakwa)	Madhura, amla rasa, guru guṇa	Vāta hara, kaphakara, śukra vardhaka
67.	Vṛkṣāmla	Laghu, rūkṣa , grāhī guṇa uṣṇa vīrya	Vāta-śleṣmā hara.
68.	Pīlu	Tikta, madhura rasa	Kaphavāta hara, bhedi. Relieves plīhā, arśas, kṛmi, gulma.
69.	Mātuluṅga (twak)	Tikta, kaṭu rasa, snigdha guṇa	Vāta hara
	Mātuluṅga (pulp)	Madhura rasa, guru guṇa	Bṛṁhaṇa, vātapitta hara
	Mātuluṅga (kesara)	Laghu guṇa	Useful in kāsa, śwāsa, hikkā, madātyaya, āsyaśoṣa, vāta-kapha roga, vibandha, chardi, arocaka, gulma, udara, arśas, śula, agnimāndya.

S.No.	Name of dravya	Guṇa	Karma
70.	Bhallātaka (twak, māṁsa/pulp)	Madhura rasa, śīta vīrya	Bṛṁhaṇa
	Bhallātaka (seed)	Agni sama	Medhya, kaphavāta hara
71.	Oushadha varga Lavaṇa	Lavaṇa rasa; sūkṣma, mṛdu, tīkṣṇa, uṣṇa, visyandi guṇa	Srsta mala, vātaghna, rocana, increases digestion, kaphapitta kara.
72.	Saindhava lavaṇa	Lavaṇa, madhura rasa, laghu guṇa, anuṣṇa vīrya	Vṛṣya, hṛdya, tridoṣa hara, pathya avidāhi, agni dīpaka
73.	Souvarcala lavaṇa	Laghu guṇa, kaṭu vipāka	Hṛdya, sugandhi, udgāra-śodhaka, vibandhaghna, dīpanīya, ruci-prada.
74.	Biḍ lavaṇa		Ūrdhwa-adho kaphavātanulomana; dīpana, relieves vibandha, ānāha, śūla, gourava.
75.	Sāmudra lavaṇa	Guru guṇa, madhura vipāka	Kapha vardhaka
76.	Oudbhida lavaṇa	Tikta, kaṭu , kṣāra rasa tīkṣṇa guṇa	Utkledakara
77.	Kṛṣṇa lavaṇa	----Similar to souvarcala lavaṇa ----	
78.	Romaka lavaṇa	Laghu guṇa	
79.	Pamśuka lavaṇa	Kṣāra rasa, guru guṇa	Kaphakara
80.	Yavakṣāra	Kaṭu , lavaṇa rasa, tīkṣṇa, laghu guṇa, uṣṇa vīrya	Kṛmi hara, pitta, rakta duṣaka, pāki, chedya, hṛdya, vidāraṇa kara, apathya for śukra, ojas, keśa, netra.
81.	Hiṅgu	Kaṭu rasa, laghu guṇa, kaṭu vipāka.	Useful in ānāha & śūla. Pitta prakopaka, rucya, dīpana, pācana.
82.	Harītakī	Kaṣāya rasa prādhana (all the 6 tastes except lavaṇa) Laghu, rūkṣa, sara guṇa, uṣṇa vīrya, madhura vipāka	Dīpani, pācani, medhya, vayahsthāpaka, āyusya, buddhi-indriya-bala-prada. Useful in: Kuṣṭha, vaivarṇya, vaisvarya, purāṇa jwara, visamajwara, śiro-akṣi roga, pāṇḍu, hṛdroga, kāmala, grahaṇiroga, śoṣa, śopha, atisāra, meda, meha, vāmi, kṛmi, śwāsa, kāsa, praseka, arśas, plīhā, ānāha, garavisa, udara, sroto-vibandha, gulma, urusthambha, aruci, kapha-vātaroga.
83.	Āmalakī	Amla rasa pradhāna (all 6 execpt lavaṇa); guru, rūkṣa, śīta guṇa; śīta vīrya; madhura vipāka.	Qualities are similar to harītakī.
84.	Vibhītakī	Kaṣāya, madhura rasa, laghu-rūkṣa guṇa, uṣṇa vīrya, madhura vipāka	It is somewhat inferior to āmalakī in its qualities.

S.No.	Name of dravya	Guṇa	Karma
85.	Triphalā Harītakī, āmalakī & vibhītakī		Rasāyana, netraroga hara, vraṇa-ropana, twak roga-kleda-meda-meha-kaṣha-rakta vikāra.
86.	Caturjātaka Twak, elā, patra & nāgakeśara	Tīkṣṇa, rūkṣa guṇa, uṣṇa vīrya	Pitta prakopaka, rocana, dīpana
87.	Marica	Kaṭu rasa, laghu guṇa, uṣṇa vīrya, kaṭu vipāka	Pittakara, kaphaghna
88.	Pippali (ārdra)	Madhura rasa; guru, snigdha guṇa; śīta vīrya; madhura vipāka	Śleṣmala
	Pippali (śuṣka)	Exactly opposite qualities, kaṭu rasa, snigdha guṇa, madhura vipāka	Vṛṣya, vāta-kapha śāmaka śwāsa-kāsa hara. Except as rasāyana it shouldn't be used excessively.
89.	Śunṭhi	Kaṭu rasa; laghu, snigdha guṇa; uṣṇa vīrya; madhura vipāka	Dīpana, vṛṣya, grāhi, hṛdya, vibandha hara, rucya, kaphavāta hara.
90.	Trikaṭu: Śunṭhi, marica & pippali		Relieves sthoulya, agnisāda, śwāsa, kāsa, ślipada, pinasa.
91.	Pañcakola Pippali, pippali-mūla, cavya, citraka, nāgara		Relieves gulma, plīhā, udara, ānāha and śūla. Best dīpana
92.	Bṛhat pañcamūla Bilwa, kāśmarī, tarkārī, pāṭalā, tiṇṭuka	Kaṣāya tikta rasa, uṣṇa vīrya	Kaphavāta śāmaka
93.	Hraswa pañcamūla Bṛhatī, kaṇṭakārī, śāliparṇī, pṛśni-parṇī, gokṣura	Madhura rasa, na-ati śītoṣṇa vīrya, madhura vipāka	Sarva doṣa hara
94.	Madhyama pañcamūla Balā, punarnavā, eraṇḍa, mudga-parṇī, māṣaparṇī	Sara guṇa	Kapha-vātaghna, na-ati pittakara
95.	Jīvanīya pañcamūla Abhīrū, vīra, jīvantī, jīvaka, ṛṣabhaka		Cakṣuṣya, vṛṣya, pitta-vāta hara
96.	Tṛṇa pañcamūla Darbha, kāśa, ikṣu sara, śālī		Pitta hara

38. Features of different types of food substances when gets poisoned:

S.No.	Food item	Features
1.	Māṁsa rasa (soup)	Nīla rāji (bluish lines)
2.	Kṣīra (milk)	Tāmra (copper colored lines)
3.	Dadhi (curd)	Śyāva varṇa (blackish lines)
4.	Takra (buttermilk)	Pītaśita (yellowish white lines)
5.	Ghṛta (ghee)	Pāniya (lines resembling water)
6.	Mastu (whey)	Kapotābha (pigeon colored lines)
7.	Tuṣodaka	Kṛṣṇa rāji (blackish lines)
8.	Madya & amba (water)	Kāli (black colored lines)
9.	Kṣoudra (honey)	Harita (greenish lines)
10	Taila (oil)	Aruṇopama (reddish colored lines)

39. When poisonous food is thrown into fire it is observed the following:

a. Agnirekavartah - burns with a single point of flame
b. Sphuṭana - makes cracking sounds
c. Śikhī kaṇṭhābha dhūma - peacock neck colored flame
d. Arci, anarci - flame is at times sharp & some times slow
e. Ugragandhā - emits pungent smell

40. Upasthambha (3) - āhāra, nidrā and brahmacarya

41. Apatarpaṇa (laṅghana) is of 3 types - laṅghana, laṅghana-pācana, doṣāvasecana.

42. 3 types of ajīrṇa:

a. Āmājīrṇa - due to kapha dominancy
b. Vidagdhājīrṇa - due to pitta dominancy
c. Viṣṭabdhājīrṇa - due to vāta dominancy

43. Rasa & anurasa: "tatra vyakto rasah avyakto anurasah"

44. Aṣṭavidha vīrya:

a. Guru
b. Snigdha
c. Śīta
d. Mṛdu
e. Laghu
f. Rūkṣa
g. Uṣṇa
h. Tīkṣṇa

45. Important drugs of various gaṇas:

S.No.	Name of the gaṇa	Important dravya
1.	Madhura skandha	Ghṛta, swarṇa, guḍa, moca, parūṣaka, śatāvari, pānasa, balā, atibalā, nāgabalā, yaṣṭimadhu, kṣīra, ikṣu, kṣoudra, vidāri, drākṣā.
2.	Amla skandha	Āmalakī, amlikā, mātuluṅga, dāḍima, amlavetasa, rajata, takra, dadhi, āmra.

S.No.	Name of the gaṇa	Important dravya
3.	Lavaṇa skandha	Saindhava lavaṇa, souvarcala lavaṇa, kṛṣṇa, bid, sāmudra lavaṇa, śiśa, kṣāra.
4.	Tikta skandha	Paṭola, balaka, uśīra, candana, nimba, vāsā, kaṭukī, kuṭaja, karañja, mustā, guḍūcī, haridrā-dwaya, kāmsya, loha.
5.	Kaṭu skandha	Hiṅgu, marica, viḍaṅga, pañcakola, kuṭheruka, pitta, mūtra, bhallātaka.
6.	Kaṣāya skandha	Haritaki, vibhitaki, śirīsa, khadira, madhu, kadamba, udumbara, muktā, pravāla, añjana, gairika, padma, utpala.

46. Rasa-saṁyoga bheda (63):

a. Eka rasa saṁyoga	- 06	d. Rasa catuṣka	- 15
b. Dwi rasa saṁyoga	- 15	e. Pañca rasa saṁyoga	- 06
c. Rasa trika	- 20	f. Ṣadrasa saṁyoga	- 01

47. Body is the combination of doṣa, dhātu & mala.

48. Prakṛta doṣa karma (Normal functions of doṣas):

S.No.	Name of the doṣa	Normal functions
1.	Vāta	Utsāha, Ucchwāsa, niḥśwāsa, ceṣṭā, vega-pravartana, samayk gatyā ca dātūnā, akṣa pāṭava
2.	Pitta	Pakti, uṣmā, darśana, kṣut, tṛt, ruci, prabhā, medhā, dhī, śourya, tanu mārdava.
3.	Kapha	Sthiratwa, snigdhatwa, sandhibandha, kṣāma etc.

49. Āśraya-āśrayi bhāva:

a. Vāta	- Asthi dhātu
b. Pitta	- Rakta & sweda
c. Kapha	- Rasa, māṁsa, medas, majjā, śukra, purīṣa & mūtra

50. Doṣa-bheda:

a. Vāta	- Prāṇa, udāna, vyāna, samāna, apāna
b. Pitta	- Pācaka, rañjaka, sādhaka, alocaka, bhrājaka
c. Kapha	- Avalambaka, kledaka, bodhaka, tarpaka, śleṣaka

51. Relationship between doṣas and seasons:

Doṣa	Caya	Prakopa	Praśamana
Vāta	Grīṣma	Varṣā	Śarad
Pitta	Varṣā	Śarad	Hemanta
Kapha	Śiśira	Vasanta	Grīṣma

52. Doṣa : sub type & their features:

Vāta (vāyu):

Type of vāta	Swasthāna	Sañcara sthāna	Prakṛta karma
Praṇa vāta	Mūrdha	Uras, kaṇṭha	Supports buddhi, hṛdaya, indriya, citta. Responsible for ṣṭhivana, kṣavathu, udgāra, niḥśwāsa, anna-praveśa.
Udāna vāta	Uras	Nāsā, nābhi, galā	Vākpravṛtti, prayatna, urja, bala-varṇa-smṛti-kara.
Vyāna vāta	Hṛdaya	Deha-cāri	Gati, paksepaṇa, utkṣepaṇa, nimeṣa, unmeṣa, sarva-kriyā.
Samāna vāta	Agni samīpa	koṣṭha	Anna-grahaṇa, pācana, vivecana & muncana.
Apāna vāta	Apāna (large intestines)	Śroṇi, vasti, meḍhra, uru	Śukra, ārtava, sakṛt, mūtra and garbha-niṣkramaṇa.

Pitta:

Type of pitta	Sthāna	Prakṛta karma
Pācaka pitta	Pakwa āmāśaya madhyaga	Anna pācana, sāra-kiṭṭa vibhājana. Gives strength to the other types of pitta.
Rañjaka pitta	Āmāśaya	Imparts color to rasa.
Sādhaka pitta	Hṛdaya	Attends the functions of buddhi, medhā, abhimāna.
Alocaka pitta	Dṛk (eyes)	Rūpa (vision)
Bhrājaka pitta	Twak	Colour and glaze of the skin.

Kapha:

Type of kapha	Sthāna	Prakṛta karma
Avalambaka	Hṛdaya	Bestows strength to other types of kapha.
Kledaka	Āmāśaya	Anna-kledana
Bodhaka	Rasanā	Rasa-bodhana
Tarpaka	Śirās	Nourishment of the sense organs.
Śleṣaka	Sandhi	Lubrication of joints.

Pañca mahābhūtas	Sense organs	Sensory faculty	Properties	Actions
Space	Ears	Hearing	* Creates natural void in the body * No distinct taste	Produces softness, lightness and porosity
Air	Skin	Touch	* Light, clear and dry. * Governs inhalation, exhalation, opening and closing of eye-lids, extension and contraction of joints, locomotion and other motor functions. * slightly bitter taste	Creates dryness, lightness and emaciation.
Fire	Eyes	Visual (sight)	* Rough & bright eyes * Controls temperature and luster of body colour. *Pungent taste.	Helps in digestion, maturation, improves eye sight.
Earth	Nose	Smell	* Heavy, immobile, compact & rough. * Controls organs as teeth, nails, flesh, skin, tendons & muscles. *Sweet taste.	* Increases firmness & strength of the body. * Acts as a nutrient, emollient and purgative.
Water	Tongue	Taste	*Cold, heavy fluid *Slimy, fat and sweat by nature. *Sweet & astringent, sour & saline taste.	* Imparts glossiness. * Enhances fluid content & purgative. * Acts as nutrient, emollient and purgative.

Tridosa guna:

Vāta guṇa	**Pitta guṇa**	**Kapha guṇa**
Rūkṣa	Sneha	Snigdha
Laghu	Tīkṣṇa	Śīta
Śīta	Uṣṇa	Guru
Khara	Laghu	Manda
Sūkṣma	Visra	Ślakṣṇa
Cala	Sara	Mṛtsna
	Drava	Sthira

53. Trividha roga-mārga and the related diseases:

S. No.	Roga-mārga	Diseases
1.	Bāhya - raktādayastwak	Masha, vyaṅga, gaṇḍa, alajī arbuda, bahya arśas, gulma & śopha.
2.	Ābhyantara - koṣṭha	Chardi, atisāra, kāsa, śwāsa, udara jwara, ābhyantara arśas, gulma, śopha, visarpa, vidradhi.
3.	Madhyama - marma, asthi, sandhi	Yakṣmā, pakṣavadha, ardita; mūrdhādi roga; sandhi, asthi, trika-śūla, trika-graha.

54. Dasavidha parīkṣā: Dūṣya, deśa, bala, kāla, anala, prakṛti, vaya, sattwa, sātmya & āhāra.

55. General line of treatment for tridoṣa:

S. No.	Name of doṣa	General line of treatment
1.	Vāta	Sneha, sweda, mṛdu śodhana, madhura-amla-lavaṇa-uṣṇa bhojana, abhyaṅga, mardana, vesthana, trūsana, seka, madya, sneha vasti, dīpana, pācana.
2.	Pitta	Ghṛta-pāna, virecana with madhura, śīta dravya, madhura, tikta, kaṣāya bhojana & ouṣadha, muktā-maṇi hara-dhāraṇa, karpūra-candana-uśīra lepa, hearing music, spend with liked persons, reside in A.C. rooms.
3.	Kapha	Tīkṣṇa vamana, virecana. Rūkṣa, tīkṣṇa, uṣṇa, kaṭu, tikta, kaṣāya anna & ouṣadha. Purāṇa madya, vyavāya, jāgaraṇa, vyāyāma, kṣoodra, medohara dravya, dhūma, upavāsa, gaṇḍūṣa, nissukha.

56. Factors responsible for roaming doṣas from koṣṭha to śākhā & śākhā to koṣṭha:

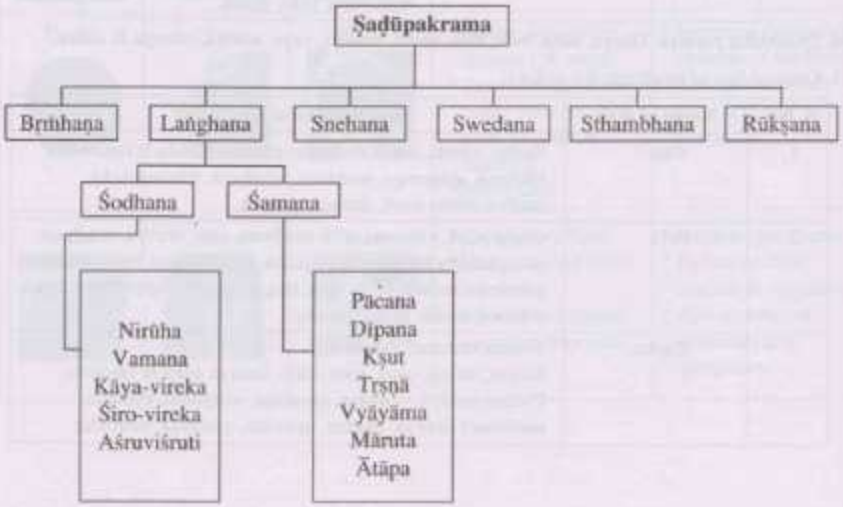
Factors responsible for traveling doṣas from koṣṭha to śākhā	Factors responsible for traveling doṣas from śākhā to koṣṭha
Vyāyāmāt	Vṛddhyāt
Uṣmaṇa taikṣṇyāt	Abhisyandanāt
Ahitācaraṇāt	Pākāt
Drutatwānmārutasya ca	Srotomukha viśodhanāt
-------	Vāyośca nigrahāt

57. Ouṣadha sevana-kāla (10):

a. Ananna (without food)
b. Anna-ādi (before meals)
c. Anna-madhya (during meals)
d. Anna-anta (after meals)
e. Grāsa (mixed with a morsel)
f. Grāsāntara (at the end of each morsel)
g. Muhurmuhuḥ (frequent administration)
h. Sabhojya (mixed with food)
i. Sāmudga (at the beginning & at the end of meals)
j. Niśi (bedtime).

58. Upakramas are of 2 types viz. santarpaṇa (bṛṁhaṇa) and apatarpaṇa (laṅghana).

59. Ṣaḍūpakrama:



60. Drugs useful in Pañcakarma therapy:

S. No.	Name of therapy	Useful drugs
1.	Vamana karma	Madana, madhūka, ikṣwāku, nimba, bimbi, kuṭaja, vidaṅga, jīmūtaka, pippali, elā, vacā, sarṣapa etc.
2.	Virecana karma	Danti, trivṛt, triphalā, āragwadha, snuhi, indravāruṇi, tilvaka, kampillaka, kṣīra, mūtra etc.
3.	Nirūha vasti	Madana, kuṭaja, kuṣṭha, jīmūtaka, yaṣṭi, vacā, rāsnā, daśamūla, madhu, lavaṇa, trivṛt.
4.	Anuvāsana vasti	Oil processed with the drugs useful for nirūha vasti.
5.	Nasya karma	Apāmārga, vidaṅga, trikaṭu, śirīṣa, bṛhati, śigru, dāruharidrā, elā, saindhava lavaṇa.

61. Sneha dravya:

* Sarpiḥ (ghee), taila (oil), vāsā (muscle fat) & majjā (bone marrow) are the best oleating substances.
* Among the four, sarpiḥ is the most excellent one due to:

Mādhuryāt
Avidāhitwāt
Janmādyena ca śilanāt
Saṁskārasyānuvartanāt

62. Acchapeya: Internal administration of oleating substances directly without adding any other substance is known as acchapeya.
Yamaka: Combination of any two sneha dravyas.
Trivṛt: Combination of any three sneha dravyas.
Mahān: Combination of all the 4 oleating substances.

63. Dosage of snehapāna:

S.No.	Mātrā	Measurement
1.	Hrasiyasi, mātrā	Test dose - 30 ml
2.	Hraswa mātrā	The quantity of oil digested in 2 yāma (6 hours).
3.	Madhyama mātrā	The quantity of oil digested in 4 yāma (12 hours).
4.	Uttama mātrā	The quantity of oil digested in 8 yāma (24 hours).

64. Classification of sneha acc. to their mode of action:

S. No.	Type of sneha	Indications	Dosage	Duration
1.	Śodhana sneha	Elimination of vitiated doṣas	60 - 360 ml vitiated doṣas	3-7 days
2.	Śamana sneha	Cure of disease	15 - 30 ml	21-40 days
3.	Bṛṁhaṇa sneha	Nourishment of body tissues	10 ml	Prolonged period

65. Prior to sneha-pāna assessment of koṣṭha is essential.

66. Ideal time for snehapāna: After the digestion of the food consumed on the previous day & 15-30 minutes after Sunrise.

67. In case of śodhana sneha medicated oil is to be administered internally for a period of minimum 3 days in mṛdu koṣṭha, 5 days in madhyama koṣṭha and a maximum of 7 days in krūra koṣṭha.

68. In general warm water is to be given as anupāna after snehapāna. But cold water should be given during the administration of uṣṇa guṇa dravyas viz. tuvaraka taila (caulmogara oil), arūṣkara taila (bhallātaka taila).

69. Test to know the given oil is digested or not:

Drinking of warm water results in pure eructation infers that the oil is completely digested. If the eructation with oily smell indicates that the oil is yet to digest.

70. Paścāt karma:

Adopt the following regimen during the course of oleation therapy and also the same number of days even after the completion of the course.

a. Uṣṇodakopacārī - make use of warm water for all purposes.

b. Brahmacārī - maintenance of celibacy.

c. Kṣapāśaya - sleep only during night hours.

d. Na vegānrodhi - should not suppress natural urges.

e. Vyāyāma krodha śoka hima ātapa pravāta varjayet - should not indulge in exercises, anger, grief, exposing to cold, sunlight and breeze.

f. Adhwayāna bhāṣya atyaśana saṁsthiti - should not travel long distances, excessive speaking, stay in troublesome postures for longer period.

g. Nijātyucyopadhānāha - avoid keeping very low & very high pillow.

h. Swapna dhūma rajāṁsi ca - avoid day sleep, contact with smoke and dust.

71. For vamana:

After snehapāna one day sweda is to be conducted and on the next day administer emetic drug.

72. For virecana:

After snehapāna 3 days sweda is essential and on the next day purgative drug is to be administered.

73. Sweda should be done after conducting internal and external oleation therapy and after the completion of the digestion of the food taken during the previous day night and in a place where it is devoid of breeze.

74. For kapha disorders - rūkṣa sweda; kapha-vāta disorders - rūkṣa snigdha sweda; medas & kaphāvṛta vāta - anagni sweda is advised.

75. Sweda is of 4 types viz: tāpa, upanāha, uṣma and drava.

76. Drugs useful for different types of sweda:

S.No.	Type of sweda	Useful drugs
1.	Tāpa sweda	Heated vasana (cloth), phala (metal plate), hastatala (palm of the hand)
2.	Upanāha sweda	Vacā, kiṇwa, śatāhva, devadāru, dhānya, gandha dravya, rāsnā, eraṇḍa mūla, māṁsa, lavaṇa, sneha dravya, cukra, takra, kṣīra - for vāta predominant disorders: Surasādi gaṇa dravya - for vāta-kapha disorders. Padmakādi gaṇa dravya - for vāta-pitta disorders.
3.	Uṣma sweda	Utkārika, loṣṭa kapāla, upala, paṁśu, patra bhāṅga, dhānya, kariṣa (cow dung), sikatā, tūṣa.
4.	Drava sweda	Śigru, varuṇa, eraṇḍa, karañja, surasā, arjaka, śirīṣa, vāsā, vaṁśa, arka, mālatī, dīrghavṛnta, vacādi gaṇa dravya, ānūpa māṁsa, daśamūla, sneha dravya, surā, śukta, jala, kṣīra.

77. Before vamana, kaphotkliṣṭa āhāra viz. matsya, māṣa & tila should be given on the previous day night.

78. Never administer vamana dravya in the empty stomach.

79. Madya, kṣīra, ikṣu rasa or māṁsa rasa should be given to the person who is undergoing vamana, up to neck level (ākaṇṭha-pāna).

80. Madhu and saindhava lavaṇa should be mixed in all the emetic formulations for the sake of kapha vilayana & vicchedana.

81. One should wait for a period of one muhūrta kāla (48 minutes) for the commencement of amana vega.

82. For kapha disorders use the emetic drug s possessing tikṣṇa, uṣṇa & kaṭu rasa.
For pitta disorders use the emetic drug s possessing madhura rasa and śīta vīrya.
For medas & kaphāvṛta vāta disorders use the emetic drug s possessing snigdha, amla & lavaṇa rasa.

83. Vamana should be conducted till the appearance of pitta or up to the complete expulsion of kapha.

84. If the bouts are insufficient administer warm water mixed with kaṇa (pippalī), dhātrī (āmalaki), siddhārtha (śweta sarṣapa) and saindhava lavaṇa.

85. No. of vegas, pramāṇa, anta and lakṣaṇas of vamana and virecana:

	Vamana	Virecana
Vegaki	8, 6, 4	30, 20, 10
Mānaki	2, 1½ , 1 prastha	4, 3, 2 prastha
Antaki	Pittāntam	Kaphāntam
Laiṅgaki	Samyak vamita lakṣaṇa	Samyak virikta lakṣaṇa

86. Saṁsarjana karma:

Day	Time	Pravara śuddhi	Madhyama śuddhi	Avara śuddhi
1st day	Morning Evening	No diet Peya	No diet Peya	No diet Peya
2nd day	Morning Evening	Peya Peya	Peya Vilepi	Vilepi Yūṣa
3rd day	Morning Evening	Vilepi Vilepi	Vilepi Akṛta yūṣa	Māṁsa rasa Normal diet
4th day	Morning Evening	Vilepi Akṛta yūṣa	Kṛta yūṣa Akṛta māṁsa rasa	- do - - do -
5th day	Morning Evening	Kṛta yūṣa Kṛta yūṣa	Kṛta māṁsa rasa Normal diet	- do - - do -
6th day	Morning Evening	Akṛta māṁsa rasa Kṛta māṁsa rasa	- do - - do -	- do - - do -
7th day	Morning Evening	Kṛta māṁsa rasa Normal diet	- do - - do -	- do - - do -

87. Vasti is of 3 types viz. āsthāpana vasti, anuvāsana vasti & uttara vasti.

88. Vasti yantra consists of 2 parts viz. vasti netra & vasti puṭaka.

89. Vasti netra is to be fabricated with gold and other metals or with bamboo and it should be:

a. Gopucchakara (resembles like the tail of a cow)
b. Achidra (without holes)
c. Ślakṣna (smooth)
d. Ṛju (straight)
e. Gulikā mukha (round)

90. Maximum quantity of nirūha vasti ravya is dwādaśa prasṛta i.e. 1200 ml.

91. According to the dosage anuvāsana vasti is of 3 types:

Sneha vasti - ¼ of nirūha vasti i.e. 300 ml
Anuvāsana vasti - ½ of sneha vasti i.e. 150 ml
Mātrā vasti - ½ of anuvāsana vasti i.e. 75 ml

92. Order of mixing nirūha vasti dravya:
"mākṣikam lavaṇam sneham kalkam kwāthamiti kramāt"

Vasti pīḍana kāla (time required to press vasti puṭaka & push vasti dravya into the rectum)- triṁśanmātrā - 30 seconds.

93. Vasti pratyāgama kāla (time required for the expulsion of administered vasti dravya through the rectum)

a. For nirūha vasti - 1 muhūrta (48 minutes)
b. For anuvāsana vasti - 3 yāma (9 hrs) to up to a maximum of 24 hrs, if the patient doesn't have any complications.

94. Vasti parihāra kāla (duration of specific diet and other activities to be followed after vasti karma) - dwiparihāra kāla i.e. double the number of days.

95. Never administer anuvāsana vasti dravya in the empty stomach and āsthāpana vasti dravya after taking food.

96.

S. No.	Type of vasti	Ingredients
1.	Vātahara vasti	Daśamūla, trivṛt, saindhava lavaṇa, eraṇḍa taila, guḍa, amla kāñjikā, uṣṇa dravyas and māṁsa rasa.
2.	Pittahara vasti	Nyagrodhādi gaṇa, padmakādi gaṇa, śarkarā, drugs having śīta vīrya and madhura rasa such as ghṛta, kṣīra, mākṣika etc.
3.	Kaphahara vasti	Āragwadhādi gaṇa, vatsakādi gaṇa, kṣoudra, gomutra, rūkṣa, tīkṣṇa, uṣṇa and kaṭu dravya.

97. Karma vasti - 30, kāla vasti - 15 or 16, yoga vasti - 8.

98. Uttaravasti netra is called as puṣpa netra.

99. Dosage of uttaravasti dravya:

a. Maximum dose in male - 1 śukti (24 ml)
b. Maximum dose in female - 2 pala (96 ml)
c. Medium dose in female - 1 pala (48 ml)
d. Minimum dose in female - ½ pala/1śukti (24 ml)

100. Types of nasya and their indications:

S.No.	Type of nasya	Indications
1.	Virecana nasya	Śiraḥśūla, galaroga, śopha, galaganḍa, kṛmi, granthi, kuṣṭha, apasmāra, pīnasa.
2.	Bṛṁhaṇa nasya	Vātaja śūla, sūryāvarta, swara-kṣaya, nāsā śoṣa, āsya śoṣa, vāk-saṅga, kṛcchrabodha (difficult to open lids), avabāhuka.
3.	Śamana nasya	Nīlikā, vyaṅga, keśa doṣa, akṣirāji.

101. Nasya should not be conducted for more than 7 days.

102. Dosage of different types of nasya:

Type of nasya	Hraswa mātrā	Madhyama mātrā	Uttama mātrā
1. Nāvana	8 bindu	16 bindu	32 bindu
2. Avapiḍana	4 bindu	6 bindu	8 bindu
3. Pradhamana	2 ratti	3 ratti	4 ratti
4. Marśa	6 bindu	8 bindu	10 bindu
5. Pratimarśa	2 bindu	2 bindu	2 bindu

* The amount of liquid that flown after immersing two digits of the index finger in any liquid substance is known as one bindu.

103. Suitable age for conducting various śodhana procedures:

a. Nasya should not be conducted for those having below 7 years & above 80 years of age (except pratimarśa nasya).
b. Dhūmapana is contraindicated to those having less than 18 years of age.
c. Kavala should not be done for below 5 years children.
d. Śodhana is contraindicated for those are below 10 years and above 70 years of age.
e. Pratimarśa nasya can be given since birth to death.

104. Dhūmapāna:

Type of dhūmapāna	Length of dhūma netra	Useful drugs
1. Madhyama (or) Śamana (or) Prāyogika	40 aṅgula	Śhallaki, lākṣā, pṛthwikā, kamala, kṣīrivṛkṣa, śarkarā, yaṣṭi, kuṣṭha
2. Snigdha (or) Bṛṁhaṇa (or) Mṛdu	32 aṅgula	Aguru, guggulu, mustā, nalada, uśīra, madana, sarjarasa, bilwa, ghṛta, taila, vāsā, majjā.
3. Tīkṣṇa (or) śodhana (or) virecana	24 aṅgula	Jyotiṣmatī, haridrā, daśamūla, manahśilā, lākṣā, vacā, triphalā, śirovirecana dravya.
4. Kāsaghna	10 aṅgula	kāsahara dravya
5. Vāmaka	10 aṅgula	Vāmaka dravya
6. Vraṇa	8 aṅgula	Vraṇa śodhana & ropaṇa dravya

105. "Asañcārae mukhe pūrṇe gaṇḍūṣaḥ kavalo anyathā."

106. Gaṇḍūṣa and kavala should be done till the person gets watery discharge from the nose and eyes.

107. Gaṇḍūṣa:

Type of gaṇḍūṣa	Advantages	Useful drugs
1. Snigdha	Vāta śāmaka	Madhura, amla, lavaṇa drugs processed with sneha dravya
2. Śamana	Pitta śāmaka	Decoctions of tikta, kaṣāya, madhura rasa dravya
3. Śodhana	Kapha śāmaka	Decoctions of tikta, kaṭu, amla, lavaṇa & uṣṇa vīrya dravya.
4. Ropaṇa	Mukha vraṇa ropaṇa	Decoctions of kaṣāya, tikta rasa dravya

108. Pratisāraṇa is of 3 types viz. kalka, rasakriyā & cūrṇa.

109. Mukha lepa is also of 3 types viz. doṣaghna, visaghna & varnya.

110. Mūrdha taila is of 4 types viz. abhyaṅga, seka, picu & śirovasti.

111. Duration of śirovasti:

a. Vāta disorders - 10,000 mātrā kāla (2½ hours approximately)
b. Pitta disorders - 8,000 mātrā kāla (2 hours approximately)
c. Kapha disorders - 6,000 mātrā kāla (1½ hours approximately)
d. Healthy persons - 1,000 mātrā kāla (15 mts. approximately)

112. The time taken either for moving one's right hand around his right knee joint for one time or for blinking the eyes once is known as one mātrā kāla.

113. Añjana should not be applied during night hours.

114. According to the mode of preparation añjana is of 3 types:

a. Piṇḍa - useful in severe conditions - dosage is 1 hareṇu seed
b. Rasakriyā - useful in moderate conditions - dosage is 1-2 viḍaṅga
c. Cūrmāñjana - useful in mild conditions - dosage is 2-3 śalākā

115. Añjana:

Type of añjana	Useful śalākā	Useful drugs
1. Lekhana	Tāmra	Kaṣāya, amla, lavaṇa, kaṭu rasa dravya
2. Ropaṇa	Loha & aṅguli	Tikta rasa dravya
3. Prasādana	Swarṇa, rajata	Madhura rasa, śīta vīrya dravya.

116. Akṣi tarpaṇa kāla:

a. Vartmagata roga - 100 mātrā kala
b. Sandhigata roga - 300 mātrā kāla
c. Śuklagata roga - 500 mātrā kāla
d. Kṛṣṇagata roga - 700 mātrā kāla
e. Dṛṣṭigata roga - 800 mātrā kāla
f. Adhimantha - 1000 mātrā kāla
g. Vāta roga - 1000 mātrā kāla
h. Pitta roga - 600 mātrā kāla
i. Kapha roga - 500 mātrā kāla
j. Healthy persons - 500 mātrā kāla

117. Puṭapāka:

Type of puṭapāka	Duration	Useful drugs
1. Snehana	200 mātrā kāla	Medas, majjā, vasā, māṁsa of ānūpa deśa; jīvanīya gaṇa dravya pound with kṣīra.
2. Lekhana	100 mātrā kāla	Māṁsa, yakṛta, muktā, tāmra, lavaṇa, srotoñjana, śaṅkha, samudraphena, talaka pound with dadhi mastu.
3. Prasādana	300 mātrā kāla	Jāṅgala māṁsa, yakṛta, majjā, vasā, āntra, hṛdaya, madhura rasa dravya pound with ghṛta, stanya and kṣīra.

118. "Manaḥ śarīrabādhākarāṇi śalyāni"

Śalya is that which troubles the mind as well as the body. Yantras are the blunt instruments which help to remove the foreign bodies.

119. Yantras are 101 in number.

a. Swastika yantra	-	24
b. Sandaṁśa yantra	-	2
c. Tāla yantra	-	2
d. Nāḍī yantra	-	20
e. Śalākā yantra	-	28
f. Anu yantra	-	25

120. Śamī yantra—one of the types of arśoyantra having any slit on the side and is useful to exert pressure over the piles while introducing the instrument into the rectum.

121. Yantra karmas (24):

Nirghātana,	Pūraṇa,	Bandhana,	Vyūhaṇa,	Parivartana,
Cālana,	Vivaraṇa,	Piḍana,	Mārgaviśodhana,	Vikarṣaṇa,
Āharaṇa,	Vyadhana,	Unnamana,	Vinamana,	Bhañjana,
Unmathana,	Ācūṣaṇa,	Eṣaṇa,	Dāraṇa,	Ṛjukaraṇa.
Praksālana,	Pradhamana,	Añjana,	Pramarjana,	

122. Śastras are 26 in number.

123. Śastra karmas (12 +1):

Lekhana	Pāṭana	Bhedana	Chedana
Pracchanna	Vyadhana	Sivana	Kuṭṭana
Manthana	Eṣaṇa	Grahaṇa	Uddhāraṇa
& Dahana			

124. Śastra doṣas (8):

Kuntha	Khaṇḍa	Tanu	Sthūla
Hraswa	Dīrgha	Vakra	Kharadhāra

125. Bloodletting can be done by means of:

a. Pracchana (incision)
b. Sirāvedhana (venesection)
c. Jaloukā-prayoga (leach application)
d. Śṛṅgāvacāraṇa (application of horn for aspiration)
e. Alābu (gourd for cupping)
f. Ghaṭī yantra (cupping with earthenware)

126. Kṛṣṇa, karbura, alagarda, indrāyudha, sāmudrīka, gocandana are the six types of poisonous leaches.

127. Kapilā, piṅgalā, śaṅkumukhī, muṣikā, pāṇḍurīka, sāvarikā are the six types of non-poisonous leaches.

128. Maximum quantity of blood to be extracted is 1 prastha (768 ml).

129. While conducting venesection:

a. The proximal part should be tied.
b. Incise the bulged veins only.
c. Incision should not be in the transverse direction.
d. Use the instrument quickly and only once.
e. Incision should not be too deep or superficial.
f. Vital points should not be damaged.

130. Śalya gatis are 5 in number viz. vakra gati, rju gati, tiryak gati, urdhwa gati and adho gati.

131. Foreign bodies are of 4 kinds according to their shape:

a. Vṛtta (circular)
b. Pṛthu (broad)
c. Catuṣkoṇa (quadrangular)
d. Triputa (triangular)

132. Pratiloma (reverse direction) and anuloma (in the same direction) are the two methods of removal of foreign bodies.

133. Vraṇa śopha is of 3 types viz. āma śopha, pacyamana śopha and pakwa śopha.

134. Bandhana (bandages) are of 15 types:

1. Kośa	6. Anuvellita	11. Utsaṅga
2. Swastika	7. Khaṭvī	12. Gosphana
3. Muttoli	8. Vibandha	13. Yamaka
4. Cīna	9. Sthagikā	14. Maṇḍala
5. Dāma	10. Vitāna	15. Pañcāṅgī

135. Wherever medical treatment fails then only surgery is indicated.

136. Ideal qualities of a surgeon:

a. Śourya (courage)
b. Āśukriyā (quick action)
c. Tikṣṇa śastra (keeping the instruments sharp)
d. Asweda (doesn't perspire)
e. Avepathu (shouldn't shake)
f. Asammoha (should not be confused)

137. While performing surgery horizontal incision should be given in the following places viz. lalāṭa, bhrū, danta-veṣṭaka, jatrū, kukṣi, kakṣa, akṣikuṭa, oṣṭa, kapola, gāla, vaṅkṣaṇa.

138. Traumatic wounds of recent origin should be sutured immediately.

139. Sutures are of 4 types viz.

1. Gosphaṇikā (irregular wound suturing)
2. Tunna sevanī (continuous suturing)
3. Vellitaka (spiral suturing)
4. Rajju granthi (interrupted skin suturing)

140. Tendons of animals, threads of cotton or silk and fibers of bark obtained from trees can be used as suturing material.

141. Kṣāra is of 2 types viz.

a. Ābhyantara parimārjana (internal administration)
b. Bāhya parimārjana (external application)

142. According to the mode of preparation bāhya parimārjana is of 3 types viz. madhyama kṣāra, mṛdu kṣāra and tīkṣṇa kṣāra.

143. ✦ Tīkṣṇa kṣāra is indicated in vāta, kapha & medoroga.
✦ Madhyama kṣāra - arbuda & other moderate disorders.
✦ Mṛdu kṣāra - arśas of pitta and rakta origin.

144. Kṣāra guṇa:

1. Nāti tīkṣṇa (neither too strong)
2. Nāti mṛdu (nor too weak)
3. Śveta (white in colour)
4. Ślakṣṇa (soft)
5. Śīghra (quick in action)
6. Picchila (slimy)
7. Śikhari (if falls on the ground from a little height forms like a small peak)
8. Sukhanirvāpya (easily dissolving)
9. Alparuk (causing little pain)
10. Abhiṣyandi (no exudations)

145. Kṣāra doṣa:

1. Atyuṣṇa (very hot)
2. Ati śīta (very cold)
3. Ati tīkṣaṇa (very strong)
4. Ati mṛdu (very mild)
5. Ati tanu (very thin)
6. Ati ghana (very thick)
7. Ati picchila (too slimy)
8. Visarpi (spreading around)
9. Hīna auṣadha (prepared with less potent drugs)
10. Hīna pāka (inadequately prepared)

146. Dagdha is of 4 types viz. tuccha dagdha, samyak dagdha, durdagdha & ati dagdha.

147. Tuccha dagdha should be treated with uṣṇa dravya.

148. Treat durdagdha with cold and hot substances.

149. Sneha dagdha should be treated with rūkṣa dravyas.

*

ANNEXURE : V

Alphabetical Index of the Herbs of Aṣṭāṅga Hṛdaya

1. Abhīru (Śatāvarī)	- Asparagus racemosus
2. Abhīṣuka (Pistā)	- Pistacia vera
3. Āḍhaki	- Cajanus cajan
4. Agastya	- Sesbania grandiflora
5. Agni (Citraka)	- Plumbago zeylanica
6. Agnimantha	- Premna integrifolia
7. Aguru	- Aquilaria agallocha
8. Airāvata	- Gerwia sp.
9. Ajājī (Jīraka)	- Cuminum cyminum
10. Ajamodā	- Trachyspermum ammi
11. Akṣa (Vibhītakī)	- Terminalia bellirica
12. Akṣoḍa	- Juglans regia
13. Alarka	- Calotropis gigantea
14. Āluka	- Dioscorea species
15. Āmalakī	- Emblica officinalis
16. Amarāhawā (Devadāru)	- Cedrus deodara
17. Ambaṣṭha	- Cissampelos pareira
18. Ambhoja (Kamala)	- Nelumbo nucifera
19. Amlikā	- Tamarindus indica
20. Āmra	- Magnifera indica
21. Āmrātaka	- Spondias pinnata
22. Amṛtā (Guḍūcī)	- Tinospora cordifolia
23. Anantā (Sāribā)	- Hemidesmus indicus
24. Aṅkola	- Alangium lamarckii
25. Anuyava (Smaller variety of yava)	
26. Apāmārga	- Achyranthes aspera
27. Araṇikā (Agnimantha)	- Premna integrifolia
28. Ārdraka	- Zinziber officinale
29. Ārdrikā (Dhānyaka)	- Coriandrum sativum
30. Ariṣṭa (Nimba)	- Azadirachta indica
31. Arjaka (Śweta kutheraka)	- Orthosiphon pallidus
32. Arjuna	- Terminalia arjuna
33. Arka	- Calotropis procera
34. Aruṣkā	- Prunus domestica
35. Arūṣkara (Bhallātaka)	- Semecarpus anacardium
36. Asana (Vijayasāra)	- Pterocarpus marsupium
37. Aśmabheda (Pāṣāṇabheda)	- Bergínia lingulata
38. Āsphoṭa (Arka)	- Calotropis procera

39. Āsurī - Brassica nigra
40. Aśvakarṇa - Dipterocarpus alatus
41. Aśwamāraka (Karavira) - Thevetia peruviana
42. Aṭarūsaka (Vāsā) - Adathoda vasica
43. Atibalā - Abutilon indicum
44. Atichatra (Śatapuṣpā) - Peucedanum graveolens
45. Atiguhā (Śāliparṇi) - Desmodium gangeticum
46. Ativiṣā - Aconitum heterophyllum
47. Ātmaguptā - Mucuna pruriens
48. Avalgujā (Bākuci) - Psoralea corylifolia
49. Badara - Ziziphus mauritiana
50. Bahalapallava (Śigru) - Moringa pterygosperma
51. Bahula (Elā) - Elettaria cardamomum
52. Bahurasā (Ikṣu) - Saccharum officinarum
53. Balā - Sida cordifolia
54. Bāṇa (Sairеyaka) - Barleria prionitis
55. Barhatā (Bṛihati) - Solanum indicum
56. Bastantri (Chāgalantri) - Ipomoea pescaprae
57. Bhadradāru (Devadāru) - Cedrus deodara
58. Bhallātaka - Semecarpus anacardium
59. Bhālluka (Śyonāka) - Oroxylum indicum
60. Bhārṅgī - Clerodendrum serratum
61. Bhavyā - Dillenia indica
62. Bhūnimba - Andrographis paniculata
63. Bhurja (Bhurjapatra) - Betula utilis
64. Bhustṛṇa (Rohisa , aromatic grass) - Cymbopogon spreng
65. Bhūtakeśi (Jatāmāmsi) - Nardostachys jatamansi
66. Bilwa - Aegle marmelos
67. Bimbi) - Coccinia indica
68. Bisa (Mṛṇāla (Leaf stalk of Kamala)
69. Brahmacāriṇī (Muṇḍī) - Sphaeranthus indicus
70. Bṛhatī - Solanum indicum
71. Buka (Vāsūka) - Osmanthus fragrans
72. Chāgakarṇa (Ajākarṇa) - Dipterocarpus turbinatus
73. Caṇḍā - Angelica archangelica
74. Candana - Santalum album
75. Cāṅgerī - Oxalis corniculata
76. Carmasahwā (Saptalā) - Acacia concinna
77. Cavikā (Cavya) - Piper chaba
78. Cinaka - Panicum milliaceum
79. Chinnaruhā (Guḍūci) - Tinospora cordifolia
80. Cirabilwa - Holoptelea integrifolia
81. Cirbhaṭa - Cucumis melo

82. Citrā (Eraṇḍa) - Ricinus communis
83. Citraka - Plumbago zeylanica
84. Coca (Dālacinī or Twak) - Cinnamomum tamala
85. Ceraka - Angelica glauca
86. Cukra (Cukrikā) - Rumex vesicarius
87. Cūta - Magnifera indica
88. Cillī (Vâstuka) - Chenopodium album
89. Dāḍima - Punica granatum
90. Dahana (Citraka) - Plumbago zeylanica
91. Dantaśaṭha (Jambira) - Citrus limon
92. Darbha - Desmostachya bipinnata
93. Dāru (Devadāru) - Cedrus deodara
94. Dārvī (Dāruharidrā) - Berberis aristata
95. Dīrghavṛntā (Śyonāka) - Oroxylum indicum
96. Devadālī (Jīmūtaka) - Luffa echinata
97. Devadhūpa (Sarjarasa) - Shorea robusta
98. Devahwāya (Devadāru) - Cedrus deodara
99. Dhānyaka - Coriandrum sativum
100. Dhanvana - Grewia tiliaefolia
101. Dhanvayāsa - Fagonia cretica
102. Dhānya - Coriandrum sativum
103. Dhātakī - Woodfordia fruticosa
104. Dhātrī - Emblica officinalis
105. Dhava - Anogeissus latifolia
106. Dhavanī - Uraria lagopoides
107. Dhyāmaka (Katṛṇa/Rohiṣa) - Cymbopogon Spreng
108. Dīrghavṛntā (Śyonāka) - Oroxylum indicum
109. Drākṣā - Vitis vinifera
110. Dūrvā - Cynodon dactylon
111. Dwīpi (Citraka) - Plumbago zeylanica
112. Edagaja (Cakramarda) - Cassia tora
113. Elā - Elettaria cardamomum
114. Elavālu - Prunus cerasus
115. Eraṇḍa - Ricinus communis
116. Ervāru (Ervāruka) - Cucumis utilissimus
117. Gaṇḍīra - Albizzia julibrissin
118. Gataśoka (Aśoka) - Saraca indica
119. Gavākṣī (Indravāruṇī) - Citrullus colocynthis
120. Gavedhuka - Coix lachrymajobi
121. Ghoṇṭā (Badara) - Zizyphus mauritiana
122. Ghuṇapriyā (Ativisha) - Aconitum heterophyllum
123. Jingini - Lannea grandis
124. Godhūma - Triticum aestivum

125. Gojihwā - Onosma bracteatum
126. Gokaṇṭaka (Gokṣura) - Tribulus terrestris
127. Gopasutā, Gopī (Sāribā) - Hemidesmus indicus
128. Gṛñjanaka - Allium ascalonicum
129. Guggulu - Commiphora mukul
130. Guhā - Uraria picta
131. Gundrā, Gunthā (Eraka) - Typha elephantina
132. Haimavati (Vacā) - Acorus calamus
133. Hapuṣa - Juniperus communis
134. Haricandana - Santalum album
135. Haridrā - Curcuma longa
136. Harītakī - Terminalia chebula
137. Hāyana (A variety of śāli)
138. Hemadugdhā (Swarṇakṣīrī) - Argemone mexicana
139. Hima (Candana) - Santalum album
140. Hiṅgu - Ferula foetida
141. Ikṣu - Saccharum officinarum
142. Indravṛkṣa (Kuṭaja/Arjuna/Dhava)
143. Indrayava - Holarrhena antidysenterica
144. Irimeda - Acacia farnisiana
145. Itkaṭa (Utkaṭa) - Sesbania bispinosa
146. Jalā (Bālaka) - Coleus vettiveroides
147. Jaladā (Mustā) - Cyperus rotundus
148. Jambīra - Citrus limon
149. Jambū - Syzygium cumini
150. Jaṭā (Jaṭila, Jaṭāmāṁsī) - Nardostachys jatamansi
151. Jātirasā (Bola) - Commiphora myrrha
152. Jayā (Agnimantha) - Premna integrifolia
153. Jhunjhū - (An unidentified vegetable)
154. Jīvanti - Leptadenia reticulata
155. Joṅgaka (Kṛṣṇāguru) - Aquilaria agallocha
156. Jurna - Thysanolaena agrostis
157. Jyotiṣmati - Celastrus paniculatus
158. Kadali - Musa paradisiaca
159. Kadamba - Anthocephalus indicus
160. Kadara (Śweta khadira) - Acacia suma
161. Kākajanghā - (Unidentified plant)
162. Kākamāci - Solanum nigrum
163. Kākāṇḍolā (Edible & cultivated variety of ātmaguptā)
164. Kākatiktā - Cardiospermum halicacabum
165. Kālamālā (Kṛṣṇa tulasī) - Ocimum sanctum
166. Kalamba - Ipomea reptans
167. Kālamuṣkaka - Elaeodendron glaucum

168. Kālaśāka - Corchorus capsularis
169. Kalasī (Pṛśniparṇī) - Uraria picta
170. Kalāya - Lathyrus sativus
171. Kalhāra (One of the varieties of utpala)
172. Kaliṅga - Holarrhena antidysenterica
173. Kāliyaka - Coscinium fenestratum
174. Kāloḍya (Giloḍya) - Ceropegia tuberosa
175. Kamalāhwaya - Nelumbo nucifera
176. Kampillaka - Mallotus philippinensis
177. Kaṇa (Pippali) - Piper longum
178. Kaṇḍūkārī (Ātmaguptā) - Mucuna pruriens
179. Kaṅgu (A variety of śāli)
180. Kaṇṭakārī - Solanum xanthocarpum
181. Kapitana - Albizzia procera (or) Thespesia species
182. Kapittha - Feronia limonia
183. Karamarda - Carissa carandas
184. Karañja - Pongamia pinnata
185. Kāravella - Momordica charantia
186. Karira - Capparis deciduas
187. Karkandhu - Zizyphus species
188. Karkaruka - Cucurbita pepo
189. Karkaśa - Saccharum officinarum
190. Karkoṭa (Karkoṭaka) - Momordica diocia
191. Karpūra - Cinnamomum camphora
192. Kāsa - Saccharum spontaneum
193. Kāsamarda - Cassia occidentals
194. Kaśeruka - Scirpus kysoor
195. Kāśmarī (Kāśmarya) - Gmelina arborea
196. Kataka - Strychnos potatorum
197. Kaṭilla (Punarnavā) - Boerhaavia diffusa
198. Kaṭphala - Myrica nagi
199. Kaṭwī (Kaṭukarohiṇī) - Picrorhiza kurroa
200. Kebuka (Kembuka) - Costus speciosus
201. Kelūta (Unidentified tuberous plant) - Yet to be identified
202. Keśara (Nāgakeśara) - Mesua ferrea
203. Khadira - Acacia catechu
204. Khapūra - Gummy exudation of Lannea grandis
205. Kharabusa (Marubaka)(Aromatic plant) - Yet to be identified
206. Kharjūra - Phoenix sylvestris
207. Kodrava - Paspalum scrobiculatum
208. Kola - Zizyphus jujuba
209. Kośavatī - Lagenaria acutangula
210. Kośataki - Luffa acutangula

211. Kramuka (Pūga) - Areca catechu
212. Kṛmighna (Kṛmijit, Viḍaṅga) - Embelia ribes
213. Kṛtavedhana - Luffa acutangula
214. Kṣavaka - Centipeda minima
215. Kṣīraśuklā (Kṣīra kākolī) (One of the Aṣṭavarga)
216. Kṣudra sahā (Mudgaparṇī) - Phaseolus trilobus
217. Kucailā (A variety of pāṭhā)
218. Kulahala - Blumea balsmifera
219. Kulaka (Pathyā śāka - variety of paṭola) - Trichosanthes sp.
220. Kulinga (Ucchaṭa/Uṭaṅgana) - Blepharis edulis
221. Kuluttha - Dolichos biflorus
222. Kumbha (Trivṛt) - Operculina turpethum
223. Kuṅkuma - Crocus sativus
224. Kumuda - Nymphaea alba
225. Kunduruka - Gum resin of Boswellia serrata
226. Kuntalī - Corchorus sp.
227. Kuraṇṭa (Kuruṇṭaka) - Celosia argentea
228. Kuṣmāṇḍa - Cucurbita pepo
229. Kuṣṭa - Saussurea lappa
230. Kusumbha - Carthamus tinctorius
231. Kuṭaja - Holarrhena antidysenterica
232. Kuṭaraṇa (Trivṛt) - Operculina turpethum
233. Kuṭhera (Kuṭheraka) - Orthosiphon pallidus
234. Kuṭila (Tagara) - Valeriana wallichii
235. Kutsitāmbu (Kadamba) - Anthocephalus indicus
236. Lakuca - Artocarpus lakoocha
237. Lāmbā (Ikṣwāku/Tiktalābu) - Lagenaria siceraria
238. Lāṅgalikā - Gloriosa superba
239. Laśuna - Allium sativum
240. Madana (Madanaphala) - Randia dumetorum
241. Madanīyahetu (Dhātakī) - Woodfordia fruticosa
242. Madhūka - Madhuca indica
243. Madhuka (Yaṣṭimadhu) - Glycyrrhiza glabra
244. Madhusravā (Mūrvā) - Marsdenia tenacissima
245. Mahā sahā (Māṣaparṇī) - Phaseolus trilobus
246. Mahāśrāvaṇī - Sphaeranthus africans
247. Mahāvṛkṣa (Snuhī) - Euphorbia nerifolia
248. Makūlaka (Dantī) - Baliospermum montanum
249. Mālatī - Jasminum grandiflorum
250. Mallikā - Jasminum sambac
251. Manadruma (Śālmalī) - Salmalia malabarica
252. Maṇḍūkaparṇī - Centella asiatica

253. Marica - Piper nigrum
254. Māṣa - Phaseolus mungo
255. Marśa - Amaranthus blitum
256. Marubaka - Ocimum bacilicum
257. Māṣaparṇī - Teramnus labialis
258. Masūra - Lens culinaris
259. Mātuluṅga (Bījapūra) - Citrus medica
260. Meṣaśṛṅgī - Gymnema sylvestre
261. Miśi (Śatapuṣpā) - Peucedanum graveolens
262. Moca (Kadalī) - Musa paradisiaca
263. Mocarasa (Śālmalī) - Salmalia malabarica
264. Moraṭa (Mūrvā) - Marsdenia tenacissima
265. Mṛdwīkā - Vitis vinifera
266. Mṛgaliṇḍikā (Vibhītaka) - Terminalia bellirica
267. Mṛṇāla (Leaf stalk of kamala)
268. Mudga - Phaseolus radiatus
269. Mudgaparṇī - Phaseolus trilobus
270. Mūlaka - Raphanus sativus
271. Mūrvā - Marsdenia tenacissima
272. Muṣkaka - Elaeodendron glaucum
273. Nāḍīkalāya - Corchorus capsularis
274. Nāgabalā - Grewia hirsuta
275. Nāgadantī - Croton oblongifolius
276. Nāgahwā (Nāgakeśara) - Mesua ferrea
277. Naiṣadha (Inferior variety of śālī)
278. Naktamāla (Karañja) - Pongamia pinnata
279. Nala - Phragmites maxima
280. Nalada (Uśira or māṁsī)
281. Nalikā (Aromatic substance) - (Yet to be identified)
282. Namaskārī (Lajjālu) - Mimosa pudica
283. Nandī (Nandīśāka)
284. Nandīvṛkṣa - Ficus retusa
285. Nārikela - Cocos nucifera
286. Nata (Granthitagara) - Valeriana wallichii
287. Nikocaka (Horse chestnut) - Aesculus indicus
288. Nikumbha (Dantī) - Baliospermum montanum
289. Nīlinī - Indigofera tinctoria
290. Nimba (Ariṣṭa) - Azadirachta indica
291. Niṣpāva - Dolichos lablab
292. Nīvāra - Hygroryza aristata
293. Nyagrodha - Ficus bengalensis
294. Padma - Prunus paddum
295. Padminī - Prunus cerasoides

296. Palāṇḍu - Allium cepa
297. Palāśa - Butea monosperma
298. Palavata (Paravata/Guava) - Psidium guajava
299. Pālaṅkya - Spinacia oleracea
300. Pamśuvāpya (A variety of cereal)
301. Panasa - Artocarpus heterophyllus
302. Pañcāṅgula (Eraṇḍa) - Ricinus communis
303. Pārtha (Kapotavaṅka) - Dalbergia lanceolaria
304. Pāribhadra - Erythrina variegata
305. Paripelava (Plava) - Cyperus sp.
306. Parpaṭa - Fumaria indica
307. Parūṣaka - Grewia asiatica
308. Paśugandhā (Ajagandhā) - Gynandropsis gynandra
309. Pāṭalā (Paṭali) - Stereospermum sauveolens
310. Paṭhā - Cissampelos pariera
311. Paṭola - Trichosanthes cucumerina
312. Patra - Cinnamomum tamala
313. Pattaṅga - Caesalpinia sappan
314. Pattūra - Alternanthera sessilis
315. Phala (Madanaphala) - Randia dumetorum
316. Phalgū - Ficus hispida
317. Phalinī (Priyaṅgu) - Callicarpa macrophylla
318. Phaṇijja, Phaṇijjaka (Marubaka) - Ocimum bacilicum
319. Pilu - Salvadora persica
320. Piṇḍāluka - Colocasia esculenta
321. Pippala (Aśwattha) - Ficus religiosa
322. Pippalī - Piper longum
323. Pītataila (Jyotiṣmatī) - Celastrus paniculatus
324. Plakṣa - Ficus lacor
325. Plava (Bhadramustā/Kaivaramustā) - Cyperus sp.
326. Prakīrya (Karañja) - Pongamia pinnata
327. Pratyakpuṣpī - Achyranthes aspera
328. Pṛthwīkā (Upakuñcikā/Bṛhat jīraka) - Nigella sativa
329. Pṛśniparṇī - Uraria picta
330. Priyāla - Buchanania lanzan
331. Priyaṅgu - Callicarpa macrophylla
332. Punarnavā - Boerhaavia diffusa
333. Puṇḍrā, Puṇḍrāhwa (Prapoundarika) - (It is an unidentified kanda viṣa)
334. Punnāga - Calophyllum inophyllum
335. Putikā, Pūtikaraṅja (Cirabilwa) - Holoptelea integrifolia
336. Rājādana (Rājāhwa) - Mimusops hexandra
337. Rājakṣava - Euphorbia microphylla
338. Rājamāṣa - Vigna cylindrica

339. Rājānaka (Rañjanaka/Kampillaka) - Mallotus philippinensis
340. Rakta candana - Pterocarpus santalinus
341. Rāsnā - Pluchea lanceolata
342. Reṇukā (Nirguṇḍī) - Vitex negundo
343. Ṛsabhaka (One of the drugs of Aṣṭavarga)
344. Rodhra (Lodhra) - Symplocos racemosa
345. Rodhrayugma
(Savara lodhra & Paṭṭikā lodhra)
346. Rujākara (Ārtagala)
(One of the saireyaka varieties)
347. Sadāphala (Udumbara) - Ficus racemosa
348. Sahacara (Saireyaka) - Barleria prionitis
349. Sahakāra (Āmra) - Magnifera indica
350. Saigrava (Śigru) - Moringa pterygosperma
351. Śaileya - Parmelia perlata
352. Saireyaka, Sairyaka - Barleria prionitis
353. Saka (Teak) - Tectona grandis
354. Śakulādanī - Alternanthera sessilis
355. Śāla - Shorea robusta
356. Śāli - Oryza sativa
357. Śāliparṇi - Desmodium gangeticum
358. Śallaki - Boswellia serrata
359. Śāluka (Kamala) - Nelumbo nucifera
360. Samaṅgā (Mañjiṣṭhā) - Rubia cordifolia
361. Samaṅgā (Lajjālu) - Mimosa pudica
362. Śamī - Prosopis spicigera
363. Samyaka (Āragwadha) - Cassia fistula
364. Śaṅkhinī - Clitoria ternatea
365. Saptacchada (Saptaparṇa) - Alstonia scholaris
366. Saptalā - Acacia sinuate
367. Sarala - Pinus longifolia
368. Śrāṅgeṣṭā (Kākatiktā) - Cardiospermum halicacabum
369. Sarja - Vateria indica
370. Sarṣapa - Brassica campestris var. sarson Prain
371. Ṣaṣṭikā - Oryza sativa
372. Śatāhwā (Śatapuṣpā) - Peucedanum graveolens
373. Śathi - Hedychium spicatum
374. Satīna - Pisum sativum
375. Savaraka Rodhra - Symplocos racemosa
376. Sevya (Uśira) - Vetiveria zizanoides
377. Ṣaḍgranthā (Vacā) - Acorus calamus
378. Siddhārtha - Brassica campestris
379. Śigrū - Moringa pterygosperma

380. Śikhari (Apāmārga) - Achyranthes aspera
381. Simhi (Bṛhatī) - Solanum indicum
382. Śiṁśapā - Dalbergia sissoo
383. Śirīṣa - Albizzia lebbeck
384. Śītapāki (Oḍanapāki) - (Not identified)
385. Śleṣmātaka - Cordia myxa
386. Snuhī - Euphorbia nerifolia
387. Somavalka (Khadira) - Acacia catechu
388. Spṛkkā (Not identified)
389. Śrāvaṇi - Sphaeranthus indicus
390. Śṛṅgāṭaka - Trapa bispinosa
391. Śṛṅgavera - Zingiber officinalis
392. Śṛṅgī (Karkaṭakaśṛṅgī) - Pistacia integerrima
393. Śrīvāsaka (Śrīveṣṭaka) - Pinus roxburghii
394. Sruvavṛkṣa (Vikaṅkata) - Flacourtia indica
395. Sthirā (Śāliparṇi) - Desmodium gangeticum
396. Sthirā-dwaya (Śāliparṇi & Pṛśniparṇi)
397. Sthouneya, Sthouneyaka - Taxus baccata
398. Sunişanna - Marsilea minuta
399. Śunṭhi - Zingiber officinalis
400. Surabhi (Rāsnā/Śallakī/Devadāru/Tulasī)
401. Surāla (Śrīveṣṭaka) - Pinus roxburghii
402. Sūraṇa - Amorphophallus campanulatus
403. Surasā (Tulasī) - Ocimum sanctum
404. Śūrpaparṇi (Mudgaparṇi & Māṣaparṇi)
405. Suṣa - Momordica charantia
406. Suṣāvi (A variety of kāravella)
407. Suvarṇa-twak (Āragwadha) - Cassia fistula
408. Swarṇakṣīri - Argemone mexicana
409. Śwetāhva (Arjuna) - Terminalia arjuna
410. Śyāmā - Operculina turpethum
411. Śyāmaka - Echinochola frumentacea
412. Tagara - Valeriana wallichii
413. Tāla - Borassus flabellifer
414. Tālapatri (Tālamūli) - Curculigo orchioides
415. Tālīśa - Taxus baccata
416. Tāmbūla (Piper betel)
417. Taṇḍulīya - Amaranthus spinosus
418. Tāpasa Vṛkṣa (Iṅgudi) - Balanites aegyptiaca
419. Tarkāri - Clerodendrum phlomidis
420. Tārkṣyaśaila (Rasāñjana)
(Extract obtained from dāruharidrā)
421. Tikṣṇa vṛkṣa (Pilu) - Salvadora persica

422. Tila - Sesamum indicum
423. Tilaparnikā - Gynandropsis pentaphylla
424. Tilvaka - Symplocos racemosa
425. Tiṇḍiśa - Citrullus vulgaris
426. Tiniśa - Ougeinia dalbergioides
427. Tiṇṭuka (Śyonāka) - Oroxylum indicum
428. Trapuṣa (Karkaṭī) - Cucumis sativus
429. Trāyanti (Trāyamāṇa) - Gentiana kurroo
430. Tripādi (Hamsapādī) - Adiantum lunulatum
431. Trivṛt - Operculina turpethum
432. Truṭi (Elā) - Elettaria cardamomum
433. Tuga (Tugakṣīri, Vaṁśalocana) - Bambusa arundinacea
434. Tulasī - Ocimum sanctum
435. Tumba (Alābū) - Lagenaria siceraria
436. Turūṣka - Liquidamber orientalis
437. Twak (Dālacīnī) - Cinnamomum zeylanicum
438. Udakīrya (Karañja) - Pongamia pinnata
439. Uddāla - Paspalum scrobiculatum
440. Udumbara - Ficus racemosa
441. Umā - Linum usitatissimum
442. Upodikā - Basella rubra
443. Urubuka - Ricinus communis
444. Urumāna (Northern Himalayan zone fruit) - Prunus armeniaca
445. Uśīra - Vetiveria zizanoides
446. Utpala - Nymphea stellata
447. Vacā - Acorus calamus
448. Vaṁśa - Bambusa arundinacea
449. Vanatiktaka - Mollugo sp.
450. Vañjula (Aśoka/Tiniśa/Vetasa) - (Yet to be identified)
451. Vanyā (Kuṭannaṭa/Śaivāla/Plava) - (Yet to be identified)
452. Varāṅga - Cinnamomum tamala
453. Varṣābhū - Trianthema portulacastrum
454. Vārtāka - Solanum melongena
455. Varuna - Crataeva nurvala
456. Vāsā - Adathoda vasica
457. Vāstūka - Chenopodium album
458. Vātāma (Bādāma) - Prunus amygdalus
459. Vatsaka (Kuṭaja) - Holarrhena antidysenterica
460. Vella (Viḍaṅga) - Embelia ribes
461. Vellantara (Vitrataru) - Dichrostachys cinerea
462. Vetra - Calamus tenuis
463. Vibhitaka, Vibhitaki - Terminalia bellirica
464. Viḍaṅga - Embelia ribes

465. Vidārī - Puereria tuberosa
466. Vidula (Nicula) - Barringtonia acutangula
467. Virala (Tinduka) - Diospyros tomentosa
468. Viraṇa (Uśira) - Vetiveria zizanoides
469. Viratara - Dichrostachys cinerea
470. Viśālā (Indravāruṇī) - Citrullus colocynthis
471. Viśalyā - Trichosanthes bracteata
472. Viṣamuṣṭi - Strychnos nuxvomica
473. Viṣāṇikā (Karkaṭakaśṛṅgī) - Pistacia integerrima
474. Vṛddhi (One of the drugs of Aṣṭavarga)
475. Vṛkṣādani - Loranthus longiflorus
476. Vṛkṣāmla - Garcinia indica
477. Vṛścikāli - Pergularia extensa
478. Vṛsciva (Punarnavā) - Boerhaavia diffusa
479. Vṛṣa (Vāsā) - Adathoda vasica
480. Vyādhighāto (Āragwadha) - Cassia fistula
481. Vyāghranakha - Capparis horrida
482. Vyāghrī (Kaṇṭakāri) - Solanum xanthocarpum
483. Yava - Hordeum vulgare
484. Yavaka (Smaller variety of yava)
485. Yavāni - Trachyspermum ammi; Carum capticum
486. Yojanavalli (Mañjiṣṭhā) - Rubia cordifolia
487. Yuktā (Rāsnā) - Pluchea lanceolata

*

ANNEXURE : VI

Glossary of Sanskrit Terms

Abhiṣyanda: Conjunctivitis

Abhra vṛnda: A line or mass of clouds

Abhra: A cloud

Abhyaṅga: Massaging the body with unctuous or oil substances

Ābhyantara parimārjana: Internal administration

Ābhyantara rogamārga: Interior path way of diseases

Abhyasana: Repeated practice

Abhyavaharaṇa: Eating or taking food

Ācchādana: Covering, concealing, a covering sheath

Acchapeya: Internal administration of oleating substances without adding any other substance is known as acchapeya.

Acetana: Inanimate

Ādāna kāla: Debilitating period

Adhāraṇīya vega: Non-suppressible urges

Adharma: Unrighteousness, wickedness

Adhimantha: Glaucoma

Adhovāta: Flatus

Adhwagamana: Walking for a long distance

Āḍhya: Rich, wealthy

Adhyardhadhārā śastra: Half edged knife

Āḍhyaroga: Vatarakta, gout

Adhyaśana: Taking food without the digestion of the food taken earlier

Adṛṣṭa: Invisible

Āgantuja roga: Exogenous diseases

Āgāra: A house

Āgāra dhūma: Soot

Āghāta: Striking, killing, a blow, stroke

Agni sweda: Thermal sudation

Agni: Power of digestion

Agnidagdha: Burns

Agnikarma (Thermal cautery): It is a method of burning or scarring organic tissue by means of a hot iron rod like instrument.

Agnisāda: Weakness of digestion

Āhāra mātrā: Quantity of food

Āharaṇa: Extraction, drawing out

Āhava: Wrestling

Ahi: Snake

Ajā: She goat

Ajarā: Not subject to old age or decay

Ajina: The hairy skin of animals especially of a black antelope (used as a seat or garment etc.)

Ajīrṇa: Indigestion

Akāla śayana: Sleeping at improper time

Akāla: Untimely, premature

Akṛta: Without processed

Akṣa pāṭava: Comprising absolute ability to carry out their normal functions of all the sense organs.

Akṣa: Axis

Ākṣepaka: Convulsions

Akṣi: Eye

Alābū: Gourd

Alasaka: Intestinal hypotony

Ālasya: Lassitude

Ālocaka: The faculty of vision, the cause of sight

Āma māṁsa: Raw or uncooked meat

Āma: Undigested food substance

Āmadoṣa: Association of undigested toxic metabolites with humours

Āmāśaya: Stomach

Āmiṣa: Flesh

Amlapitta: Hyper-acidity, gastritis

Amlodgāra: Sour eructation

Anagni sweda: Non-thermal sudation

Anagni: Without the use of fire, substance other than fire

Anarha: Not deserving; not fit

Aṇḍavṛddhi (Orchitis): It is an inflammation of one or both testis, accompanied by swelling, pain, fever, and a sensation of heaviness in the affected area.

Aṅga-gourava: Heaviness in the body

Aṅgamarda: Body ache

Aṅgāra: Charcoal

Aṅgārikā: A portable fire pan

Aṅgasāda: Malaise

Aṅguli-trāṇaka yantra: Finger guard

Aṅguṣṭa: The thumb

Animitta: Absence of an adequate cause or occasion

Añjana (Collyrium): The application of drugs in the eyes using a 'śalākā' or with index fingertip.

Aṅkapāda: Skin of the birds especially taken from the thigh or lower limb.

Aṅkura: A sprout

Aṅkuśa: A hook, a goad

Anna-rakṣā vidhi: Methods of protecting foods

Anṛta vacana: False words

Antarmukha śastra: Blade bent inwards

Anu or Upa yantra: Accessory instruments

Anubandha: Which, transmigrates from one body to another

Anugāmi: Manifested after the primary disease i.e. upadrava or complications

Anukramaṇikā: A table of contents, index showing the successive contents of a work

Anulomana gati: In the same direction

Anulomana: Sending or putting in natural or right direction, purging

Ānūpa deśa: Belonging to watery place, marshy land

Anupakrama: Unbefitting for treatment, absolutely irreversible

Anupāna: A drink taken after medicine, post-prandial drink

Anupaśaya: Any thing or circumstance that aggravates a malady

Anurakti: Affection, love, devotion

Anurasa: Secondary taste

Anuvāsana vasti: It is a type of medicated enemata in which the four types of unctuous substances are used after processing with appropriate drugs and is intended for lubrication. As it can be conducted daily it is called anuvāsana vasti.

Anuvellita bandha: Encircling bandage

Anyatovāta: Secondary referred pain in the eyeball

Apabāhuka: Brachial neuralgia

Apaci (Scrofula): A form of tuberculosis affecting the lymph nodes, especially of the neck, that is most common in children and is usually spread by unpasteurized milk from infected cows. Also called struma.

Apasmāra (Epilepsy): A neurological disorder that causes recurring seizures.

Apatānaka: Convulsive disorders

Apatantraka: Hysteric convulsions

Ārā śastra: Awl

Arbuda (Neoplasm or Benign or malignant tumor): A tumor that does not metastasize or invade and destroy adjacent normal tissue (benign).

Ārci: A ray of flame

Ardita: Facial paralysis

Ariṣṭa: Misfortune, ill omen, definite signs of death

Arjuna: Sub-conjunctival haemorrhage

Arśas (Hemorrhoids): Sprout like structures produced in the rectum by aggravated doṣas in conjunction with twak, māmsa and medas as dūṣya is known as arśas.

Arśoyantra: Proctoscope

Asādhya roga: Incurable disease

Asātmendriyārtha saṁyoga: The disagreeable correlation of sense organs like ears, skin, eyes, tongue and nose with their objects sound, touch, vision, taste and smell respectively is known as asātmendriyārtha saṁyoga.

Āścotana: The process of instilling medicinal drops into the eyes.

Aśmari (Urinary calculus): A mineral formation lodged in the urinary tract. Kidney stones are formed when excess minerals such as calcium, are present and concentrate into a hard lump. They may exist without causing discomfort, or they may cause blockage that can interfere with normal function and cause considerable discomfort.

Aṣṭāṅga Āyurveda (Eight branches of Āyurveda): Kāyacikitsā (General Medicine), Bāla cikitsā (Pediatrics), Graha cikitsā (Demo-nology), Urdhwāṅga cikitsā (E.N.T. & Oph-thalmology), Śalya cikitsā (Surgery), Daṁṣtrā cikitsā (Toxicology).

Aśma: A stone

Aśmaghana sweda: Stone bed sudation

Aśru: Tears

Āsthāpana vasti: It is a therapeutic procedure, which arrests, restricts or withholds the advancing of age and doṣas. It is also known as kaṣāya vasti as the chief drug used in this procedure is the decoction. As it provides un-imaginary effects in the body, it is also called nirūha vasti.

Asthi: Bone

Asthibhaṅga (Fracture): Any break or crack in a bone.

Aśwa: Horse

Aśwatara: Mule

Asyapāka: Stomatitis

Āṭāmukha śastra: Curved scissors

Ātapa sevana: Exposed to sun

Ati dagdha: Excessive cauterization

Ati nidrā: Excessive sleeping

Atirāga: Too much of attachment

Atisāra (Diarrhea): The frequent and excessive discharging of watery feces.

Atiyoga: Excessive utilization, performing the procedure excessively, over dose

Atyagni: Excessive digestive power

Avadhi: Boundary, limit exclusive or inclusive (in time or space), Period of time

Avagāhana: Bathing, plunging, immersing

Avantī soma: Sour gruel prepared by fermenting rice water

Avapiḍaka: In the disorders occurs due to the suppression of urine, medicated ghee is to be given internally before and after the digestion of the food in the quantum of minimum and maximum doses respectively. This method of administration of medicated ghee is known as avapiḍaka.

Avapiḍana: Pressing down, A kind of nasya (nasal administration) in which the drug used is in the form of juice.

Avara: Inferior

Avasādana: Sinking, fainting, sitting down

Avasecana: Water used for sprinkling

Avasthambha: Resting upon, supporting

Avataraṇa: Descent

Āvi: A sheep

Ayoga: Inadequate utilization

Āyu: Life

Āyurveda: The science which imparts knowledge of life, provides longevity, contains relevant information and discusses all allied topics is known as Ayurveda.

Babhru: Large brown mongoose

Baddhodara: Intestinal obstruction

Bādhirya: Deafness

Baḍiśa śastra: Sharp hook

Bahuguṇam: abundance and richness in quality

Bahukalpam: having multipurpose utility

Bahupāna: Drinking of excessive alcohol

Bāhya parimārjana: External administration

Bāhya rogamārga: Exterior path way of diseases

Baka: Common crane

Bala: Strength

Bālaka: Snow wreath crane

Bandhana (Bandages): 15 types of bandages are enumerated. They differ according to the material used and according to the parts of the body to which they need to be applied.

Bhagandara (Fistula in ano): An abnormal duct or passageway in the body. A fistula may be congenital or the complication of an infection.

Bhañjana: Application of pressure or rubbing alround a part of the body

Bhāra-vahana: Carrying heavy loads

Bhāsa: Beard vulture

Bhasma: Micro-fined powder of mineral drug obtained by incineration

Bhaya: Fear

Bhedana: Excision

Bheka: Frog

Bhiṣak: Physician

Bhrama (Vertigo): The sensation of dizziness. Feeling that one is spinning or that one's surroundings are spinning around, one causing confusion and difficulty in keeping one's balance.

Bhrāṣṭra: A frying pan

Bhṛṅgāhwa: King bird of paradise

Bhū sweda: Ground bed sudation

Biḍālaka: Application of medicated paste over eyelids leaving eye lashes.

Bindu: The amount of liquid that flown after immersing two digits of the index finger in any liquid substance is equivalent to one bindu.

Bisa: Stalks of lotus

Brāhma muhūrta: It is the time, which is the second half of the last yāma (3 hours) of the night or early hours of the dawn i.e. approximately at about 4.24 am. It is the suitable time to study and obtain knowledge. It is also the time when all the three doṣas are in the equilibrium state.

Bṛhat pañcamūla: Bilwa (śriphala), kāśmarī (gambhārī), tarkārī (agnimantha), paṭala (amogha) and ṭiṇṭuka (śyonāka).

Bṛhat trayi (Greater trio): Caraka Saṁhitā, Suśruta Saṁhitā and Aṣṭāṅga Saṅgraha/ Aṣṭāṅga Hṛdaya are collectively known as Bṛhat trayi.

Bṛṁhaṇa: Whatever adds to the corpulence of the body is bṛṁhaṇa or nourishing therapy.

Cakora: Chukor

Cakrāhwa: Ruddy sheldrake

Calana: Movement of the foreign object in the body from one place to another

Cāmara: Yak

Chardi (Vomiting): To expel the contents of the stomach forcibly through the mouth.

Carmakīla (Wart): A hard rough lump growing on the skin, caused by infection with certain viruses and occurring typically on the hands or feet.

Cāruṣka: A kind of deer

Cāṣa: Blue jay

Caṭaka: Sparrow

Caturjātaka: Trijātaka along with nāgakeśara is known as caturjātaka.

Caturvidha puruṣārthas: Dharma, Artha, Kāma, Mokṣa.

Catuṣkoṇa: Quadrangular

Catussneha: Four types of oleating substances viz. ghṛta, taila, vasā and majjā.

Caya: Accumulation

Chedana: Incision, cutting

Chidrodara: Intestinal perforation

Cilicima: Red striped fish

Cina bandha: Banner bandage

Cirāyu (Longevity): The term denoting the length or duration of the life of living beings.

Chuluki: Gangetic dolphin

Cūrṇa (Fine powder of dry drug): The dried drug is powdered finely without adding any liquid and strained through a clean cloth. Kṣoda and raja are the synonyms.

Dadhi: Curd

Dadhimastu: Whey

Dāha: Burning sensation

Dakṣatā: Efficiency

Dāma bandha: Tail of quadruped

Danta dhāvana (Tooth brushing): The natural toothbrush is made from the root of the tree Salvadora persica, which contains all kinds of natural nutrients, a great quantity of fluorine and silicon, vitamin C, sulphur, salvadorine, trimethylamine and several minerals like potassium, sodium, chloride, sodium bicarbonate and calcium oxides. Brushing the tooth with the natural toothbrush can be considered as the best tool to promote good oral hygiene. It prevents the formation of cavities and plaque and makes teeth whiter and enamel stronger.

Danta māṁsa: Gums

Dantaharṣa: Morbid sensitiveness of the teeth

Dantalekhana śastra: Dental scraper

Dāraṇa: Rupturing

Darśana parikṣā: Examination of the patient by means of inspection.

Daśamūla (Ten roots): Bṛhat pañcamūla and hraswa pañcamūla are collectively known as daśamūla.

Dātyūha: Gallinule bird

Dāvānala (Dāvāgni): Wild fire, forest conflagration

Dīpana: Increasing the digestive fire or process but not digesting toxic metabolites.

Deśa: Habitat

Dhānyāmla: An alcoholic preparation prepared by fermenting the water in which rice and other grains are cooked.

Dhāraṇīya vega: Suppressible urges

Dhāri: Synonym of āyu, the one that prevents the body from decay.

Dhātu: Body tissues which maintains as well as nourish the body

Dhātwagni: Dhātwagni is nothing but the part or share of jaṭharāgni (digestive power), which is present in side of all the sapta dhātus. This is also another factor responsible for the increase or decrease of bodily tissues due to the debility and intensity of the dhātwagni respectively.

Dhūmapāna: Inhalation of medicated fumes through nostrils or through oral cavity is prescribed as a minor treatment procedure in order to dissolve the vitiated kapha in head, nose and throat.

Dhūmikā: Owlet

Dinacaryā: Daily regimen

Divyodaka or Gaṅgāmbu: Uncontaminated rain water

Doṣa: Vitiating factor, corrupting agent

Doṣa-karmaja vyādhi: Disease caused by both the factors viz. non-observance of wholesome diet schedule and lifestyle activities as well as sinful acts of previous life.

Doṣottha vyādhi: Disease caused due to non-observance of wholesome diet and regimen and simultaneous adoption of unwholesome food and activities.

Drava sweda: Conducting sudation by means of warm liquid

Dravya (Substance): The one which is a substratum of qualities and actions and which is a concomitant cause is the matter.

Dravya guṇa (Viṁśati guṇa/Dvandva guṇa/Karmaṇyasāmāya guṇa/Gurvādi guṇa): They are 20 in number viz. guru (heaviness), laghu (lightness), manda (dullness), tīkṣṇa (sharpness), hima or śīta (cold), uṣṇa (hot), snigdha (unctuousness), rūkṣa (dryness), ślakṣṇa (smooth), khara (rough), sāndra (solid), drava (liquid), mṛdu (soft), kaṭhina (hard), sthira (immobile), sara (mobile), sūkṣma (minute), sthūla (bulk), viśada (clarity/non sliminess), piccila (slimness).

Dṛṣṭigata roga: Disorders of the vision

Durdagdha: Improper cauterization

Dūṣiviṣa: Artificial poisoning.

Duṣṭavraṇa (Chronic ulcer): A long-standing ulcer with fibrous scar tissue at its base

Dūṣya: Which are liable to be corrupted or vitiated (viz. seven tissues of the body and the trimalas).

Dwipi: Panther

Dvitāla: Instrument with double blade

Ekāṅga sweda: Local sudation

Ekatāla: Instrument with single blade

Eṇa: Black buck

Eṣaṇa: Probing, exploring

Eṣaṇi śastra: Sharp probe

Gaṇḍamālā (Lymphadenopathy): Swelling of more lymph nodes or lymph glands.

Gandha: Smell

Gaṇḍūṣa: Holding the liquid substances in the buccal cavity for a specific period without moving the drug is known as gaṇḍūṣa.

Garaviṣa: Artificial poisoning

Garbha śaṅku: Fetus or traction hook

Gavaya: Gayal cow

Gharṣaṇa śilā: Stone useful for rubbing the collyrium material

Ghaṭi yantra: Pot

Ghrāṇa-arśo-arbuda yantra: Nasal speculum

Ghridhra: Vulture

Ghṛta: Ghee

Girivartikā: Mountain quail

Glāni: Malaise

Go: Cow

Godha: Iguana lizard

Gokarṇa: Deer antelope

Gomūtra: Cow's urine

Gonarda: Hill partridge

Gosphaṇa bandha: Sling bandage

Gosphaṇikā: Irregular wound suturing

Gourava: Heaviness

Grahaṇi roga: Amoebiasis

Grahaṇi: Anatomically it is a part of the abdominal cavity locates above the umbilicus and between the stomach and large intestines, where the pittadharākalā, mainly involved in the digestion of food.

Grāhi: One of the attributes of the substances that absorbs water

Granthi (Cyst): An abnormal sac containing liquid or semi liquid waste material. Cysts often do not cause symptoms and are therefore not treated; one that causes pressure or other problems may be surgically removed.

Gridhramukha yantra: Falcon forceps

Gṛdhrasi: Sciatica

Guda-nissāraṇa: Prolapsed rectum

Guḍa: Jaggery

Gulma: Tumour

Guṇa (Attribute): A principle which remains in dravya with inseparable concomitance, devoid of effort and a causative factor in the genesis of similar attribute is defined as guṇa.

Guruprāvaraṇa: Conducting sudation by covering heavy blanket.

Halīmaka: Advanced stage of jaundice

Haṁsa: Swan

Haṁsodaka: The water which exposes to the sun during day time and to the moon during night hours and purified by the season and detoxified by the influence of agastya nakṣatra is known as haṁsodaka.

Hariṇa: Deer

Hetu-viparyaya cikitsā: Treatment is opposite to their causative factors.

Hiccā (Hiccough): A sudden intake of air checked by closure of the glottis causing a

sound typical to the condition. The hiccup originates with irritation to a nerve that causes an involuntary spasm of the muscle of the diaphragm.

Hima: Kaṣāya prepared by steeping raw drugs in cold water is called hima. Six parts of water are added to the coarse powder of 1 part of the drug to be used. The mixture should then be kept overnight. Next day the drug should be ground and filtered through a clean cloth. The resultant substance is called as hima.

Hina vega: Absence or insufficient bouts

Hinayoga: Insufficient utilization

Holāka sweda: Under bed sudation

Hraswa mātrā: The quantity of oil digested in two yāma (6 hours) is called hraswa mātrā.

Hṛcchūla (Angina pectoris): A dull pressure or pain in the center of the chest that may be accompanied by a burning sensation not unlike indigestion and may radiate down the left arm; an indication that the heart muscle is not getting enough oxygen during a period of stress or exertion.

Hṛdroga: Diseases of the heart.

Hṛllāsa: Nausea

Ikṣu: Sugarcane

Irṣyā: Jealousy

Jalacara: Birds moving in water

Jaloukāvacāraṇa (Application of leeches): Leeches (jalāyuka means whose life is water, jalaukā means whose home is water) are employed to extract bad or superfluous blood and thus cure many ailments caused by vitiated blood. It is the mildest form of bloodletting and is used when venesection is not indicated.

Jāmbavouṣṭha śalākā: Jāmuna fruit probe

Jambuka: Jackal

Jāṅgala deśa: Desert land

Jāṅgala māṁsa: Meat of animals dwelling in desert like lands

Jāṅgama: Animal origin

Jānu: Knee

Jara: Geriatrics

Jaṭharāgni: Digestive fire

Jatu: Lac

Jentāka sweda: Sudatorium sudation

Jirṇa jwara: Chronic fever

Jivaniya pañcamūla: Abhirū, vīra, jīvanti, jīvaka & ṛṣabhaka

Jivañjivaka: Common mynah

Jivitam: That keeps alive

Jṛmbhā: Yawning

Jwara (Fever): Dosas do gets aggravated due to faulty diet and activities and reside in āmāśaya and causes rise of body temperature along with mental distress, which is known as jwara.

Kadamba: Whistling teal

Kākamukha yantra: Crow forceps

Kāla: Time

Kalka: It is a paste of coarsely powdered drugs with water or the paste of fresh leaves of herbs.

Kāmalā (Jaundice): A condition caused by bile pigments in the blood, manifested by a yellowing of the skin and other tissue, and caused by disease or other abnormality. Often a disease causing the yellowing of the skin is itself called jaundice.

Kāmbalika: It is prepared by boiling 1 part of whey and 1/8th part of green gram dāla.

When dāla boils completely, add powders of souvarcala lavaṇa, jīraka, jambīra swarasa, twak, elā, patra, lavaṅga etc. and mixed well and then use.

Kaṇakapota: Wood pigeon

Kaṇḍū: Itching sensation

Kanduka: A boiler or woven

Kaninikā: Inner canthus

Kaṅkamukha yantra: Heron forceps

Kaṇṭaka pañcamūla: Śwadaṃṣṭrā, abhīru, saireyaka, hiṁsra & karamarda

Kaṇṭha śalya darśana nāḍī yantra: Throat speculum

Kapiñjala: Jungle bush quail

Kapota: Dove

Kāraṇḍava: Goose

Karapatra śastra: Saw

Karkaṭa: Crab

Karma (Action): Karma present in the matter is the cause of combination and separation. Karma is the action relating to something to be achieved. It doesn't require any other factor for its action.

Karmaja vyādhi: Diseases caused by the sinful acts of previous life

Karṇapūraṇa: Ear drops

Karṇavyadhana śastra: Needle for piercing the ear

Karpara: An iron sauce pan

Karṣū sweda: Trench sudation

Kārśya (Emaciation): The process of losing so much flesh as to become extremely thin; wasting.

Kartari śastra: Scissors

Kāsa (Cough): Sudden, noisy expulsion of air from the lungs. Coughing is a defensive reflex that clears the lungs of excess mucous of irritating matter. The cough will persist as long as the condition that causes it, but it may be suppressed by soothing liquids or drugs that act on the cough reflex.

Kaṭi: Hip

Khaḍa: Processing buttermilk with green vegetables or pulses is known as khaḍa.

Khaḍga: Rhinoceros

Khaja śastra: Churner

Khara: Donkey

Kharadhāratā: Rough edged

Khaṭwa bandha: Four tailed bandage

Kilāṭa: Inspissated milk i.e. making thick by evaporating moisture

Kledavahana: Elimination of moisture

Kledavidhṛti: Retention of moisture

Kokila: Koel

Kopana: Aggravating

Kośa bandha: Sheath bandage

Koṣṭha: Bowels

Kotha: Skin rash

Kṛcchronmīla: Blepharo-spasm

Krakara: Snipe

Kṛmi (Intestinal parasites): Intestinal parasites are parasites that populate the gastro-intestinal tract. In humans, they are often spread by poor hygiene related to feces, contact with animals, or poorly cooked food containing parasites.

Kṛśarā (Khicaḍi): Take rice 1 part, dāla ¼ or ½ parts, salt, ginger and hingu in an appropriate quantity and boil in 4 times of water, to obtain kṛśarā.

Kṛṣṇagata roga: Diseases of the cornea

Kṛta: Processed the food with oil, salt and pungent substances

Kṛtānna varga: Group of food preparations

Krodha: Anger

Krouñca: Demoiselle crane

Krūra koṣṭa: Hard bowels

Kṣāra karma: Application of caustic alkalies

Kṣāra: Alkaline substances of drugs obtained from their ashes

Kṣavathu: Sneezing

Kṣaya or Śoṣa (Cachexia): Weight loss, wasting of muscle, loss of appetite, and general debility that can occur during a chronic disease.

Kṣaya: Decrease or diminution

Kṣouma masi: Ash of silk cloth

Kṣudhā nigrahaṇa: Suppression of hunger

Kṣudhā: Hunger

Kukkubha: Crow pheasant

Kukūla: Fire made of cow dung cakes

Kulińgaka: Sparrow hawk

Kulmāṣa: Bengal gram, green gram, peas etc. cooked over steam

Kumbhi sweda: Pitcher bed sudation

Kumbhira: Gavial

Kuṇṭha: Bluntness

Kūpa sweda: Pit sudation

Kuraṅga: Roe deer

Kurara: Fish eagle

Kurara-mukha yantra: Osprey forceps

Kūrcikā: Solid portion of curds

Kūrma: Tortoise

Kuśapatra śastra: Cataract knife

Kuṣṭharoga (Leprosy and other skin diseases): Leprosy is a mildly contagious chronic bacterial infection that causes loss of sensation.

Kuṭhārikā śastra: Axe

Kuṭi sweda: Cabin sudation

Kuṭṭana: Pricking

Laghu pañcamūla: Bṛhatī dwaya (bṛhatī & kaṇṭakārī), aṁśumatī dwaya (śāliparṇī & pṛśniparṇī) and gokṣura

Lājā: Parched rice

Laṅghana: Whatever is capable to reduce the body is known as laṅghana or reducing therapy.

Laṭwā: Scarlet minivet

Lāvā: Common quail

Lekhana: Scarification, scraping

Lepa: Medicine in the form of paste used for external application

Lobha: Greed

Lopāka: Fox

Madātyaya: Alcoholic intoxication

Madgu: Little cormorant

Madhu śarkarā: The sediment portion of honey formed due to the preservation of honey in a bottle for a prolonged period is known as madhu śarkarā.

Madhu: Honey

Madhuhā: Honey buzzard

Madhumeha: Diabetes mellitus

Madhwāsava: Alcohol prepared from honey

Madhyama koṣṭha: Moderate bowels

Madhyama kṣāra: Moderate alkalies

Madhyama mātrā: The quantity of oil digested in four yāma (12 hours) is called madhyama mātrā

Madhyama pañcamūla: Balā, punarnavā, eraṇḍa, śūrpaparṇi dwaya (mudgaparṇi & māṣaparṇi)

Madhyama rogamārga: Middle path way of diseases

Madhyama: Average

Madya: Alcoholic preparations

Mahāmṛga: Animals of huge body

Mahān: The combination of all the best four oleating substances (sarpi, majjā, vasā and taila) is known as mahān.

Mahiṣa: Buffalo

Majjā: Bone marrow

Makara: Great Indian crocodile

Mākṣika: Honey

Mala: Bio-wastes

Māṁsa rasa: Mutton juice

Māṁsa: Muscular tissue, meet of animals

Manas: Mind

Mānasika roga: Psychic disorders

Maṇḍa: One part of paddy is cooked with 14 parts of water and after the rice is completely cooked, the remaining liquid portion is drained and collected as maṇḍa.

Mandāgni: Weak digestive fire

Maṇḍala bandha: Circular bandage

Maṇḍalāgra śastra: Round headed knife

Mantha kalpanā: It is a cold infusion and to prepare mantha one part of coarse powder of drug should be taken and soaked in sufficient quantity of water for 1-2 hours. When the powder becomes soft, four parts of water should be added and churned well and then filtered.

Manthana: Churning

Mārga-viśodhana: Clearing the passage

Mārjāra: Cat

Marma: Vital points

Maṣaka: Elevated mole

Mātrā kāla: The time taken either for moving one's right hand around his right knee joint for one time or for blinking the eyes once is known as one mātrā kāla.

Mātrā vasti: It is one of the types of anuvāsana vasti and its dose is equivalent to that of minimum dose of oleation therapy.

Matsya: Aquatic animals

Medas: Fatty tissue or adipose tissue

Mithyāyoga: Improper employment of the mind, speech and body by the individual

Moraṇa: Fermented buttermilk

Mṛdu koṣṭha: Soft bowels

Mṛdu kṣāra: Mild alkalies

Mṛdu sweda: Mild sudation

Mṛga: Antelope or deer

Mṛgamātṛka: A kind of red colored hare like deer

Mṛtkapala: Pot shred

Mudrikā śastra: Finger knife

Mukha lepa: Face pack

Mukharoga: Diseases of mouth

Mūrcchā (Syncope/Fainting): Loss of consciousness caused by a temporary interruption in the flow of blood to the brain.

Mūrdha taila: Application of oil on the head. It is 4 types viz. abhyanga, picu, seka and vasti.

Mūṣaka: Mouse

Mūtra: Urine

Mūtrāghāta: Anuria, retention of urine

Mūtrakṛcchra: Dysuria

Mūtrāvarodha (Retention of urine): Urinary retention also known as ischuria is a lack of ability to urinate. It is a common complication of benign prostatic hypertrophy (also known as benign prostatic hyperplasia or BPH). Urinary retention is characterized by poor urinary stream with intermittence, straining, a sense of incomplete voiding and urgency.

Nāḍī sweda: Steam kettle sudation

Nāḍī yantra: Tubular instruments

Nāḍīvraṇa (Sinus): It is a sack or cavity in any organ or tissue, or an abnormal cavity or passage caused by the destruction of tissue. Sinus is a chronically infected tract such as a passage between an abscess and the skin. It is however distinct from a fistula which is a tract connecting two epithelialised surfaces.

Nakha śastra: Nail parer

Nakra: Crocodile

Nānātmaja roga: Diseases which are originated with single vitiated humour only and not blended with any other humour.

Nasya karma: Errhine therapy, nasal administration

Nava jwara: Acute fever

Nāvana: Nasal administration of medicated oil

Navanita: Butter

Netra praveśana: Sunken eyes

Nidāna (Causative factors): The Sanskrit word nidāna means literally cause, or more particularly, primary cause. It is employed as a class name for investigations into the causation of disease as well as for the ascertainment of the disease.

Nidrā: Sleep

Nija roga: Endogenous disorders

Nirāma avasthā: State of homeostasis

Nirghātana: Striking out extraction of a foreign object from the body by moving it forward and backward by instrument.

Nirlajjā: Shamelessness

Niṣṭhiva: Spitting

Niśi: Night, Bedtime

Nityaga: That serves as a permanent substratum of this body

Nyaṅku: Antelope

Odana: Rice

Ojas (Bodily Strength/Vitality/Energy): Ojas is the essence of seven tissues of the body, especially of the seventh viz. śukra. It pervades the entire body although its principal seat is the heart. Its flow starts from the heart and permeates every minute subdivision of the system. It is white in color, with a touch of red and yellow. It is of 2 types viz. para and apara. The normal quantity of para ojas is eight drops. It is the principal factor responsible for the effective functioning of the body and the sense organs.

Ouṣadha sevana kāla: Time of administration of drugs

Pācana: Digestion of toxic metabolites but not increases the digestive fire or process

Pāda catuṣṭaya: Four essential limbs of the treatment

Pādaghāta: Massaging the body with foot

Pakwāśaya: Large intestines

Pānaka: Syrup

Pañca kola: Pippalī, pippalīmūla, cavya, citraka & nāgara (śunṭhī)

Pañcakarma: Five bio-cleansing procedures

Pañcamahābhūta: Five basic elements viz. pṛthvi, ap, tejo, vāyu & ākāśa

Pañcamukha nāḍī yantra: Speculum with five holes

Pañcāṅgi bandha: Five tailed bandage

Pāṇḍu: Anaemia

Paratantra roga: Secondary diseases

Parikartikā: Cutting pain

Pariṇāma: Transformation

Parisni: Calcaneal region/heal

Pārśwagraha: Pain in the flanks

Paruṣa vacana: Abusive or harsh words

Parva: Small joints

Paścāt karma: Post-operative care

Pāyasa: Milk pudding

Peyā: 'Peyā' is a thin gruel of rice along with its solid portion (siktha). To prepare peyā, 14 parts of water and 1 part of broken rice are taken and boil well till all the rice particles become soft.

Phalavarti: Rectal suppository

Phāṇita: Half cooked molasses

Phānta: It is the process of infusion, where four parts of hot water should be added to coarse powder of 1 part of the herb to be used. After some time the powder must be ground well, filtered and used with proper anupāna.

Picu: A gauze piece dipped in oil used for local application on a wound or body part.

Piḍana: Pressing by finger or an instrument to allow pus etc. to come out of the abscess.

Pinasa (Chronic or hypertrophic rhinitis): Chronic rhinitis with permanent thickening of the mucous membrane. Rhinitis is inflammation of the inner lining of the nose. It is caused by an over sensitive immune response.

Piṇḍa sweda (Saṅkara sweda): Mixed fomentation

Piṇḍikodweṣṭha: Pain in the calf muscles

Piṇyāka: It is the residue of sesamum, groundnut and other oil yielding seeds after extracting the entire oil from them.

Piyūṣa: Milk during the first week of calving

Plava: Pelican

Pūrva karma: Pre-operative procedure

Prabhāva: Where there is similarity in two drugs in relation to their rasa, vipāka and vīrya but inspite of this similarity these two drugs differ with regard to their action, the distinctive feature responsible for their distinctive effects not supported by their rasa, vipāka and vīrya is regarded as prabhāva.

Pracchāna: Incision

Pradhamana: Blowing, stuffing in order to clean e.g. powders into the nose with tubes

Pradhāna karma: Main operative procedure

Prajñāparādha: Intellectual blasphemy

Prakopa: Aggravation

Prakṛti (Constitution): It is decided by the predominance of one or more doṣas at the time of fertilization.

Prakṣālana: Washing with water, flushing of wound.

Pramāṇa: Anthropometry

Pramārjana: Cleansing, removing foreign objects from the eye

Prameha (Polyuria): Renal disorder characterized by the production of large volumes of pale dilute urine; often associated with diabetes.

Prāṇācārya: Royal physician

Prasahā: Animals and birds who eat by snatching

Praśamana: Alleviation

Prasanna: Pure supernatant portion of the fermented alcohol

Praseka: Excessive salivation

Praśna (Interrogation): It is regarded as one of the diagnostic aids. It is prescribed as a method of examination along with darśana (observation) and sparśana (palpation).

Pratiloma gati: Reverse direction

Pratiśyāya: Coryza

Pratoli/Muttoli bandha: Recurrent bandage

Pratuda: Packer birds

Pravara: Superior, optimum

Prāvṛṭ ṛtu: Early rainy season

Pṛthukā: Rice parched and flattened

Pṛṣata: Spotted deer

Pṛthu: Broad

Purāṇa ghṛta (Old ghee): Ghee preserved for more than 100 years in the earth is called kaumbha, and if it is preserved for about 10 years, it is known as purāṇa ghṛta. If the ghee is preserved for more than 10 years it is branded as prapurāṇa ghṛta.

Purāṇa: Filling or injection

Purīṣa: Stools

Purogāmī: Manifested prior to the primary disease i.e. pūrvarūpa or premonitory symptoms)

Pūrvarūpa: Premonitory symptoms

Puṣpita: During menstruation

Puṭapāka: Soothing eyes with medicated liquids which are extracted and prepared through puṭapāka vidhi, i.e. prepare paste by pounding the drug and then wrap it with thick leaves and tie it firmly. Afterwards besmear the bolus with mud and then it is subjected to heat by keeping it in between the cow dung cakes till it becomes red hot. Afterwards take it out and allow to auto cool and then collect the juice by pounding and squeezing the paste.

Quath/Kwātha: It is the aqueous extract or decoction. Add 16 times water to 1 part of coarse powder and boil on mild fire till it reduces to 1/8th quantity. The liquid thus obtained is known as kaṣāya. Sṛta, quatha and niryūha are the synonyms of kaṣāya.

Rāga: It is prepared by using the juice of vṛkṣāmla, parūṣaka and jambu, added with little quantity of mustard powder, sugar candy, souvarcala lavaṇa, and saindhava lavaṇa.

Rajas: The word denotes passion, impurity and obscuration. More specifically, however, it signifies activity and change at the phenomenal level. Rajas is one of the three guṇas of prakṛti. It is responsible for the variety of things and events in the world and for the manifold structure and function of the human constitution. It also determines personality types by its dominance, and the energetics in life.

Rāji: Snake fish

Rakta: Blood

Raktamokṣaṇa (Rakta śruti): Bloodletting

Raktapitta: Bleeding disorders

Raktavartma: Red jungle fowl

Rasa (Taste): It is the object of gustatory sense organ, and distinct from the objects of other sense organs. Among the tastes present in a substance that which clearly manifests is designated as rasa. Primarily ap & prthivī constitute the substratum for the manifestation of rasa and the other three basic elements viz. ākāśa, vāyu & tejas are only efficient causes of the manifestation of the specific qualities of the taste.

Rasa saṁyoga: Combination of rasas

Rasakriyā: When some decoction is again boiled till it becomes semi solid, it is termed as rasakriyā or avaleha.

Rasālā (Śrikhaṇḍa): Take fresh curds in a thick cloth and make it a bolus and then keep it by hanging throughout the night, so that the liquid portion is completely filtered. Then add fine powder of sugar candy, cardamomum etc. and can be used as rasāla.

Rasāñjana: Solidified decoction of dāruharidrā (Berberis aristata)

Rasāyana (Rejuvenative): Prevents decay and postpones ageing

Retas: Semen

Ṛjugranthi: Interrupted skin suturing

Ṛjūkaraṇa: Straightening what has been bent

Ṛkṣa: Bear

Ṛkṣamukha yantra: Bear forceps

Ṛtu caryā: Seasonal regimen

Ṛtu sandhi: Seasonal juncture

Roga: Disease

Rogi: Patient

Rohita: Red fish

Romaharṣa: Horripilation

Rudhira: Blood

Rūkṣa sweda: Dry sudation

Rūpa: Vision

Śabda: Sound

Sādhāraṇa deśa: Moderate type of land

Sādhya roga: Curable disease

Sadvṛtta: Code of noble conduct

Śāka varga: Group of vegetables

Śakṛt: Stools

Saktū: It is a dietetic preparation. It is a fine powder of roasted yava, (barley) godhūma, (wheat) taṇḍula, (rice) or lājā (parched rice) made into thick solution with water.

Samāgni: Normal digestive fire

Śalākā śastra: Probe

Śalākā yantra: Rod like instruments

Śamana: Pacification

Sāmānya: Generality

Samaśana: Taking wholesome and unwholesome foods together

Śambara: Deer with branched horns

Śambūka: Common snail

Sandaṁśa yantra: Pincher like instruments

Sampannam: Potent and free from infection and moisture

Samprāpti (Pathogenesis): The word samprāpti literally means arrival, attainment, appearance. It means the appearance or the actual arousal of the disease. Jāti (birth of a disease) and āgati (coming or appearance of a disease) are the synonyms of samprāpti. The synonym āgati has been explained by Cakrapāni as the course of the cause of disease from its origination till the

actual appearance of the disease. Thus samprāpti signifies the knowledge of the exact manner in which a certain disease has developed in a patient.

Saṁsarga: Dwidoṣaja—caused by the vitiation of any two doṣa

Saṁsarjana krama: Dietary regimen employed after Pañcakarma

Saṁskāra: Processing

Saṁsthara or Prastara sweda: Hot bed fomentation

Sāmudrodaka: Contaminated rain water

Sāmya: Equilibrium

Samyak dagdha: Proper cauterization

Sañcaya: Accumulation

Śāṇḍāki vaṭaka: Balls of rice dried in sun and then fried in oil

Sandhigata roga: Diseases of the joints of the eye

Śaṅkha: Conch snail

Sannipāta: Tridoṣaja—caused by the vitiation of all the tridoṣa

Śaphari: Small glistening fish

Śarabha: A kind of deer; or a fabulous animal (supposed to have eight legs and to inhabit the snowy mountains; it is represented as stronger than the lion and the elephant).

Śārapada: Stark

Śarārimukha śastra: Pointed scissors

Sārasa: Sarasa crane

Sārikā: Mynah

Śārīrika roga: Somatic disorders

Śarkarā: Sugar

Sarpavaktra śastra: Snakes hood shaped blade

Sarvāṅga sweda: Conduction of sudation all over the body

Śaśa: Hare

Śaśaghnī: Golden eagle

Śastra koṣa: Surgical instrument case

Śastra pāyanā: Tempering

Śastra praṇidhāna: Use of instruments

Śastra: Sharp instruments

Śastra-karma: Surgical procedure

Sātmya: It refers to the agreeability, suitability or wholesomeness of food, drink or conduct.

Sattwa: It is one of the three guṇas which constitute prakṛti, entering into human constitution and determining by its predominance, the personality type and temperament; a synonym of manas (mind); psychic power.

Seka: Seka is the continuous pouring of medicinal liquids viz. sneha, quatha, kṣīra etc on the eye for a specified time.

Ṣaḍrasas: Six types of tastes viz. madhura rasa (sweet), amla rasa (sour), lavaṇa rasa (salt), tikta rasa (bitter), uṣaṇa or kaṭu rasa (pungent), kaṣāya rasa (astringent).

Ṣaḍṛtu: Hemanta (winter), śiśira (cold), vasanta (spring), grīṣma (summer), varṣā (rainy), śarad (autumn)

Ṣaḍūpakrama: 6 types of treatments viz. bṛmhaṇa (nourishing therapy), laṅghana (reduction therapy), snehana (oleation therapy), swedana (sudation therapy), rūkṣaṇa (drying therapy) & sthambhana (astringent therapy).

Ṣaṇḍhatā: Impotency

Sīdhu: Alcohol prepared from sugar cane juice

Śikhi: Peacock

Simbi varga: Group of pulses

Simha: Lion

Simhamukha yantra: Lion forceps

Sirāharṣa: Allergic hyperemia of the eyeball

Sirāvedhana (Venesection): Cutting or opening a vein is a technique employed for bloodletting.

Śiroroga: Diseases of head

Sirotpāta: Episcleritis

Śiśumāra: Estuarine crocodile

Śitapitta (Urticaria): An allergic condition characterized by itchy blotchs or welts

Sivana: Sewing, suturing, stitching

Slipada: Filariasis

Snāyu: Tendons

Sneha vicāraṇā: Administering the oleating substances internally by mixing them with other food substances is known as vicāraṇā.

Snigdha sweda: Moist sudation

Śodhana: Purificatory therapeutic procedure

Śoka: Grief

Śopha: Swelling

Śoṣa: Wasting

Souviraka: It is an alcoholic preparation prepared by fermenting the water in which the dehusked barley grains are cooked.

Sparśa: Touch

Sparśana parikṣā: Examination of the patient by means of auscultation.

Sphoṭa: Boils

Śrama: Tiredness

Śramaśwāsa: Dyspnoea on exertion

Srāvaṇa: Extraction of fluids, letting out evacuation of pus, secretion, draining

Sṛmara: Wild boar

Śṛṅga yantra: Horn or instrument for cupping

Srotomukha višodhana: Removal of the obstruction of channels

Sthagikā bandha: Supporter bandage

Sthāvara: Plant origin

Sthoulya: Obesity

Sūci śastra: Needles

Suci: Cleanliness, purity, sanctity

Sūcikūrca śastra: Brush with spikes

Śūka varga: Group of cereals or corn with bristles

Śuka: Parrot

Śuklagata roga: Diseases of the sclera

Śukra: Spermatozoa

Śukraka: Keratitis

Śukta: Fermented gruel

Śukti: Pearl oyster

Surā: Alcoholic preparation

Śuṣka kāsa: Dry cough

Swarabhaṅga or **Swaranāśa:** Harshness or roughness of voice or sound, due to mucus collected on the vocal cords, or to swelling or looseness of the cords.

Swarabheda: Hoarseness of voice

Swarasa: Expressing the juice after pounding the fresh and healthy part of the herb by means of ulukhala yantra and then squeezing it with a piece of clean cloth is known as swarasa.

Śwāsa (Dyspnoea): A respiratory disorder characterized by difficulty in breathing.

Swasthahita: Wholesome to healthy persons; which maintains homeostasis

Swastika bandha: Circular cross bandage

Swastika yantra: Cruciform instruments

Swatantra roga: Primary diseases

Śwāvidhā: Porcupine

Śwāvidā: Hedgehog

Sweda karma (Sudation therapy): The process which relieves stiffness, heaviness, coldness and which induces sweating is known as sweda karma.

Świtra (Vitiligo/Leucoderma): A condition in which there is an absence of natural pigment in sections of the skin or hair that appear as whitish or light patches.

Syena: Hawk

Tāḍana: Tapping

Taila: Although, literally taila means only sesamum oil (oil obtained from tila), it is generally employed for every one of the oil obtained from various resources.

Takra: Buttermilk

Tāla yantra: Picklock like instruments

Tamas: Darkness or ignorance; One of the three qualities of manas. It stands for mass, inertia, resistance to activity or conservation.

Tāmbūla: The leaf of piper betel, which together with the areca nut and catechu chewed after meal, is known as tāmbūla.

Tāmracūḍa: Cock

Tandrā (Stupor, Dullness, Lethargy): A deficiency in mental and physical alertness and activity.

Taṇḍulodaka: Rice grains of 1 part are pounded coarsely and keep them in a bowl containing 4 times water. After some time collect the water. The water thus collected is known as taṇḍulodaka.

Tāpa sweda: Conducting sudation by means of direct heat.

Tarakṣu: Hyena

Tarpaṇa: The process of soothing eyes with medicated liquid is known as tarpaṇa, where the eyes are kept drenched in medicated liquids.

Tīkṣṇa kṣāra: Strong alkalies

Tīkṣṇāgni: Strong digestive fire

Tīkṣṇāñjana: Strong collyrium

Timiṅgala: Whale

Timira (Cataract): Opacity of the lens of the eye that interferes with vision.

Timira: Immature cataract

Tittiri: Partridge

Trāsana: Sudden threatening

Tridoṣa: The three humours of the body viz. vāta, pitta and kapha; the theory of tridoṣa is formulated on the basis of observation of nature and application of the law of the uniformity of nature. Suśruta says that as Soma (the moon), Sūrya (the sun) and Vāyu (air) hold the cosmos by their functions of visarga (releasing), ādāna (receiving) and vikṣepa (dissemination) so do the three doṣas kapha, pitta & vāta in the living body.

Trijātaka: Twak, elā & patra are together called as trijātaka.

Trikaṭu: Śuṇṭhī, marica & pippalī

Trikūrca śastra: Instrument with three metallic spikes

Trimśati: Thirty

Trimukha nāḍī yantra: Speculum with three holes

Tṛṇa dhānya: Grains growing wild or without cultivation

Tṛṇa pañcamūla: Darbha, kāsa, ikṣu, sara & śāli

Triphalā: Haritaki, āmalaki & vibhitaki are collectively known as triphalā. Recent medical research conducted by several leading academic institutions in India such as the Bhabha Atomic Research Centre and Jawaharlal Nehru University has revealed that triphalā has a significant medicinal value as a potential detoxifying and anti-cancer agent. In Ayurvedic classics the conditions viz. prameha (urinary disorders including diabetes), kuṣṭa (skin diseases including leprosy), viṣamajwara (intermittent fevers including malaria) and agnimāndya (loss of appetite) are indicated for triphalā. Triphalā is also attributed with cakṣuṣya (eye tonic) property. In Caraka Saṁhitā, triphalā is accredited with rasāyana (rejuvenator) property. Vāgbhaṭa observes that triphalā administered along with guggulu acts as best wound healer.

Tripuṭa: Triangular

Tṛṣṇā (Thirst): An intuitive desire for fluid. In order to maintain normal function, the body needs replenishment of fluids to replace that lost through of the lungs, sweat glands and kidneys. A number of conditions, such as stress, heavy exercise or hemorrhage or disease can increase the need. The need for the fluids is signaled by a dry feeling in the throat and mouth, because moisture evaporates rapidly from these areas when the body lacks water.

Triskandha: Hetu skandha (causative factors), liṅga skandha (signs & symptoms), ousadha skandha (medicines).

Trivarga: Dharma, artha, kāma

Trivṛt: The combination of any three of the best four oleating substances (sarpiḥ, majjā, vasā and taila) is known as trivṛt.

Tuccha dagdha: Inadequate cauterization

Tunnasevanī: Continuous suturing

Tuṣodaka: It is an alcoholic preparation prepared by fermenting the water in which the barley grains with husk are cooked.

Udakodara yantra: Canula for ascitis

Udakodara: Ascitis

Udara-vyādhi: Abdominal disorders

Udgāra: Belching

Udra: Cat-fish

Udvartana (Powder massage): Massaging the body with fine medicinal herbal powders in the opposite direction of hair follicle by applying high pressure is known as udvartana.

Ulūka: Owl

Unnamana: Elevating, uplifting

Upacakra: Sushi chukor

Upadaṁśa (Syphilis): A chronic infectious disease caused by a spirochete (Treponema pallidum), either transmitted by direct contact, usually in sexual intercourse, or passed from mother to child in utero, and progressing through three stages characterized respectively by local formation of chancres, ulcerous skin eruptions, and systemic infection leading to general paresis.

Upanāha sweda: Conducting sudation by means of poultice

Upaśaya: Adaptability, homologation, wholesomeness

Upasthātā: Attendant

Ūrja: Strong, powerful, invigorating

Ūṣma sweda: Conducting sudation by means of steam

Uṣṇa sadana: Conducting sudation by keeping the patient in a warm room

Uṣṇodaka: It is prepared by boiling water over moderate fire and reduced to 1/8 th, ¼ th or ½ of the quantity.

Uṣṭra: Camel

Utkleśaṇa: Stirring up

Utkroṣa: Trumpeter

Utpala-patra śastra: Lancet

Utpāṭana: Up-rooting

Utsāha: Enthusiasm, eagerness, keenness

Utsaṅga bandha: Arm sling bandage

Uttama mātrā: The quantity of oil digested in eight yāma (24 hours) is called uttama mātrā

Uttara vasti: It is a type of medicated enemata, which is administered after nirūha vasti or administered into the orifice superior to anus i.e. either urethra or vagina.

Vaiṣamya: Disequilibrium

Vājikaraṇa (Aphrodisiacs): Any of various forms of stimulation thought to arouse sexual excitement

Vaktra śoṣa: Dryness of the mouth

Vali: Wrinkles on the skin

Vallī pañcamūla: Ajaśṛṅgī, haridrā, vidārī, sāribā, amṛtā

Vamathu: Vomiting

Vāmapārśwa śayana: Lying in left lateral position

Vānara: Monkey

Vaṅkṣaṇa: Testes

Vāntāda: Dog

Varāha: Hog

Varaka: A variety of coarse cereal grain

Vāraṇā: Elephant

Varaṭa: Spoonbill

Vardhma: Scrotal enlargement

Varjaniya: To be rejected

Varmicandrika: A kind of cat-fish

Vartaka: Male bustard

Varti: Wick

Vartikā: Female bustard

Vartira: Rain quill

Vartmagata roga: Diseases of eyelids

Vāruṇi: It is a type of alcoholic preparation

Vasā: Muscle fat

Vasti karma (Medicated enemata): Administration of medicated liquid substances into the rectum by means of urinary bladder of various animals like cow, deer, goat, sheep etc. is known as vasti karma.

Vasti parihāra kāla: Maximum period of instance to follow the prescribed regimen during the course of administering medicated enemata.

Vasti piḍana kāla: Time limit to squeeze vasti puṭaka to push vasti dravya into the rectum.

Vasti pratyāgama kāla: Maximum period of withdrawal of vasti dravya

Vastidāna: Method of administration of medicated enemata

Vastinetra: A nozzle prepared by different types of metals, having a length of 12 inches with three ridges and possessing the shape of a cow's tail and is useful for administering the drug into rectum.

Vastipuṭaka: It is a pouch fabricated by means of urinary bladder of different animals like goat, sheep, buffalo etc. and is useful to fill vasti dravya during the process of administration of medicated enemata.

Vātaparyaya: Trigeminal neuralgia

Vātavyādhi: Diseases of nervous system

Vāyasa: Crow

Vellatika: Spiral suturing

Veṇu: Bamboo

Veśavāra: It is a meat preparation. The meat devoid of bones is chopped well, steamed and smashed. To this, powders of pippali, marica, jaggery, salt, ghee etc are added and boiled well again for a while to obtain veśavāra.

Veṣṭana: Tight bandage

Vetasapatra śastra: Narrow blade knife

Vibandha: Circular chest bandage

Vikarṣaṇa: Drawing off, extraction by catching hold off

Vikāsi: It is an attribute of substances, which spreads into the tissues of the body before it is digested and harms the tissues and causes loosening of joints. Some ācāryas opined that it consists of tikṣṇa guṇa (sharpness).

Vilepi: Vilepi is also a rice preparation but differs in consistency. It is more solid than peyā. To prepare vilepi, 4 parts of water and 1 part of broken rice are taken and boiled till rice is completely soft.

Vileśaya: Animals who live in burrows in earth.

Vinamana: Depressing, pressing down

Vipāka: The ingested food or drugs gets digested by jaṭharāgni (digestive enzymes). The properties that emerge there after are known as vipāka. It is not the taste, but the drug itself undergoes transformation in the form of vipāka.

Virūddhāhāra: The food substances which dislodge the vitiated doṣas from their places and unable to expel them out of the body and acts as antagonistic to the tissues are known as virūddhāhāra.

Virudhaka: Germinated seeds

Vīrya: Potency or special capacity.

Visarga kāla: Nourishing period

Visarpa: Erysipelas

Viśeṣa: Peculiarity

Viṣa dātā: The person who administers poison

Viṣamāgni: Erratic digestive fire

Viṣamajwara (Malarial fever): An infection spread by the bite of a mosquito and is characterized by high fever, profuse sweating, often with headache and a feeling of feebleness.

Viṣamāśana: Taking a lesser amount or more quantity of food ahead of time or belatedly.

Viṣkira: Gallinaceous birds

Visūcikā: Cholera

Vitāna bandha: Canopy bandage

Vivaraṇa: Exposing, opening up of a part of the body

Vivartana: Twisting, tuning round the instrument inside

Vṛddhi: Increase or aggravation

Vṛddhipatra śastra: Scalpel

Vrihimukha śastra: Trocar

Vṛka: Wolf

Vṛṣa: Aphrodisiacs

Vṛtta: Circular

Vyadhana: Puncturing, tapping

Vyādhi viparyaya cikitsā: Opposite to the disease

Vyāghra: Tiger

Vyaṅga (Hyper pigmented spots): Hyper pigmentation is a common, usually harmless condition in which patches of skin become darker in color than normal surrounding skin.

Vyavāya: Copulation

Vyavāyī: It is an attribute of substances, which pervades allover the body initially and undergoes digestion later. It is embedded with sara guṇa (mobile).

Vyāyāma: Physical exercises

Vyūhana: Uplifting or raising up in order to remove

Yamaka bandha: Double bandage

Yamaka: The combination of any two of the best four oleating substances (sarpiḥ, majjā, vasā and taila) is known as yamaka.

Yantra: Blunt instruments

Yāpya: The expression refers to diseases which are incurable but not unmanageable.

Yavāgū: It is a gruel prepared by boiling one part of powdered cereals like paddy, wheat, barley in 6 parts of water.

Yavaka: Small variety of barley

Yavaśūkaja: Yavakṣāra

Yogyam: Suitable to the patient and diseases according the region and season

Yoni-vraṇa darśana yantra: Vaginal speculum

Yūṣa: Semisolid preparation obtained by boiling any type of pulse but without rice.

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MAULIKA SIDDHĀNTA

(BASIC PRINCIPLES)

SṚṢṬI-UTPATTI

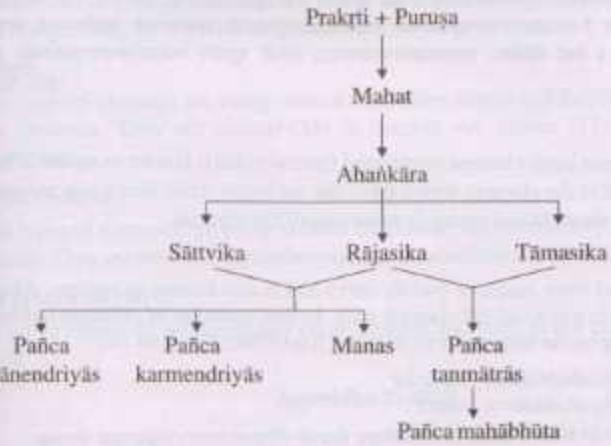
[CREATION OF UNIVERSE]

The word '*sṛṣṭi*' is derived from the *dhātu*—'*sṛji visarge*', which means that is created, produced or manifested. *Sṛṣṭi-utpatti krama* mentioned in Ayurveda is based on *Sāṅkhya* and *Vaiśeṣika* philosophies.

The word '*tattwa*' is used to denote the causative factors of the creation. According to *Sāṅkhya darśana*, the universe is created by twentyfive (25) *tattwas* and mentioned that *prakṛti* and *puruṣa* are the basic causative factors for the creation. Suśruta also expressed the similar opinion.

Neither *prakṛti* nor *puruṣa* is able to do creation independently. When *prakṛti* comes in contact with *puruṣa*, *prakṛti* gets stimulated and united together and loses its balance, which leads to a variety of changes. These changes result in creation and the evolutionary process is as follows.

Sṛṣṭi-utpatti krama



According to the *Sāṅkhya* philosophy everything in the universe looked upon as the result of the transformation within one primordial substance known as *prakṛti*. The subject of the knowledge is called *puruṣa* and the object of knowledge is *prakṛti*. As *prakṛti* is the primordial cause of the universe of everything excepting only soul, which is uncaused, and accounts for whatever is physical, both matter and force, it is called *pradhāna*. All creation is the result of a relationship established between these two. Still there is a unity which underlies this duality.

Synonyms of prakṛti:

1. *Pradhāna*: As it is the primordial substance for the creation.
2. *Avidyā*: Which is devoid of knowledge.
3. *Māyā*: Which causes for a variety of creation.
4. *Śaktī*: Substratum for energy.
5. *Avyakta*: As the entire creation is concealed in it in a subtle form.

Avyakta:

सर्वभूतानां कारणमकारणं सत्त्वरजस्तमोलक्षणमष्टरूपमखिलस्य जगतः संभवहेतुरव्यक्तं तदेकं बहूनां क्षेत्रज्ञानामधिष्ठानं समुद्र इवौदकानां भावानाम् । (Su. Śā. 1/3)

Avyakta is responsible for the creation of entire universe and is causeless for its manifestation, characterized by *triguṇas* viz. *sattva*, *rajas* and *tamas*, having eight forms (*avyakta*, *mahat*, *ahaṅkāra* and five (5) *tanmātras*). It is one and one only and the substratum for numerous souls similar to an ocean, which is a substratum for many a number of aquatic mobile and immobile beings such as fish, lotus etc.

तस्मादव्यक्तान्महानुत्पद्यते तल्लिङ्ग एव तल्लिङ्गाच्च महतस्तल्लक्षण एवाहङ्कार उत्पद्यते, स त्रिविधो वैकारिकस्तैजसो भूतादिरिति । तत्र वैकारिकादहङ्कारात्तैजसमहायातल्लक्षणान्येवैकादशेन्द्रियाण्युत्पद्यन्ते तद्यथा—श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणवाग्पाणिपायुपादमनांसीति । तत्र पूर्वाणि पञ्च बुद्धीन्द्रियाणि, इतराणि पञ्च कर्मेन्द्रियाणि, उभयात्मकं मनः; भूतादेरपि तैजसमहायातल्लक्षणान्येव पञ्चतन्मात्राण्युत्पद्यन्ते शब्दतन्मात्रं स्पर्शतन्मात्रं रूपतन्मात्रं रसतन्मात्रं गन्धतन्मात्रमिति । तेषां विशेषाः शब्दस्पर्शरूपरसगन्धाः तेभ्यो भूतानि व्योमानिलानलजलोर्वीः एकमेका तत्त्वचतुर्विंशतिर्व्याख्याता । (Su. Śā. 1/4)

Mahat tattwa:

The first and the foremost basic element manifested from *avyakta* is known as *mahat* or *buddhi tattwa* (intelligence). It is the element which takes the decisions while doing any actions and differentiates between the right and wrong. It possesses all the *triguṇas*.

Ahaṅkāra:

Ahaṅkāra is manifested from *mahat* or *buddhi tattwa* and is also known as egoism. *Ahaṅkāra* also contains *triguṇas* in a state of imbalanced state, so that variation of different individuals can be seen. Depending on the dominance of *triguṇas*, it is of three (3) types viz.

1. *Sāttvika ahaṅkāra* or *vaikārika*
2. *Rājasika ahaṅkāra* or *taijasa*
3. *Tāmasika ahaṅkāra* or *bhūtādi*

- *Sāttvika ahaṅkāra* with the initiation of *rājasika ahaṅkāra* leads to the formation of *ekādaśa indriyas* viz.
  1. *Pañca jñānedriyās*—*srotendriya*, *twagindriya* (*sparśanendriya*), *cakṣurindriya*, *rasanendriya* and *ghrāṇendriya*.
  2. *Pañca karmendriyās*—*vāk*, *hasta*, *upasthā*, *pāyu* and *pāda*.
  3. *Manas*.

- *Tāmasika ahaṅkāra* with the initiation of *rājasika ahaṅkāra* leads to the formation of:
  1. *Pañca tanmātrās* viz. *śabda tanmātrā, sparśa tanmātrā, rūpa tanmātrā, rasa tanmātrā* and *gandha tanmātrā*. These five (5) *tanmātrās* possess five *viśeṣa guṇas* and evolve;
  2. *Pañca mahābhūtas* viz. *ākāśa, vāyu, tejas, jala* and *pṛthivī*.

In this way all the twentyfive (25) *tattvas* necessary for creation are evolved.

Classification of tattvas:

According to the *Sāṅkhya* philosophy, all the twentyfive (25) *tattvas* have been classified into four groups as under.

मूलप्रकृतिरविकृतिः महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥

1.	*Prakṛti*	one (1)
2.	*Vikṛti*	sixteen (16)
3.	*Prakṛti-vikṛti*	seven (7)
4.	*Na prakṛti-na vikṛti*	one (1)

1. Prakṛti:

The basic element which manifests the rest of *tattvas* is known as *prakṛti* or *mūla prakṛti*. But it is not being created by any other substance.

2. Vikṛti:

These types of elements are being created from other *tattvas* and they are unable to create any other elements. They are sixteen (16) in number viz. eleven (11) *indriyas* and five (5) *mahābhūtas*.

3. Prakṛti-vikṛti:

These types of elements are being created from other *tattvas* and they are able to create other elements. They are seven (7) in number viz. *mahat, ahaṅkāra* and five (5) *tanmātrās*.

4. Na prakṛti-na vikṛti:

This *tattva* cannot be produced any other element and itself is not created by any other, i.e. *puruṣa*.

Aṣṭavidha Prakṛti

अव्यक्तं महानहङ्कारः पञ्चतन्मात्राणि चेत्यष्टौ प्रकृतयः शेषाः षोडश विकाराः । (Su. Śā. 1/6)

"Prakaroti-iti prakṛti"
"Tattvāntarotpādanatvaṁ prakṛtitwam"

That which produces or creates other *tattvas* is known as *prakṛti*. Among twentyfour (24) *tattvas; avyakta, mahat, ahaṅkāra* and five (5) *tanmātrās* are called as *aṣṭavidha prakṛti* (causative source) and the rest of sixteen (16) are considered as *ṣoḍaśa vikāra* (products).

Similarities & Dissimilarities between Prakṛti & Puruṣa

अत ऊर्ध्वं प्रकृतिपुरुषयोः साधर्म्यवैधर्म्ये व्याख्यास्यामः। तद्यथा—उभावप्यनादी उभावप्यनन्तौ उभावप्यलिङ्गौ उभावपि नित्यौ उभावप्यनपरौ उभौ च सर्वगताविति । एका तु प्रकृतिरचेतना त्रिगुणा बीजधर्मिणी प्रसवधर्मिण्य-मध्यस्थधर्मिणी चेति बहवस्तु पुरुषाश्चेतनावन्तोऽगुणा अबीजधर्माणोऽप्रसवधर्माणो मध्यस्थधर्माणश्चेति । (Su. Śā. 1/9)

Similarities between prakṛti & puruṣa:

1. *Ubhāvapyanādi* (उभावप्यनादी): Both *prakṛti* and *puruṣa* have no beginning.
2. *Ubhāvapyanantau* (उभावप्यनन्तौ): Both have no end.
3. *Ubhāvapyaliṅgau* (उभावप्यलिङ्गौ): Both are not having any form and any features.
4. *Ubhāvapi nityau* (उभावपि नित्यौ): Both *prakṛti* and *puruṣa* are eternal.
5. *Ubhāvapyanaparau* (उभावप्यनपरौ): Both are causeless and superior.
6. *Ubhau ca sarvagatāviti* (उभौ च सर्वगताविति): Both are omnipresent.

S. No.	Prakṛti	Puruṣa
1.	एका तु प्रकृतिः *Prakṛti* is one	बहवस्तु पुरुषाः *Puruṣa* is numerous
2.	अचेतनाः Non sentient/Inert	चेतनावन्तः Sentient/Active
3.	त्रिगुणा Possessing *triguṇas*	अगुणा Doesn't possess any *guṇas*
4.	बीजधर्मिणी Creative/Possessing the entire universe in it in a subtle form	अबीजधर्माणः Doesn't possess this quality
5.	प्रसवधर्मिण्यः Productive nature	अप्रसवधर्माणः Doesn't possess this quality
6.	अमध्यस्थधर्मिणी Non-neutral/Non indifferent	मध्यस्थधर्माणः Neutral/Indifferent

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TANTRAYUKTI-VICĀRA

[MAJOR DEVICES]

In the good olden days each and every scientific work, irrespective of its subject matter was written in accordance with *Tantrayuktis* or the Major Devices. The scientific works written in brief need not contain all the 36 major devices. In other words the number of devices in a scientific treatise depends upon the volume of subject matter.

The word *tantryukti* comprises two constituents viz. *tantra* and *yukti*. *Tantra* means a science or scientific treatise and *yukti* means a device. Thus *tantryukti* means devices of composing a scientific treatise. It is not possible to compose a scientific work without *tantrayuktis* or major devices.

These devices are 32 in number according to Kauṭilya and Suśruta (Uttaratantra 65th chapter), whereas Maharṣi Caraka and Vāgbhaṭa enumerated the number of *tantrayuktis* as 36, in the 12th chapter of Siddhisthāna of Caraka Saṁhitā and 50th chapter of Uttaratantra respectively. Bhaṭṭāra Haricandra, the commentator on Caraka Saṁhitā has recognized four (4) more devices and enumerated 40 *tantrayuktis*.

Enumeration of tantrayuktis:

षड्त्रिंशता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः ।
तत्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ॥
प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम् ।
उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः ॥
प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः ।
पूर्वपक्षविधानानुमतव्याख्यानसंशयाः ॥
अतीतानागतावेक्षास्वसंज्ञोह्यसमुच्चयाः ।
निदर्शनं निर्वचनं संनियोगो विकल्पनम् ॥
प्रत्युत्सारस्तथोद्धारः संभवस्तन्त्रयुक्तयः ।

(C. S. Siddhi 12/41-45)

1. *Adhikaraṇa*
2. *Yoga*
3. *Hetvartha*
4. *Padārtha*
5. *Pradeśa*
6. *Uddeśa*
7. *Nirdeśa*
8. *Vākyaśeṣa*
9. *Prayojana*
10. *Upadeśa*
11. *Apadeśa*
12. *Atideśa*
13. *Arthāpatti*
14. *Nirṇaya*
15. *Prasaṅga*
16. *Ekānta*
17. *Anekānta*
18. *Apavarga*
19. *Viparyaya*
20. *Pūrvapakṣa*
21. *Vidhāna*
22. *Anumata*
23. *Vyākhyāna*
24. *Saṁśaya*
25. *Atītāvekṣaṇa* or *Atikrāntāvekṣaṇa*
26. *Anāgatāvekṣaṇa*
27. *Swasaṁjñā*
28. *Ūhya*
29. *Samuccaya*
30. *Nidarśana*
31. *Nirvacana*
32. *Saṁniyoga*
33. *Vikalpa*
34. *Pratyutsāra*
35. *Uddhāra*
36. *Sambhava*

Śāstra Lakṣaṇa/Tantra Guṇa
(The Excellences of a Scientific Treatise)

सुमहद्यच्छास्त्रिधीरपुरुषासेवितमर्थबहुलमाप्तजनपूजितं त्रिविधशिष्यबुद्धिहितमपगतपुनरुक्तदोषमार्षं सुप्रणीत-सूत्रभाष्यसंग्रहक्रमं स्वाधारमनवपतितशब्दमकष्टशब्दं पुष्कलाभिधानं क्रमागतार्थमर्थतन्त्रविनिश्चयप्रधानं संगतार्थमसंकुल-प्रकरणमाशुप्रबोधकं लक्षणवच्चोदाहरणवच्च तदभिप्रपद्येत शास्त्रम् । शास्त्रं ह्येवंविधमधिगम्य इवादित्यस्तमो विधूय प्रकाशयति सर्वम् ।

1. Sumahadyaśaswī: It is the best scientific work which is being considered as an authoritative work and selected by the eminent scholars for reference to clarify their doubts.
2. Dhīrapuruṣāsevitam: It is a treatise to keep with them by highly intellectuals to their own learning, teaching, researching, thinking and writing.
3. Arthabahulam: A treatise which incorporates traditional views along with plentiful meanings and having a scope for the development of science.
4. Āptajanapūjitam: A treatise which is being praised by authorities and having high esteem by learned persons as it is an authentic and convinced with academic values.
5. Trividhaśiṣyabuddhihitam: A treatise which will be pleased by all the three types of intellectuals viz. highly intellectual, mediocre and ordinary.
6. Apagatapunaruktadoṣam: A treatise which doesn't contain reputation of topics or sub-topics.
7. Ārṣam: A treatise which is composed by *ṛṣis*.
8. Supraṇīta-sūtrabhāṣya-saṅgraha-kramam: It is a treatise in which aphorisms, explanations and commentaries are composed in an orderly manner.
9. Swādhāram: It is a treatise, which is self-explanatory and doesn't require any others support to understand the subject matter.
10. Anavapatitaśabdam: It is a treatise which doesn't contain unconventional and obsolete words.
11. Akaṣṭaśabdam: It is a treatise which is devoid of words which are difficult, hard to understand and painful to ears.
12. Puṣkalābhidhānam: It is a treatise which is endowed with numerous technical terms, their synonyms, and explanation of scientific words, concepts as well as theories.
13. Kramāgatārtham: It is a treatise in which the topics are organized in a specific order and discussed in the same manner throughout the text.
14. Arthatattwaviniścayapradhānam: It is a treatise which contains firm exposition of a given topic without ambiguity.
15. Saṅgatārtham: It is a treatise in which the subject matter is properly connected and is relevant.

16. Asaṅkulaprakaraṇam: It is a treatise which doesn't contain mutually contradictory chapters, sections or divisions.
17. Āśuprabodhakam: It is a treatise which gives adequate knowledge rapidly.
18. Lakṣaṇavat: It is a treatise which is embedded with rich in definitions and captions.
19. Udāharaṇavat: It is a treatise which contains adequate examples, similes and illustrations.

Tantra Doṣa
(The Faults or Demerits of a Scientific Treatise)

Aruṇadatta has enumerated the following 15 types of *tantra doṣas*:

तथा तन्त्रदोषैः पञ्चदशभिरप्रसिद्धशब्दादिभिर्वर्जितम् । (तद्यथा—) 1. अप्रसिद्धशब्दम् 2. दुःप्रणीतम्, 3. असङ्गतार्थम्, 4. असुखारोहि, 5. विरुद्धम्, 6. अतिविस्तृतम्, 7. अतिसंक्षिप्तम्, 8. अप्रयोजनम्, 9. विरुद्धम्, 10. भिन्नक्रमम्, 10. संदिग्धम्, 11. पुनरुक्तम्, 12. निःप्रमाणकम्, 13. असमाप्तार्थम्, 14 अपा(न)र्थकम्, 14. व्याहतम् (इति) ।

1. *Aprasiddha śabdam*
2. *Duḥpraṇītam*
3. *Asaṅgatārtham*
4. *Asukhārohi padam*
5. *Viruddham*
6. *Ativistṛtam*
7. *Atisaṅkṣiptam*
8. *Aprayojanam*
9. *Bhinnakramam*
10. *Sandigdham*
11. *Punaruktam*
12. *Nihpramāṇakam*
13. *Asamāptārtham*
14. *Apā(na)rthakam*
15. *Vyāhatam*

1. Aprasiddha śabdam:

अप्रसिद्ध शब्दं नाम—यल्लोके नातीव प्रसिद्धम् ।

Usage of uncommon, infrequent, unusual and obsolete words in a treatise is known as *aprasiddha śabdam.*

Ex: *'udakyāgamanalakṣaṇam-asukhānāni'*..... intercourse with a lady during menstrual period is not good for health. In this statement *udakyā* means menstrual lady, which is unpopular and not frequently used.

S. No.	Uncommon/Infrequently used words	Meaning
1.	*Akṣiva* or *Vasira*	*Sāmudra lavaṇa* or common salt
2.	*Bhadra*	*Vṛṣabha* (bull)
3.	*Arva*	*Aśwa* (horse)

2. Duḥpraṇītam:

दुःप्रणीतं नाम—सूत्रभाष्यप्रयोजनरहितम् ।

It is treatise which is badly composed without aphorisms, commentary and devoid of purpose.

3. Asaṅgatārtham:

असङ्गतार्थं नाम—यत्सूत्रेणासंबद्धम् ।

It is a treatise which is composed with disconnected, inconsistent words or mutually unattached *sūtras* to leave topics with unassociated is known as *asaṅgatārtham.*

4. Asukhārohi padam:

असुखारोहि पदं नाम—यत्पदमभिप्रवेशस्य दुःखेनोच्चार्यते चर्करीतादिप्रायम् ।

It is a treatise which is composed with the words that are hard to pronounce and unpleasant to hear.

5. Viruddham:

विरुद्धं नाम—यत् दृष्टान्तसिद्धान्तसमयैर्विरुद्धम् ।

It is a treatise which is composed with inconsistent with an illustration or contrary to an accepted doctrine or against a rule is said to suffer from *viruddha tantra doṣa.* It is of 3 types viz.

a) Dṛstānta viruddha: Quoting contradictory examples or similes is known as *dṛṣtānta viruddha.*

Ex.: "*ātma* is indestructible as it is not created like pot"....in this statement pot given as example as not created can be considered as *dṛṣtānta viruddha.* As pot is artificial and is contrary to other objects.

b) Siddhānta viruddha: Contrary to an established or accepted doctrine or principle is known as *siddhanta viruddha.*

Ex.: stating *madhura, amla* and *lavaṇa rasa dravyas* aggravates *vāta* and pacifies *kapha.*

c) Samaya viruddha: Violation of rules prescribed by ancient seers is known as *samaya viruddha.*

Ex.: certain customs should be followed since ages for no proper reasoning like not to cut hair on Fridays, don't pull out grass, don't clap with stones.

6. Ativistṛtam:

अतिविस्तृतं नाम—सदाऽतिविस्तृतत्वं स्यात् ।

It is a treatise which is composed with unnecessary elaboration or discussion beyond a reasonably acceptable limit is known as *ativistṛta tantra doṣa.*

Ex.: while talking about *madhura skandha* giving detailed description of all the substances pertaining to *madhura skandha,* rich in sweetness and issuing from sweetness etc.

7. Atisaṅkṣiptam:

अतिसंक्षिप्तं नाम—यदायोगशतकप्रायम् ।

It is a treatise in which description or discussion is composed with inadequately understandable and is likely to be ambiguous.

Ex.: simply stating *triskandha* means *hetu, linga* and *ouṣadha* is not sufficient to understand and which requires explanation.

8. Aprayojanam:

अप्रयोजनं नाम—न कञ्चिदनुतिष्ठेदिति ।

It is a treatise which is composed without mentioning the aim, purpose and utility of that scientific work is known as *aprayojanam.*

Ex.: *"prayojanam cāsya swasthasya swāsthya rakṣaṇam āturasya vikāra praśamanam"*—maintenance of positive health in a healthy individual and giving treatment to the diseased is the purpose of Ayurveda. Similarly every scientific work should mention the purpose or utility of its contents. If there is no purpose for any knowledge it is considered useless.

9. Bhinnakramam:

भिन्नक्रमं नाम—यथा पूर्वं येनानुक्रमेणोक्तं न तेनैव निर्दिश्यते प्रयोजनान्तरसम्भवोऽपि ।

It is a treatise which is composed without adhering to the serial order in which the items are mentioned previously without any valid reason. In other words violation of the sequence of the items mentioned without any specific purpose.

Ex.:*"śārirajānāma doṣāṇām krameṇa paramousadham vastirvireko vamanam"* (A.H.Su. I)—here the sequence of *śāririka doṣas* should be taken as *vāta, pitta* and *kapha* only and line of treatment is *vasti, virecana* and *vamana* respectively. In the entire text the order of mentioning of *tridoṣas* should be *vāta, pitta* and *kapha* only and should not be altered without any specific reason.

10. Sandigdham:

सन्दिग्धं नाम—उभयत्र हेत्वाभासपरिग्रहात् संशयः ।

It is a treatise which is composed with doubtful, ambiguous and confused statements is known as *sandigdha tantra doṣa.* Such treatises become unworthy if the contents are not based on sound logical reasoning.

Ex.: *akālamṛtyu* (untimely death).

11. Punaruktam:

पुनरुक्तं नाम—योर्थ उक्तोऽपि पुनरुच्यते ।

It is a treatise which is composed with the descriptions and discussions something over and over again. If the same subject matter is repeated again and again the reader gets bored and do at times will be doubtful about the validity of such descriptions. Hence an ideal scientific work should be devoid of *punarukta tantra doṣa.*

12. Niṣpramāṇam:

निष्प्रमाणं नाम—प्रमाणरहितं वाक्यम् ।

It is a treatise which is composed without any authority or discussed something baselessly.

13. Asamāptyartham:

असमाप्त्यर्थं नाम—अत्र तावदुच्यते । परतोऽपि चेदित्येतस्मात् समाप्तार्थत्वात्र ज्ञायते किमनेन कार्यमिति ।

It is a treatise which is composed with an incomplete discussion and abruptly closes without any conclusion. Such discussions will not provide valid knowledge.

14. Apārthakam/Anarthakam:

It is a treatise which is composed with senseless meanings.

15. Vyāhatam:

व्याहतं नाम—पूर्वया वाक्ययुक्त्याऽपरा व्याहन्यते अपरया पूर्वा वा ।

It is a treatise which is composed with mutually contradictory statements such as the earlier statements are opposed by the later ones and vice versa.

Ex.: earlier statement of *mustādi kaṣāya vasti* relieves *prameha* is opposed by the later one by quoting *kaṣāya vasti* is contraindicated in *prameha*.

Compositional Devices Other than Tantrayuktis

Aruṇadatta, the commentator of Aṣṭāṅga Hṛdaya has dealt in detail, a large number of devices other than *tantrayuktis* such as 15 *vyākhyās*, 7 *kalpanās*, 20 or 21 *āśrayas* and 17 *tācchīlyas*.

Vyākhyā (Explanation):

व्याख्या अपि तन्त्रस्य गुणः । ताभिरपि तन्त्रमलंक्रियते । ताश्च पञ्चदशप्रकाराः । तद्यथा—पिण्डपदपदार्थाधिकरण-प्रकरणार्थकृच्छ्रफलोच्चितकन्यासप्रयोजनानुलोमप्रतिलोमातिसूत्रसमस्तव्याख्याः ।

An explanation, or exposition or commentary is also an essential attribute of a scientific treatise. These explanations will be definitely helpful to the reader to understand the complete knowledge of a scientific work as well as the original idea of the author. They are 15 in number.

1. *Piṇḍa vyākhyā*
2. *Pada vyākhyā*
3. *Padārtha vyākhyā*
4. *Adhikaraṇa vyākhyā*
5. *Prakaraṇa vyākhyā*
6. *Artha vyākhyā*
7. *Kṛcchra vyākhyā*
8. *Phala vyākhyā*
9. *Uccitaka yākhyā*
10. *Nyāsa vyākhyā*
11. *Prayojana vyākhyā*
12. *Anuloma vyākhyā*
13. *Pratiloma vyākhyā*
14. *Sūtra vyākhyā*
15. *Samasta vyākhyā*

1. Piṇḍa vyākhyā:

तत्र पिण्डव्याख्या नाम—सङ्क्षेपतया सूत्ररूपेणाध्यायादीनां व्याख्या । यथा (च. शा. अ. 5/4)—

"रूपेन्द्रियस्वरच्छाया-प्रतिच्छायाकृतिादिषु ।
अन्येष्वपि च भावेषु प्राकृतेष्वनिमित्ततः ॥

विकृतिर्या समासेन रिष्टं तदिति लक्षयेत् ।"
इत्यनेन सूत्रेण सकलरिष्टाध्यायसमास उक्तः ।

Brief or summarized explanation of the chapters of the entire compendium in the form of *sūtra* is known as *piṇḍa vyākhyā*.

Ex.: by quoting the *sūtra*—"*rūpendriya-swaracchāyā-praiticchāyā-kriyādiṣu....*" gives us the complete information about *ariṣṭa lakṣaṇa*.

Similarly by quoting the *sūtra*—"*kāyabālagrahordhwāṅga....*" information about *aṣṭāṅgas* of Ayurveda is known.

2. Pada vyākhyā:

पदव्याख्या नाम—यत्पदानां छेदं कृत्वोच्चारणम् । यथा (ह.सू.अ. 1)—"अथ अतः आयुष्कामीयं अध्यायं वि आ ख्यास्यामः ।" इति सप्तपदं सूत्रं पूर्वं व्याख्यातम् ।

Splitting each and every word used in a *sūtra* by breaking up the *sandhi* in an appropriate manner is known as *pada vyākhyā* and it contains 3 components viz. (1) *sandhi-viccheda*, (2) *samāsa-vigraha* and (3) *vyutpatti-kathana* to enable the reader to understand the text thoroughly.

Ex: *atha + ataḥ + āyuṣkāmīyam + adhyāyam + vi + ā + khyāsyāmaḥ*.

3. Padārtha vyākhyā:

पदार्थव्याख्या नाम—तेषामेव पदानां विवरणम् । यथा—अथशब्द आनन्तर्ये अधिकारे वा, अतःशब्दो हेता-वित्यादि ।

Explanation of each word split in *pada vyākhyā* with exact meaning is known as *padārtha vyākhyā*.

Ex.: *atha* means after that chapter, *āyu* means life, *kāmaya* means desire.

4. Adhikaraṇa vyākhyā:

अधिकरणव्याख्या नाम—यद्वस्तुप्रकृतमारभ्य तदनुषङ्गेण व्याख्यानमारभ्यते । यथा (ह.सू.अ. 2)—"अथातो दिनचर्याध्यायं व्याख्यास्यामः ।" इति प्रस्तुत्य "ब्राह्मे मुहूर्ते उत्तिष्ठेत्स्वस्थो रक्षार्थमायुषः ।" इत्यादिना सैव दिनचर्या विवृत्य व्याख्यायते सविस्तरा ।

A detailed description along with illustrations of the topic or subject take up for consideration is known as *adhikaraṇa vyākhyā*.

Ex.: *athāto dinacaryādhyāyam vyākhyāsyāmaḥ*—communicates the detailed description of daily regimen starts with wakening up from the bed.

5. Prakaraṇa vyākhyā:

प्रकरणव्याख्या नाम—यस्मिन्नर्थे सूत्रे वा प्रकृतेनाप्रकृतं साध्यते, यथा—त्रिलवणाद्ये चूर्णे गुणानुक्त्वाऽभयाख्ये एवमाह 'समानं पूर्वेण' इति । तत्र समानगुणता व्याख्याता ।

To accomplish an incidental topic by means of the one already discussed.

Ex.: knowing the utility of *trilavaṇādya cūrṇa* by means of the action of *abhayā* as both are possessing similar attributes.

6. Artha vyākhyā:

अर्थव्याख्या नाम—यत्र प्रकरणे सूत्रे वा स्वभावस्योपवर्णनं क्रियते । तद्यथा—प्रकृतिरुच्यते स्वभावः । स पुनराहारौषधद्रव्याणां स्वाभाविको गुर्वादिगुणयोगः । तद्यथा—माषमुद्गयोः सूकरौणयोश्च ।

Description of the normal, natural state of a substance in detail is known as *artha vyākhyā.*

Ex.: *gurutwa* and *laghutva* of *māṣa* and *mudga* are natural.

7. Kṛcchra vyākhyā:

कृच्छ्रव्याख्या नाम—यत्र लेशत उक्तानामविस्पष्टानां प्रकरणे सूत्रे वा अर्थानां यत्पत उद्धाटनं क्रियते ।

तद्यथा (इ.सू.अ. 2/30)—"अनुपायात्प्रतिपदं सर्वधर्मेषु मध्यमाम् ।"

इति लेशतो ब्रुवाणः शास्त्रकारः सर्वेषु हेतुलिङ्गौषधादिषु मध्यमा प्रतिपदाख्यणीयेति सूचयति ।

Elaborate description of the topic mentioned briefly in original *sūtra* is known as *kṛcchra vyākhyā.*

8. Phala vyākhyā:

फलव्याख्या नाम—यत्र वस्तुनि बहुष्वनिश्चितार्थेष्वेकीयमतेषु प्रस्तुतेषु वस्तु सारभूतं स्वमतं स्वयर्थमुपनिक्षिप्यैकीयमतानि तस्मिन्नेव स्वमते ऽन्तर्भावं नयति ।

To express one's own view by including the divergent views of the others about the same subject is known as *phala vyākhyā.*

9. Uccitaka vyākhyā:

उच्चितव्याख्या नाम—यस्मिन् सूत्रे निदर्शनभूतान्युदाहरणानि तन्त्रान्तःसमाकृष्यार्थः शस्यते ।

To explain the meaning drawn from the example given to illustrate a concept in a *sūtra* is known as *uccitaka vyākhyā.*

10. Nyāsa vyākhyā:

न्यासव्याख्या नाम—यस्मिन्नधिकारे वर्तमाने तेनाधिकरणार्थे सहितं सम्बन्धमभिवीक्ष्यान्यस्यर्थो विनिक्षिप्यते ।

To raise a doubt about the meaning initially and gets clarified at a later stage by means of supporting references is known as *nyāsa vyākhyā.*

11. Prayojana vyākhyā:

प्रयोजनव्याख्या नाम—यत्सूत्रमभिधीयमानं स्वार्थस्य निष्पत्तौ निमित्तभावमुपैति ।

Explaining the specific purpose of the thought or concept expressed in the *sūtra* is known as *prayojana vyākhyā.*

12. Anuloma vyākhyā:

Explanation is according to the serial order of a mention of the items in *sūtra* is known as *anuloma vyākhyā.*

13. Pratiloma vyākhyā:

Explanation by violating the serial order of a mention of the items in *sūtra* is known as *pratiloma vyākhyā.*

14. Sūtra vyākhyā:
If the commentary gives the explanation of the *sūtras* one by one it is known as *sūtra vyākhyā.*

15. Samasta vyākhyā:
Exceptional commentary on the entire compendium is known as *samasta vyākhyā.*

KALPANĀS

Saptavidha Kalpanās

(Seven (7) Minor Devices)

After the enumeration of *tantrayuktis*; 7 types of minor devices known as *saptavidha kalpanās* are described by Aruṇadatta.

1. *Pradhānasya kalpanā*
2. *Pradhānena kalpanā*
3. *Guṇa kalpanā*
4. *Leśa kalpanā*
5. *Vidyā kalpanā*
6. *Bhakṣya kalpanā*
7. *Ājñā kalpanā*

1. Pradhānasya kalpanā:

प्रधान कल्पना द्विधा—प्रधानस्य कल्पना प्रधानेन वा कल्पना प्रधानकल्पना ।

It is also known as *para kalpanā.* Giving importance to the chief characteristic feature of the best one of the group of substances can be considered as *pradhānasya kalpanā.*

Ex.:

S.No.	Chief characteristic feature	Best one among the group
1.	Snehana	Ghṛta
2.	Jīvanīya	Kṣīra
3.	Sandhānakara	Madhu

*Though *taila* and *toya* are possessing *snehana* and *jīvanīya* properties respectively *ghṛta* and *kṣīra* can be considered as the best in their corresponding groups.

2. Pradhanena kalpanā:

Giving importance to the chief substance of that particular group is known as *pradhanena kalpanā.*

Ex.: describing milk initially while enumerating *kṣīra varga.* Mentioning the names of *gaṇas* with the name of the chief substance of that group viz. *pippalyādi gaṇa, vidāryādi gaṇa, sarasādi gaṇa* etc.

3. Guṇa kalpanā:

गुणकल्पना नाम—येन धर्मेणोपेतोऽर्थः प्रयुज्यमानः समर्थो भवति । तेन धर्मेण युक्तस्य तस्यामावगुणोऽपि गुणादिष्वपातात्गुण इति कल्प्यते ।

Certain words are possessing general meanings as well as technical meanings. Taking general sense into consideration instead of technical meaning is known as *guṇa kalpanā.*

Ex.: though the attributes of *cikitsā catuṣpāda* cannot be considered as *guṇas* technically, those 16 are known as *guṇas* as a general sense.

Similarly the word *guṇa* means virtue in general sense and quality in a technical sense. Taking the general meaning virtue into consideration is known as *guṇa kalpanā.*

4. Leśa kalpanā:

लेशकल्पना नाम— अनुपदिष्टस्य विधेः कण्ठपाठेन यत् किंचित् सूत्रावयवान्तरमाश्रित्यार्थः कल्प्यते ।

To imagine by means of an inference the subject matter which was not expressed by the author properly is known as *leśa kalpanā.* This *kalpanā* corresponds to *ūhya tantrayukti.*

Ex.: though *kāla* and *akālamṛtyu* are not specifically described in most of the Ayurvedic treatises, it can be understood by means of *ariṣta lakṣaṇa* and *rasāyana* therapy.

5. Vidyā kalpanā:

विद्याकल्पना नाम—यथा सर्वविद्यानुगतार्थनिर्देशे शास्त्रकारस्य सर्वविद्यास्थानानुप्रवेश इह शास्त्रे हित इति वचनाद्विनाऽपीष्यते ।

To formulate an idea about the author's familiarity with other branches of science by means of the references quoted by him. In other words to make an assessment of the authors interdisciplinary study is known as *vidyā kalpanā.* The concept of interdisciplinary study was known to the ancient Indian scholars and the creative authors did actually put it into practice.

6. Bhakṣya kalpanā:

भक्ष्यकल्पना नाम—एतन्नदमृतं साक्षात् ।

Bhakṣya means something eatable or usable. Here in this context it is used in the sense of utility or adoption. It is also known as *bhakti kalpanā.* In short the eatable substances are utilized to explain scientific concepts.

Ex.: the science of Ayurveda is compared with Nectar.

7. Ājñā kalpanā:

आज्ञाकल्पना नाम—यस्यानुष्ठाने हेतुः सम्यगवगन्तुं न शक्यः केवलमाप्तवचनं प्रमाणीकृत्यानुष्ठीयते ।

Ājñā kalpanā is the command or recommendation of a learned person regarding the code of conduct to which no specific reasoning is required.

Ex.: entire *sadvṛtta* comes under this *kalpanā.*

TĀCCHĪLYA

Saptadaśa Tācchilya

(Seventeen (17) Minor Devices)

The word '*tat* means 'that' and '*śīla*' means 'like'. Hence *tācchīlya* means like that. Usage of similar words, similar meanings of an object also stand for *tācchīlya.* Aruṇadatta considered

the *tācchilya* to be an inevitable device of scientific writing and enumerated the following 17 types.

सप्तदश ताच्छील्यादीन् नी ल्युक्तम् । तद्यथा—1. ताच्छील्यम्, 2. अवयवः, 3. विकारः, 4. सामीप्यम्, 5. भूयस्त्वम्, 6. प्रकारः, 7. गुणिगुणविभवः, 8. संसक्तता, 9. तद्धर्मता, 10. स्थानम्, 11. तादर्थ्यम्, 12. साहचर्यम्, 13. कर्म, 14. गुणनिमित्तता, 15. चेष्टानिमित्तता, 16. मूलसंज्ञा, 17. तात्स्थ्यम् इति ।

1. *Tācchilya*
2. *Avayava*
3. *Vikāra*
4. *Sāmīpya*
5. *Bhūyastwa*
6. *Prakāra*
7. *Guṇiguṇa-vibhava*
8. *Saṁsaktatā*
9. *Taddharmatā*
10. *Sthāna*
11. *Tādarthya*
12. *Sāhacarya*
13. *Karma*
14. *Guṇa-nimittata*
15. *Ceṣṭā-nimittatā*
16. *Mūlasaṁjñā*
17. *Tātsthyam*

1. Tācchilya:

ताच्छील्यं नाम—यत्केनचिदेवं धर्मसादृश्येन युक्तो भावस्ताच्छील्यमुच्यते ।

Similarity of one or more qualities between two objects is known as *tācchilya*.

Ex.: a person in sleep and the body part affected with numbness do not have the sensation of environment. Here in the above example, loss of sensation is the common property between the person and affected body part.

2. Avayava:

अवयवो नाम—यत्रैकदेशोदाहरणे क्रियमाणेऽनुक्तोऽन्योऽपि तज्जातीयकोऽर्थो लभ्यते ।

Inferring the unspoken statements through the expressed ones is known as *avayava tācchilya*.

Ex.:

Expressed statement—a person gets back to his normal health when *doṣas* come to normalcy through *laṅghana*.

Unspoken statement—if *doṣas* don't come to normalcy or *laṅghana* is not performed the person cannot be free from the diseased state.

* *Avayava tācchilya* can be included or can be considered as *arthāpatti tantrayukti*.

3. Vikāra:

विकारो नाम—विपरीतक्रिया । यथा विकारसंज्ञया प्रकृतिरपि लभ्यते । प्रकृतिसंज्ञया च विकारः ।

Vikāra means *viparīta-kriyā*, the opposite action. Use of the same nomenclature to those substances both in natural and unnatural forms is known as *vikāra tācchilya*.

Ex.: in general the word '*śāka*' is used for the vegetables in their natural state. The same word is used even after it is cooked and lost its natural form.

4. Sāmīpya:

Proximity or closeness in qualities of different substances is known as *sāmīpya*.

Ex.: *sneha guṇa* is the similar attribute of all the oleating substances.

5. Bhūyastwa:

भूयस्त्वं नाम—यदेकस्मिन् वर्तमानमाधिक्येन क्वचिल्लभ्यते ।

Describing the abundance and plenteous of something. Giving importance to the predominant quality of a substance is also known as *bhūyastwa.*

Ex.: salt increases the taste of the food (though other substances or tastes increase the food taste, salt is predominantly used for the purpose).

6. Prakāra:

प्रकारो नाम—यो यस्य समानधर्मा स तस्य प्रकारः ।

Mentioning of the substances used similar in nature or same kind is known as *prakāra.*

Ex.: during the process of emesis, *eraṇḍa-nāla* will be helpful for tickling the throat to induce the bouts. There is no hard and fast rule to use only *eraṇḍa-nāla* for that purpose and can be used any other stems having similar nature.

7. Guṇiguṇa vibhava:

गुणगुणिविभवो नाम—क्वचित् गुणानि गुणशब्दे नोक्तानि । गुणश्च गुणिवद्यथा ।

A quality (*guṇa*) being expressed as a substance (*guṇī*) and vice versa is known as *guṇaguṇi vibhava.*

Ex.: *pārthiva* (*agni*) digests *pārthiva dravyas.* In general sense *pārthiva* is a *guṇa.* But here it is used to express the substance *agni.*

8. Saṁsaktatā:

संसक्तता नाम—यदेकस्य बहुभिः सम्बन्धः । यथा विद्यमानेष्वपि तत्रान्येषु सम्बन्धेषु तस्यैव व्यपदेशः क्रियते ।

To group a substance under a particular class in spite of having features of some other class due to its intimate relationship is known as *saṁsaktatā.*

Ex.: honey is grouped under *madhura varga* in spite of possessing *kaṣāya rasa.* It is because of the predominance of sweet taste of honey.

9. Taddharmatā:

तद्धर्मतानाम्नेन तथाभूतं स तद्धर्मतामासाद्य दर्शनात्तामेवाख्यां लभते ।

To compare the substances possessing similar quality, nature and action is known as *taddharmatā.* It is similar to *upamāna.*

Ex.: comparing unskilled physician with the envoy of death (Yama).

Utilization of *nimbatwak* in place of *madanaphala* for emesis as both are having similar action.

10. Sthāna:

स्थानं नाम—यत्र स्थानिना स्थानं स्थानेन वा स्थानी व्यपदिश्यते ।

To speak of *sthāna* (the residence) of the one that resides (*sthāni*) and vice versa is known as *sthāna tācchilya*. In other words it is nothing but expressing one for the other. By naming either *sthāna* or *sthāni* the second one also can be understood.

Ex.: *jihwā* tastes *rasas*. Actually *rasanendriya* which resides in *jihwā* is responsible for taste. Either by saying *jihwā* or *rasanendriya* it can be known what is happening.

11. Tādarthya:

तादर्थ्यं नाम—वस्तुप्रयोजनार्थं प्रवर्तते यो भावसेनैव व्यपदिश्यते ।

Every substance possesses a specific action. To name the substance after the purpose for which it is used is known as *tādarthya*.

Ex.: *madanaphala* and other substances possess *chardana* or emetic action. By designated such substances as *chardanāni* is *tādarthya*.

12. Sāhacarya:

साहचर्यं नाम—यो येन नित्यं सम्बन्ध उपलभ्यते, स तस्मात् सम्बन्धात्तमेव सम्बन्धिशब्दं लभते ।

Constant association and intimate relationship is known as *sāhacarya*.

Ex.: knowledge of fire by seeing the smoke as those are closely associated.

13. Karma:

कर्म नाम—यत्र कर्म कर्मेति चोपचर्यते ।

To speak of inaction as an action or an absence as presence is known as *karma tācchilya*.

Ex.: for instance in a sentence it is spoken as the seers went into meditation. Here meditation, the state of leaving all activities or a state of inaction is being talked as an action.

14. Guṇa-nimittatā:

गुणनिमित्तं नाम—यत्कस्य विभूतिः प्रशंसादिका ख्याप्यते ।

Designating or to name something after a praiseworthy quality in it. In other words admiring a substance by its virtues is known as *guṇa-nimittatā tācchilya*.

Ex.: observance of celibacy helps one to achieve righteousness, reputation or respect, longevity and utmost purity. Taking this into account if stated that *brahmacarya* itself is *dharmya, yaśasya, āyuṣya* etc., it is considered as the usage of *guṇa-nimittatā tācchilya*.

15. Ceṣṭā-nimittatā:

चेष्टानिमित्तं नाम—यस्मिन्नाममात्रं क्रियया भवति भावस्य ।

Comparing two substances with their similarity in action and not by their qualities is known as *ceṣṭā-nimittatā tācchilya*.

Ex.: as knowledge shines like a lamp. Here the knowledge and the lamp are compared—as they are having similarity in action i.e. throwing away the darkness or ignorance.

16. Mūla-saṁjñā:

मूलसंज्ञा नाम—या लोकेऽन्यस्मिन्नर्थे प्रसिद्धा तन्त्रे चान्यस्मिन् (अर्थे) निवेशिता ।

Make use of certain words in their technical meaning in the scientific treatises rather than general sense is known as *mūla-saṁjñā tācchīlya.*

Ex.: the technical meaning of *rūpa* in Ayurveda is symptoms of a disease condition, whereas in general sense it is known as shape, color, beauty etc.

17. Tātsthyam:

तात्स्थ्यं नाम—यदन्यस्यैवार्थस्य तत्स्थत्वादन्यस्यैव कथ्यते ।

Inferring one for the other in view of its close inherence or co-existence is known as *tātsthyam.*

Ex.: a person may complain pain in the bladder. Pain is experienced by the person but not by the organ. Since the bladder and the person have inherent relationship; the bladder denotes the person only.

ARTHĀŚRAYA

(Supporting Devices)

Similar to *tantrayuktis, vyākhyās* and *kalpanās; arthāśrayas* are also helpful in getting complete knowledge of scientific works. An *āśraya* means a prop or a support. These *āśrayas* gives support to a scientific concept to keep it in position. Aruṇadatta, the commentator of Aṣṭāṅga Hṛdaya has enumerated 20 *arthāśrayas.* Whereas Śaṅkara Śarmā, the author of *tantrayuktis* added one more and total becomes 21 i.e. *ekaviṁśati arthāśrayas* as under.

विंशत्याश्रया भवन्ति । यथा—1. आदिलोपः, 2. मध्यलोपः, 3. अन्तलोपः, 4. उभयपदलोपः, 5. आदिमध्यान्तलोपः, 6. वर्णोपजननम्, 7. ऋषिक्लिष्टम्, 8. तन्त्रशीलम्, 9. तन्त्रसंज्ञा, 10. प्राकृतम्, 11. समानतन्त्रप्रत्ययः, 12. परतन्त्रप्रत्ययः, 13. हेतुहेतुकधर्मः, 14. कार्यकारणधर्मः, 15. आद्यन्तविपर्ययः, 16. शब्दान्तरम्, 17. प्रत्ययः, 18. उपनयः, 19. सम्भवः, 20. विभवः (इति) ।

1. *Ādilopa*	8. *Ṛṣi-kliṣta*	15. *Kāryakāraṇa dharma*
2. *Madhya lopa*	9. *Tantraśīla*	16. *Ādyanta viparyaya*
3. *Anta lopa*	10. *Tantrasaṁjñā*	17. *Śabdāntaram (Śabdānyatwa)*
4. *Ubhayapada lopa*	11. *Prākṛtākhya*	18. *Pratyaya dharma*
5. *Ādimadhyānta lopa*	12. *Samānatantra pratyaya*	19. *Upanaya*
6. *Upadhā (Upādhi) lopa*	13. *Paratantra pratyaya*	20. *Sambhava*
7. *Varṇopajanana*	14. *Hetuhetuka dharma*	21. *Vibhava*

1. Ādi lopa:

आदिलोपो नाम—यत्सूत्रे आदिपदं लुप्तं

Ellipses or omission of a word or words in the beginning of a statement is known as *ādi lopa.*

Ex.: *rasa* causes *bṛṁhaṇa, prīṇana, vṛṣya, cakṣusya* and *vraṇahara.* Here *rasa* refers to *māṁsarasa* and the word *māṁsa* is missing.

2. Madhya lopa:

मध्यलोपो नाम—यत्सूत्रे मध्यपदं लुप्तं

Ellipses or omission of a word or words in the middle of a statement is known as *madhya lopa.*

Ex.: *drava-dravya-vijñāntya* is the name of the chapter mentioned in Aṣṭāṅga Saṅgraha by Vāgbhaṭa. But actually it should be *drava-dravyaswarūpa-vijñāniya.* Here the middle word *swarūpa* is missing.

3. Anta lopa:

अन्तलोपो नाम—यत्सूत्रे अन्तपदं लुप्तं

Ellipses or omission of a word or words at the end of a statement is known as *anta lopa.*

Ex.: In the description of *raktavaha sirās,* it is written as "*vāta-raktavaha sirās, pitta-raktavaha sirās, kaphaḥ punaḥ*". Here the words *raktavaha sirās* are missing at the end.

Similarly in the statement "*sarpaḥ te pita mārutaḥ*", the word '*iva*' is missing at the end.

4. Ubhayapada lopa:

उभयपदलोपो नाम—यत्सूत्रे आदिपदं अन्तपदं लुप्तं वा आदिपदं मध्यपदं लुप्तं वा मध्यपदं अन्तपदं लुप्तं वा

Ellipses or omission of words at two places i.e. in the middle and at the end of a statement is known as *ubhayapada lopa.* Here simply by hearing the initial words of the statement it is understood completely, though the later words are missing.

Ex.: though the food contains all the six tastes, during the process of digestion it is transformed into *madhura vipāka* initially. By this statement it can be understood the missing words such as.... Later on it converts into *amla* and *kaṭu vipāka* by the influence of *pitta* and *vāta* respectively.

5. Ādimadhyānta lopa:

आदिमध्यान्तलोपो नाम—यत्सूत्रे आदिपदं मध्यपदं अन्तपदं लुप्तं

Ellipses or omission of words at all the three places is known as *ādimadhyānta lopa.* This is absolutely an undesirable device, as it is very difficult to understand more likely to err in interpreting. These ellipses can be provided by only a learned person.

6. Upādhi lopa:

उपधालोपो नाम—यत्सूत्रे अन्तपदस्य पूर्वपदं लुप्तं

Aruṇadatta did not mention *upādhi lopa āśraya,* whereas Śaṅkara Śarmā and Bhaṭṭāra Haricandra quoted in their works. Absence of a condition is known as *upādhi lopa.*

7. Varṇopajanana:

वर्णोपजननं नाम—यत्रानुक्तो ग्रन्थे वर्णः आचार्येण पश्चाद् व्याख्याकाल उपजन्यार्थोऽभिधीयते

Supply of the missing word by the commentators in the later stage is known as *varṇopajanana.* Aruṇadatta himself quoted that it is identical with *vākyaśeṣa* type of *tantrayukti.*

8. Ṛṣi-kliṣṭa:

ऋषिक्लिष्टं नाम—यदृषी ऋषिपुत्रो वाऽसमाहितचित्ततयाऽज्ञतया वा किंचित्पदजातम(जातं) भ्रष्टमुच्चारितवान् तदैव तल्लोके प्रयुज्यते।

When a preceptor in a state of inattention or physical inability mispronounces a word, it is received as it is by the student and gains popularity.

Ex.: the correct word is '*roma*', but due to mispronunciation the word '*loma*' has become popular.

9. Tantraśila:

तन्त्रशीलं नाम—या तन्त्रकारणं प्रकृतिः स्वभाव इत्यर्थः।

Adopting a twofold method of exposition viz. explaining certain topics in briefly and certain topics elaborately (wherever necessary) for the benefit of the readers is known as *tantraśila.*

10. Tantra-saṁjñā:

तन्त्रसंज्ञा नाम—यत्किंस्मिंश्चिदर्थे मध्ये व्याख्यायमाने स्वतन्त्रसिद्धोदाहरणं तत्प्रमाणार्थमुच्यते।

Accepting a specific meaning from several meanings of a technical term by taking the context into account is known as *tantra-saṁjñā.*

Ex.: the word '*rasa*' may be having several meanings, but in the context of Rasaśāstra it should be taken as mercury.

11. Prākṛtākhya:

प्राकृतं नाम—प्रस्तुतसंदर्भम्।

Interpretation of the words in a scientific treatise according to the context is known as *prākṛtākhya.*

Ex.: (a) in the context of war, the word '*saindhava*' should be taken to mean a 'horse' and when it is that of medicine; it should be taken to mean 'rock salt'.

(b) while describing *oudbhida-gaṇa dravyas* as *kṣāra, kṣīra, phala, puṣpa, bhasma* etc. in the present context—*kṣīra* means milky latex and not to mean milk of a cow.

12. Samāna-tantra pratyaya:

समानतन्त्रप्रत्ययो नाम—यत्साध्यस्य कस्यचिदर्थस्य साधनासनुपलभ्यमाने स्वतन्त्राद्वा प्रत्ययं समानेभ्यस्तन्त्रेभ्यः प्रत्यय इति।

To establish a concept by consulting another scientific work on one's own discipline is known as *samāna-tantra pratyaya.* Do at times the author fails to explain the concept and expects the commentator to fill the lacuna. The commentator accomplishes the task with the help of this *āśraya* by referring the scientific works of the same discipline.

13. Paratantra pratyaya:

परतन्त्रप्रत्ययो नाम—यस्यार्थस्य प्रसिद्धितो न स्वकीयमुदाहरणं शक्यमधिधातुं नान्यन्येभ्यो भिषक् तन्त्रेभ्यः।

Taking references from other allied scientific works to explain a topic is known as *paratantra pratyaya.*

Ex.: referring *vaiśeṣika darśana* for knowing more about *ṣad padārthas* mentioned in Ayurveda.

14. Hetu-hetuka dharma:

हेतुहेतुकधर्मो नाम—या हेतु हेतुकेन धर्मो ज्ञायते।

Hetu means a major or potential cause. *Hetuka* means a minor or incidental cause. To infer *dharma* after knowing both *hetu* and *hetuka* is known as *hetu-hetuka dharma.* In other words—when a number of causes are mentioned for an effect, considering the more reasonable and the potent cause is known as *hetu-hetuka dharma.* This *āśraya* helps to draw a line of demarcation between the major and minor causes of an effect.

Ex.: *pittātisāra* leads to *raktātisāra.* Here *pitta* is the primary cause for *raktātisara* and not the *atisāra.*

15. Kārya-kāraṇa dharma:

कार्यकारणधर्मो नाम—यत्र कार्यसंज्ञया कारणं निर्दिश्यते कारणसंज्ञया वा कार्यम्। तत्र कार्यसंज्ञया तावत्कारणं निर्दिश्यते।

To speak of an effect as a cause and cause as an effect in a secondary sense is known as *kārya-kāraṇa dharma.*

Ex.: *rogas* do at times called as *doṣas* and vice versa.

16. Ādyanta viparyaya:

आद्यन्तविपर्ययो नाम—पूर्वं ह्यन्यं सुखेनावगाह्यते पश्चात्प्रभूतमिति न्यायात्।

To alter the sequence of the arrangement of the chapters or subject matter contrary to previous one or the original order according to *pratijña vākya* for valid reasons is known as *ādyanta viparyaya.*

17. Śabdānyatwa:

शब्दान्यत्वं नाम—यदर्थं पर्यायशब्दं वर्णयन्ति शास्त्रकृतः।

To recommend or make a note of identical scientific terms is known as *śabdānyatwa.* These synonyms will be helpful for clear understanding of a scientific work without any ambiguity.

Ex.: *pāpmā, jwara, vyādhi, vikāra, duḥkha, āmaya, yakṣmā, ātanka, gada, badha* etc. are the synonyms for *roga.*

18. Pratyaya dharma:

प्रत्ययधर्मो नाम—यो न च हेतुर्हेतुधर्मोपपत्तिमात्रेण च केनचिद्धेतुत्वेन व्यपदिश्यते।

Keeping the real cause of the effect hidden and giving importance to the insignificant cause is known as *pratyaya dharma.*

Ex: though *prajñāparādha* is the real cause for *unmāda*, giving undue importance to the insignificant cause of invasion of *piśācas*.

19. Upanaya:

उपनयो नाम—सूत्रहेतुप्रस्तावेन यत्रान्यत्प्रकरणमुपनीयते ।

Upanaya is to draw near or closer. That means deliberating the allied subject matter in introducing a major topic.

Ex.: after introducing the topic on the quantity of food (*mātrāhāra adhyaya*), begins to discuss about the disease condition '*visūcika*', resulting from excessive intake of food.

20. Sambhava:

स्वभावो नाम—यत्सूत्रं प्रकरणं वा विधीयमानमर्थस्य व्यापकत्वात् सकलेन शास्त्रेण व्याख्यायते ।

Mentioning the major topics or subject matter briefly, what the author intended to discuss in detail in his work is known as *sambhava arthāśraya*.

Ex.: mentioning of "*kāyabalagraha....jarāvṛsān*" reveals that the author intended to explain in detail about all the 8 branches of Ayurveda in his work.

21. Vibhava:

विभवो नाम—विभवकल्पनायाङ्गास्यार्थो विशेषः ।

Since Arunadatta's manuscript is mutilated after the word *bhangya*..... it is not possible to formulate a precise idea about *vibhava*.

*

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SYLLABUS

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*

ABOUT THE BOOK

This book **Aṣṭāṅga Hṛdaya : Sūtra Sthāna** is first of its kind in the history of Ayurvedic literature, which has been presented with a maximum number of illustrations for better understanding the subject matter by the freshly joined students of Ayurveda. As a teacher of the concerned subject for the past 15 years, the author has identified the necessity of proper study material in English language to cater the needs of 1st year BAMS students. Keeping this in view the author has made an attempt to incorporate the translation of the text along with the related matter compiled from other Compendiums in the form of notes. The book is supplemented with Annexure containing Important Essay & Short Questions, Important Ślokas to be learnt by heart, Alphabetical Index of the Herbs, Table of Weights and Measures, Glimpse of Aṣṭāṅga Hṛdaya and Glossary of Sanskrit Terms. The present text book is primarily written for undergraduate students of Ayurveda as per latest CCIM Syllabus 2012. However, it is hoped that Teachers, PG Scholars and General Practitioners would also find it useful as a reference book.

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